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AN ASSOCIATION OF FRIENDS.

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INDEX TO VOLUME XIX.

A.

A Fortune from a Sheep 15
Address of Port Royal Relief Committee 42
American Mechanics 47
Age of Guano Deposits 47
Antediluvian Trees 57
Are the Planets Inhabited 60
Abolition of Slavery in the District of Columbia 105
A Beautiful Letter 119
Agassiz and Oken dining on Potatoes 162
Abolition of Slavery in the Dutch Colonies 176
Arrival of Living Paradise Birds 208
Artesian Wells in Algeria 208
Admission of Ladies to Degrees at London University 223
African Expedition 240
Antiquarian Discovery 320
An Ancient Testimony 324
Abiding in God 372
Age of the Earth 427
Anecdote of Nathan Bangs 468
A Lesson 487
Ancient Glass 541
Age of the Earth 543
Autumn Leaves 559
About Flies 624
Atlantic Telegraph 624
Absorption of Heat by Gases 752
Almsgiving 807

Agricultural Department :—
Flower Garden for the children 29
Fall or Spring 29
Workshop on the Farm 12
Bill to Establish a Department of Agriculture 45
Cost of Beauty 59
The Ailanthus Silk Worm 76, 92
Horticultural Society 77
Window Gardening 109
Spring Water 110
Philadelphia Butter 125
Remarks on Shrubberies 140
The Fruit Tree Borer 157
Farmers Wide Awake 173
Pennsylvania Horticultural Society 174
Adornment of Country School grounds 191
Lawns 191
Flower Beds 206
Professor Voelcker on Milk 222
Vegetable Garden 238
Transplanting Tomatoes, &c 252
Grafting the Grape Vine 253
The Eye an Educator 269
Plant an apple Orchard 270
Fruit Bearing 286
" Culture 286
Grafting the Tomato on the Potato 286
Profits of Fruit Growing 286
Philadelphia Society for Promoting Agriculture 300
How Dew nourishes Plants 317
Packing Fruit 350
Growing the Tomato 351
Keeping Eggs 351
Insects on Shade Trees 366
Culture of the Sweet Potato 379
Destruction of Small Birds Causing Alarm 397
Mignoinette as a Tree 413
The Banana Tree 430
Pure Water for Stock 431
Sods and Weeds 461
Wheat a Weed 461
The Care of Tools 477
Trial of Steam Ploughs 476
Weeds 494
Neglect of Fruit Trees 494
Wormy Apples 494
Three Days trip among the Fruit Growers 509, 589, 607 621, 639
How to Sow Potatoes 525
Ice Houses 525
Mechanics aiding Farmers 542
Poultry Houses 558
Slops of the Kitchen 558
Cheap Fence 558
Horticultural Society 574
The Garden 575
Marine Manures 575
Grapes 575
Aquariuns 639
Window Plants 639
Keeping Apples 655
Preserving Apples 655
Economy in Farming 670
The Way they Make Hot Beds in Germany 686
Shrubbery 701, 731
Head Work in Farming 765
The Shakers Barn at Lebanon 797
Vegetable Garden 828

B.

Barometers, Home-made 13
Bill to Eestablish a department of Agriculture 45
Breathe through the Nose 78
British Post Office Report 133
Breaking of Lamp Chimneys 208
Beautiful Extract 231
Business Disappointments 286
Bodily Infirmities 292
Books for the Contrabands 311
Bad Books 324
Benevolent Judge 340
Bird Catching Spider 347
Be kind to the Aged 439
Baker's Shop and Loaves found at Pompeii 445
Bountiful Eye 502
Breath of Life 589, 604
Barrenness of Palestine 774
Blue Snow 832

C.

Copy of a Certificate of Removal for Nicholas Newland and Family, 1862 21
Carbon Oil—Lamps and Explosions 27
Christian Sociability 30
Cotton Culture in Georgia 46
" " Bahama Islands 47
Coal Mine Accidents 47
Contraband School 57
Consider your Stand-point 83
Cochin China Cotton 95
Color of Birds 104
Crops in Middle Tennessee 112
Can Snakes Poison one another? 144
Cary, Samuel, Memorial 145
Coal Mines of Great Britain 160
Cary, Elizabeth, Memorial 161
Country Newspaper Printing 208
Condensed Air Locomotive 208
Comparison, A 213
Cotton Crops of India 240
Cheese Extraordinary 240
Church of St. Giles 256
Cave Discovered 304
Chester County 320
Crops in New Jersey 320
Christian Communion 340
Copyright in Photographs 352
Cheerful Atmosphere 407
Christian Discipline in the Society of Friends 433, 451, 467, 483, 499
Children 435
Circular Meetings 436
Cheap Telescope 448
Cork 463
Cheap Filter 464
Chronometers 464
Conversational Voice 477
Carboniferous Age 480
Cotton Growing in Delaware 496
Cheery Kitchen 503
Chloride of Lime as an Insecticide 512
College in Liberia 523
Concerning Atmospheres 526
Cement for Leather 544
Contrabands at Washington 553 741, 757, 774

Chloride of Lime 576
Carriages in the New Testament 587
Cotton Raising in Illinois 592
California Sugar 592
Clothing for Contrabands 603
Change of Opinions 611
Controversy 627
Cow Cotton 640
Catharine of Liverpool 665, 681
Childhood's Sorrow 675
Contraband Sufferers 679
Confidence of Children 708
Country Living and Country Thinking 714, 729, 740
Coffee in Brazil 736
Coal Tar Perfume 736
Children's Eating 751
Chloride of Zinc 752
Commissioner of Agriculture 767
Cotton in France 768
Change of Habits in Old Age 773
Content and Discontent 788
Cotton in California 816

D.

Death's Head Moth and Caterpillar 11
Destroyer and his Victim 78
Death of one of Dr. Kane's men 95
Death Watch 122
Doomsday Book 138
Divine Wisdom 141
Dogs of St. Bernard 159
Duty of Self-Correction 164
Divine Guidance 220
Depreciation of Value of Slaves 240
Discipline in Childhood 244
Discoveries in the Swiss Lakes 253
Discovery of the Telescope and Pendulum 280
Discovery of Coal in California 304
Disinfective Agents 352
Duties of Parents to their Children 469
Drowning a Squirrel 479
Discoveries at Pompeii 559
Difficulty and Effort 612
Dunlop, Hannah 660
Disappointed but Instructed 663
Dangers from Works of Fiction 766
Distance from the Sun 832

Deaths and Obituaries:—
Elizabeth Thompson 9
Ralph S. Lee, Oborn Levis, Sr. 24
Lydia E. Cox, Lydia Davis, Caleb Carmalt, Sarah Warner 25
Martha Striker, Isaac Vore 40
Lydia Roberts, Joseph Allen, Priscilla Townsend 41
Rebecca S. Ash 56
Mary Ash 56, 72
Caleb Ash, M.D., Jesse Davis, Lydia Davis 56
Freddie Darlington, Samuel Comfort 57
James Thorn 72
Thomas T. Borden, Hannah Cox, Joseph Watson, David Chambers, John L. Harned 73
Sarah Warner, William Shepherd, Jacob Pound, Hannah Pierce, Euphemia D. Travis, George M. Justice, Ann Basset 90
Sarah Nutt, Hannah Hunt, John James 106
Anna Shotwell, Lydia P. Mott, Caleb Carmalt, Daniel Howland 121
Ann C. Mickle, Samuel Steward, Ellwood Griscom Steward, Rebecca Keyser 137
Lydia Mason 153
Joshua B. Scattergood 170
Sarah Taylor, Louisa Charles, Samuel Champion Haines, John H. Cooper, Phebe M. Trimble 185
Lament Gardener, Susanna G. Chandler, Mary L. Calley, Hannah F. North 201
Job Throckmorton 232
William T. Peirce, Jacob Downing, Charles Austin Blackburn 249
Thomas Hicklen, George B. Acton, John R. Andreas 264
Wesley John Blackburn, Elijah Fish, Sarah C. Shotwell 280
Sarah Nichols, Abigail Palmer, Dinah Howland 296
Mary M. Lamborn, Ann Millet, Emily Blackburn, Evan Lewis, Seth Matlack 297
Catharine Brown, Eli Phineas, Elizabeth O. Test, George Mickel, Benjamin Tyler, Sr. Ebenezer Tyler, William Cleaver 329
Thomas Wood, Abigail Palmer, Joseph Wood, Robert Wood 345
Lewis P. Hunt, Harriet M. Robinson, Rebecca C. Banks, 361
Susan H. Trump, Eliza Denike, Jacob Bateman 376
Clara Mosher, Lenora L. Holbert, Elias B. Twining, Abraham Cook, Jacob Bateman, Mary Phipps Hurley 392
Eliza A. Buzby, Sarah A. Gause, Samuel D. Brown 410
Beulah Fogg, Elizabeth L. Paxson, Gulielma Hoopes, Ruth Ann Betts, Sr., Elizabeth M. Mather, Elizabeth Cox 424
Hannah Parvin, Sharon Carter, Hannah Calvert, Richard P, Foulke, Ann Conway, John H. Willets, Sarah Brear, John R. Hunter 425
Asa Jones, Jane Ann Thorn, Charles B. Hesdly 442
Elizabeth Halstead 457
Anna M. Wood, Matilda Pitman, Rebecca Borden, Benjamin Ballinger, Wm. Logan Fisher, Rebecca A. Borden, Prudence Adams 473
Elizabeth Webster 488
Margaret Coon, Esther W. Bordon, Atkinson Hughes, Hannah Ballinger 521
Mary Ann Flitcraft 537
Mary Coale, David Brown, Ruth Tomlinson, Margaret Warner, Clinton Roberts, Horace Roberts, Aaron Borton 553
Samuel Monson, Sarah W. Baynes 569
James Wickersham, Amos L. King, 570
Ann Hayes, Rebecca H. Haines, Nathan Haines Smith, Mary W. Brown, David Brown, Lydia J. Hicks, William Logan Fisher 603
John Palmer, John Sinclair, Mary Brown, Ann Hoopes, Richard Brooke 633
Thomas C. Hallowell, Martha P. Hallowell, Ann H. Gaunt, Lucy Linvill 634
Margaret S. Warner, Sarah P. Fell 649
Deborah Pierce, Eliza Ellen Trueblood, Isabella K. Porter 664
Hannah Walker, Charles Spencer, Susanna M. Cox, 681
Hannah P. Temple, Margaret Miller, Martha R. Moore, Eliza Adah Buzby, Robert J. Walton, Alice E. Aimes, Mary Richards 696
Henry Chadwick, Martha Matlack, William H. Gillingham, Joseph Pancoast, Henrietta Plummer 713
Martin W. Meloney, William O. Capron 729
Joseph Schofield, Margaret Preston 744
Abigail W. Borton, Mary Walton, Mary Engle, Charles Waterman 761
Thomas King, Benjamin Parker, Hannah Gawthrop, David Chalfant, Elizabeth Martin, Elizabeth H. Taylor, Levi Pownell 776
Nathaniel Scarlett, Sarah Blackledge, Anna Blackledge, Margaret E. Duvall, Dorothy Patterson, Elijah Gray 792
Charles Henry Mattson, William Austin Dixon 793
Sarah Schooley, Jane Way, Samuel S. Hillburn 808
William Kirk, Joseph Foulke, Joseph Dodgson 809
Keziah Hull 824
Sarah Griffin, Mary S. Bunting, Rachel Lukens, William G. Comly 825

E.

Extracts of a Letter from Port Royal 77
Enamel for Leather 79
Eagle Swoop 94
Extent of the Gulf Stream 85
Extracts from letters from a Friend in Europe 103, 270 309 326, 358
Eclipses for the year 1862 112
Earthquake last Year 126, 140
Evaporation 128
Extract of a Letter from Kansas 132
Extensive Mail Robbery in Austria 192
Extraordinary Literary Feat 192
Excavations at Pompeii 208
England and the United States 211
Evans, John 228
Extracts from Memoirs of Adelaide L. Newton 264
Employment of the Queen's Family 269
Eruption of Mount Vesuvius 288
Extracts from a letter from Virginia 308
Education in Italy 336
Emancipation in Jamaica 363
Eastern Plough 392
English State Papers 416
Early Teaching 419
Earth Swarming with Shells 430
Emancipation in Russia 431, 624
Edmundson's, (William) Journal 449, 465, 481, 497, 513, 529, 545, 561, 577, 593, 609. 625, 641, 657, 67g, 680, 705, 721, 737, 753, 785, 769, 801, 819
Earthquakes—Brute Sagacity 510
Effects of Industry 527
Early Friends in Maryland 547 563, 579
Extract from a Letter to J. J. C. 629
Extent of the Creation 640
Enumeration ef Blessings 729
Economize in Paper 736
Education 776
Emancipation in Missouri 784, 832
Extracts from Happiest Days 820

Editorials:—

Tradition and History 8
Reading Quarterly Meeting 9
Agricultural Department 24
The Intelligencer 89, 40, 760, 824
Testimony to Peace 72
The Proposed New School 89 136, 152, 360, 440, 504, 569 584
Abolition of Slavery in the District of Columbia 105
The Advertising Sheet 105
Sufferers at Port Royal 154
Philadelphia Yearly Meeting 168
The School Conferences 168, 410
Philadelphia Yearly Meeting 184
New York Yearly Meeting 200
School Concern in New York 201
Study of Natural History 232
Statistics 248
Summer Travel 312
Faith and Good Works 344
Recreation—Employment 360
The Draft 408, 424
The War 408
National Freedmen's Relief Association 456
Emancipation 472
Spiritual Impressions 504
Free Labor in South Carolina 520
Charity 536
Contrabands in Washington 552
Training of Children 568
Colored Refugees from Slavery 600
Schools 600
Drafting in Maryland 616
The Best of Now and Here 620
I Said 620
Organization of Friends Educational Association 632
President's Proclamation 632, 696
I will have me a People 636
Channing 636
History of Delaware County 648
Charity 680
The Society of Friends 712
Educational Conferences 713
The Separation in Ohio 728
War 808

F.

Flower Garden for the Children 29
Fall or Spring 29
Forests on the North side of Hills 63
Flying Spiders 158
Fruit Prospect 160
Fire in the Mountain 176
French Treaty with Japan 192
Fossil Birds 221
Flood in the Lehigh Valley 224
Freshet in the Schuylkill 272
Freshet in Oregon 272
Freedom in the Territories 272
Fruit from Delaware and Maryland 288
Friends in Virginia 293
Felicity of Old Age 297
Freedman of S. Carolina 301, 348
First-Day School 310, 373
Free Schools 329
Friends' Meeting Houses, &c., 389
Free Cotton 400
Fidelity in small things 419
First Newspapers 428
Friends and the War 436
Four Good Doctors 463
French Artesian Wells 560
Friends in Maryland 596
Friend's Educational Association 664, 696
Flying Squirrel in the House 672
Freedman in Dist. of Columbia 672
Fecundity of Weeds 638
Flat Roofs in Palestine 697
Forming the Character 715
Flax Culture in Ohio 784
For Parents to Ponder 792
Free Labor in the West Indies 813, 825
Foulke, Joseph, Obituary 824
Fruit of Care 30

G.

Gold Fish 63
Gleaning in France 63
Goats at Malta 63
Gough, John, The Blind Philosopher 73, 107
George Peabody 160
Great Product of Iron 160
Gentleness of Character 165
Glimpses of Science 179, 195, 213 716, 732, 761, 778, 793, 809
Good Mothers 180
German Emigration to the West 192
Good Rule for Newly Married People 195
Going Two Miles for One 223
Grafting the Grape Vine 253
Green St. First-Day School 262
Great Hotel in London 304
Genesee Yearly Meeting 328
God's Works 356
Gospel Ministry 385, 401, 417
Geological Wonder 400
Government Cotton 544
Gypsum in Michigan 592
Great Wall of China 615
Gems of Christian Thought 631
Glossing Linen 656
Great Russian Steppes 669
Good Treasures of the Heart 692
Golden Rule 720
Geysers of Iceland 745
Gold Mines of California 766
Great Eastern 788

H.

Home, the Residence 6, 25
How to Save a Drowning Person 95
Human Strength 144
How to make any Day Memorable 231
Hayti 224
Holland 240
How to Disarm an Enemy 280
Humility 332
Hints for the Travelling Season 335
Horse Railways in Pennsylvania 336
Harvests in France 336
Home Intercourse 356, 373, 390
How to Cook a Beefsteak 384
Humboldt's Aspects of Nature 414
Hot-Air Furnaces 416
Habit of Giving 423
How to Preserve Health 435
Home Influences 442, 454, 469, 486
How to Overcome a Fit of Obstinacy 459
Home Made Molasses 480
Habits: A Word to Children 501
Home Comforts 528
How some Words are Formed 750
Habits of the Beaver 751
How the French Economize 764
Happiness of Children 789
Human Vegetation 799
Hogs by the Mile 800

I.

Influence of Sea Air on Pulmonary Consumption 111
Irish Emigration 192
Importance of Ventilation 206
Influence of Heat in Changing the Properties of Bodies 207

International Exhibition 219
Importance of the Study of Natural History 249, 264, 314
Ice Bound 288
Iron Sleepers 336
Indians, The 381
Improvement in the Manufacture of Iodine 396
Importance of Swallows 400
I Am 402
Influence of a Holy Life 404, 519
Inhabitants of the Ocean 473
Invention of the Compass 496
Influence of Example 501
Invitation of Christ 587
Inward Resources 614
Illinois Coffee 688
Influence of Railway Travelling on Health 702
Improved Safety Lamps for Mines 784
Ice Fields of Siberia 798
Incident in Life of Ethan Allen 805
Ice Mirage 832

J.

Journal of a Visit to Western Indians in 1804 4, 21, 36, 53, 69
Ditto Appendix 87, 100, 117, 147 762, 186, 201, 217, 232
Janney, Mary K., Memorial 177
Japan Wayside Scenery 331
Jackson's (Isaac) Labor in the Cause of Emancipation 293
Jewish New Year 496
Jasper Cave 591
Jenkins, Smith A., Memorial 628
Jerusalem Under Ground 730
Japanese Oddities 816

K.

Keep Your Promises 133
King's Heart's Ease 543

L.

Lost Arts 91
Light 102
Letter from Edward Stabler 130
Land and the Book 150, 167, 180 197, 236, 245, 260, 278, 297, 330 345, 361, 376, 393, 405, 420, 437 457, 473, 491, 505, 521, 538, 551 573, 585, 598, 629, 646, 661, 676 692, 709, 725
Losses on the American Lakes 160
Largest Apple Tree in America 160
Long Plank, A. 176
Letter from Frederica Bremer 178
London Exhibition 192
Locusts 272
Life-Boats for France 320
Little Cultivator, The 375
Life in Caverns 423
Love Wins Love 444
Life of the Soul 457
Literary Character of the Bible 485
Letter from Fortress Monroe 489
Letter from a Member of the Assembly of Virginia to Edward Stabler 582
Letter from Virginia 597
Limitations to Man's Knowledge 615
Life in the 19th Century 616, 634, 653
Lay Preacher 661
Living in the Country 686, 793
Lesson in Composition 745
Liquid Glue 768
Longitudinal Rivers 783

M.

Malaria, Cause of 79
Memoir of Sarah G. Rich 81, 97, 115
Morey, Jonathan, Memorial 99
Missions to Port Royal 123
Merritt, Thankful, Memorial 129
Manufacture of Wine and Cider 132
Microscopical Investigations 135
Maple Sugar in France 144
Machine for Sole-Sewing 144
Mustard-Seed Plant of Palestine 149
Mistakes of Educated Men 165, 183, 199
Mammoth Telescope 176
Mountains on Fire 176
Motion of Electricity 176
Mount Cenis Tunnel 191
Memoir of Priscilla Cadwallader 209, 222, 241, 257, 273, 289, 305, 321, 337, 353
Memorial of North Carolina Friends 215
Moderation Necessary to Greatness 255
Mystery of Felting 368
Microscopic Age 384, 435
Minutes of Ohio Yearly Meeting of Friends 489
Memorial of Friends to the Virginia Legislature 516, 533
Minutes of Baltimore Yearly Meeting 554, 570
Montaigne's Style 563
Minutes of Indiana Yearly Meeting 566
Mormon Missionary 608
Minutes of Baltimore Yearly Meeting (Women's) 649
Marriages in 1689 659
Memory 660
Manufacture of Artificial Stones 668
Morning Air 736
Moore School 744
Manners and Customs of the Modern Jews 748
Magnetic Phenomena 784
Means of Benefitting the Poor 805
Marriages:—John W. Croasdale to Elizabeth Parry 24
Wm. D. Smith to Sarah Way 24
Jesse H. Brown to Francenia Hirst 56
William S. Brooke to Mary S. Hallowell 56
Chandler Eves to Elizabeth Wilson 106
Nathaniel Richardson, Jr., to Mary K. Cooper 137
Henry C. Davis to Martha Mellor 153
Henry F. Pickering to Hannah K. Cook 201
Geo. H. Chase to Mary F. Adams 217
W. Marot, Jr., to Emeline Griscom 264
Charles Satterthwait to Jane E. Pierce 264
David Wilson to Phebe Hadly 264
Ezra Lippincott to Anna Sutton 264
Clement A. Griscom to Frances C. Biddle 442
T. Burling Hill to Mary Dixon 442
Davis R. Pratt, Md., to Emma Gibson 553
Harvey Gillam to Sarah Caley 584
Thomas Roberts to Elizabeth W. Holt 633
Alfred A. Underhill to Mary G. Turner 649
Henry D. Eaton to Gulie P. Averill 649
Amos Freeman to Mary Thorn 713
James V. Irish to Amy Annie Hallock 713
Reuben P. Borton to Mary B. Dudley 824
Silas Williams to Sarah Cook 824

N.

Nature, The Repose of 9
Notes of Travel, No. viii. 43
Now I Lay me Down to Sleep 55
New Bridge at Niagara Falls 95
Neglect not the Assembling of Yourselves Together 102
New Pumps at Fairmount 112
New Railway in the Punjaub 224
Not Gloomy but Joyous 260
New Comet 304, 320
Nautical Invention 304
Novel Importation 336
New Inflammable Liquid 336
Novel Sentiments 340
New Plants 352
New Stone Ware 448
Number of Words in Actual Use 528
Nothing Mine but God 547
Northern Sugar 591
New England Meeting for Sufferings 650
Nidification Extraordinary 699

O.

Old Charter of Connecticut 95
Oldest Book in Existence 112
Our Coal Formation 137, 411, 424
Oriental Crows 159
Oronhyateka 192
Origin of Evil 235
Ozone for Cleaning Books, &c. 239
Operations of the Philadelphia Drove Yard 272
Ornamentation of Porcelain 480
Out-Door Exercise of English Women 527
Opening of a Railway to Ephesus 592
Old Pear Tree 592
Okra Plant 640
On the Ministry 755
Old Age 781

P

Peace, A brief Exposition of the Testimony to 18, 33, 49, 65
Pull, Adam, Pull 40
Port Royal Contrabands 41
Physical Man of Ohio, The 31
Population of the World 47
Purity and Catholicity of Taste 71

Photographing in Natural Colors 79
Photograph of the Interior of the Eye 79
Poor of Paris 79
Patient Drudge 111
Power of Kind Words 118
Pulse of Animals 144
Perpetual Motion 157
Pork Statistics 160
Preservation of Birds in France 176
Pews—Their History 185
Presence of God 200
Petition for Colored People to Ride in the Cars 216
Pennsylvania Crops 240
Precaution against Storms 256
Protection of Game 272
Pray Continually 276
Proof Reading 308
Piety in Youth 828
Pennsylvania Farm, A 333
Proverbs 340
Patience 359
Products of New Brunswick 368
Politeness at Home 376
Parental Influence 439
Phantom Boquet 441
Post Office, Its Rise and Progress 446
Proclamation by the President 478, 697
Products of the Great West 496
Picture in a Dark Room 511
Proposed Substitutes for Cotton 512
Principle of the Spiritual Harvest 514, 531
Power of God 518
Pompeian Window Glass 576
Pacific Railroad 608
Purver's Translation of the Bible 612
Property-Charities 613
Parkesine 621
Proportion of Males and Females in the U. S. 640
Petroleum for Europe 640
Paper from Sorghum 626
Pennsylvania Cotton 688
Petroleum 768
Public School System of Turkey 784
Pneumatic Dispatch 800
Peace and War 806
Plea for the Boarding School 823
Professor Mitchell and the News Boys 831
Proof of Rotation of the Earth 832
POETRY:—
Old Folks 12
Reconciled 12
The Shadow and the Light 30
Patient 30
A Wintry Day 47
Things Hoped For 58
Time is Passing 59
A Song of the Bees 75
Evening Thoughts 75
Mountain Pictures 91
I, even I, am He that comforteth you 91
An Invocation to Spring 109
Parentage 109
Lines to a Child on his voyage to France to meet his Father 124
The Life-Clock 125
Lead me to the Rock that is higher than I 139
Incompleteness 139
The Peace of God 154
Give us this Day our Daily Bread 154
Little More 174
Action 173
Morning Glories 188
Who are the Free 188
Deeds of Kindness 188
Trifles 203
Repentance 203
Invitation to the Country 219
A Wife's Last Care 220
At the Last 235
The Cross 235
What wilt Thou have me do? 235
Idylls of the King 252
Farewell Life 252
The Angel of Patience 268
To the Memory of S. G. Chandler 269
At the Door 285
The Wasp and the Bee 285
The Prayer of Thomas Ellwood 285
Extract 286
Extract 287
To a Wearied Worker 300
Submission 300
The Heart knoweth its own Bitterness 317
Doest thou well to be Angry? 317
Helping together by Prayer 332
Phantoms 732
Thy Will be done 333
Duty is Worship 348
The Bird's Nest 348
Drawing Nature 365
Watch Thou in all Things 365
My Western Home 380
There are many missing here 380
Though He slay me yet will I trust in Him 396
The Honey Bee's Song 412
The Good Great Man 413
Sunshine 413
Do Justly—Love Mercy—Walk Humbly 428
The Dream of thy Youth 428
Let me so Live 432
Land of the Living 444
Imperishable 444
Lines on a Silent Meeting of Friends 460
The Fly 460
A Thanksgiving 476
Autumn Flowers 476
Abide with me 492
Let us try to be Happy 492
Use Me 508
Lines on a Holly Tree 508
Blessed are they that Mourn 524
Little by Little 524
Not Death 525
Sonnet 533
Coming Home 540
No Heart Alone 540
Thoughts in Caln Meeting House 557
The Blessings 557
Light for All 572
Words 572
The Snow 588
The Peaceful Waiting 588
Bread on the Waters 604
Thou art my God 604
Things Hoped For 652
The Milk-White Rose 660
Put your shoulder to the Wheel 668
The World would be the better for it 668
A Walk in the Street 684
Life's Questions 684
Lines 700
Trifles 700
The Mother's Reply to Rock me to sleep 716
Homeless 716
On the death of A. W. Corkrin 732
The Peaceable Kingdom 748
Credo Non Opinor 748
A Better Life 764
Home Seeds 764
The Proclamation 781
The Little Orphan 781
I Live two Lives 796
Vespers 796
Transplanted 812
Dickens' Cradle song of the Poor 813
Awake Little Sleeper 813
How to Live 828
Tell me ye Winged Winds 838

Q

Quality of Wheat 304
Quicksilver Mines in California 608

R.

Remarks in favor of the Study and the Practice of the Law 35
Reflections on the Return of Spring 131
Ruins of Herculaneum 144
Reform in Russia 192
Rebellion in Madagascar 192
Readers 229
Ratification of the Slave Trade Treaty 272
Rich Claim 304
Remarkable Fountain in Florida 335
Review of an Article on "Our Coal Formation" 341
Recreation—Employment 360
Reflections, From John Comly's Memoir 369
Religion 376
Rook and Caterpillar in Luss Glen 395
Romping 400
Religious Reading in France 416
Rice Cement 416
Remedy for Sea Sickness 416
Retrospect of Early Quakerism 420
Rain Glass 448
Remarks by Thomas Pumphrey 453
Recent African Discoveries 477
Relic, A 528
Reflections on Past and Passing Events 537
Range of Sound 592
Reflections 628
Report of Friend's Library Association 637
Report of Female Association

for Relief of Sick and Infirm Poor 681
Relative Value of Temporal and Spiritual Things 710
Report of Central Employment Association 714
Resources of New England 800
Rail Road Mirror Signals 800

S.

Small Stones Needed 3
Story about the Boys 14
Sheep, A fortune from a, 15
Scriptures, Views of, by Bernard Barton 20
Sardinian Poison 47
Solar Atmosphere, The 47
Sleep 62
Significant Fact 53
Slavery Abolished in Dist. of Columbia 112
Sweet Tooth, The 121
Shoemaker of St. Austell 155, 171, 189, 204
Sheep in California 160
Substitute for Ivory 208
Satisfied with God's Allotments 255
Strawberry Crop 256
Some Anecdotes of Leigh Hunt 281
Snow Bank in July 304
Subterranean Railway in London 319
Self-Government 324
School Room a Preparation for Life 325
Sowing Little Seed 334
School Books 351
Statistics of Human Life 384
Skeletons of Small Fishes 416
Science and Religion 439
Skill in Marketing 445
Saginaw Salt 144, 448
Sods and Weeds 461
Smoke-Consuming Locomotive 464
Strength of Silence 468
Shepherd's Dog and Child 507
Salt and its Offices 512
Salutations to Children 519
Science in Russia 528
Sea Sickness 566
Spurgeon on George Fox 582
Senegal Cotton 592
Scientific Balloon Ascent 619
Self-Resignation 627
Solitude of the Christian Heart 645
Sweet Forbearance 685
Subterranean Railway in London 687
Sponges 687
Seizure in Leeds for Church Dues 724
Spiders 735
Substitute for Cotton 752
Silver Coin of Titus 752
Suez Canal 768
Strong Characters 771
Sky and Clouds 772
Singular Facts in Human Life 784
Sea Birds 797
Starting Bulbs 800
Snow 815
Slavery and The Bible 816
Shoe Business in Lynn 816
Stone that Rebounded 407

T.

Thompson, William, Memoirs and Letters of 1, 19, 39, 57, 67, 84
Teachers for Port Royal 23
The Pure Heart 55
Thoughts on the Acquisition of Wealth 67
Tools, To Preserve from Rust 79
Tea—Theine 139
Trade with Madagascar 160
Tornado at Wheeling 192
Thompson, Elizabeth, Memorial of, 193
The Sick in Bed 239
Trade With Liberia 240
Talks about Health 251
Trees 251
Telescope Revelations and Anomalies 267, 312
The Crops 288
Trout Raising in Connecticut 288
The Strawberry Trade 288
Tea Brands and their Meaning 304
The Rauhe Haus 318
The Crops 336
The New Capitol 336
The most Common Fault in School Books 351
The Conversational Voice 359
True Breeding 384
Thought Essential to Health 391
Truth 392
The Comet 400
The Condor 400
To Make a Happy Home 404
Take Care of the Eyes 423
Temperature of Chambers 447
Tools Great Men Work With 455
Thy Words have I Hid in my Heart 469
The Two Handles 485
Testimony to Peace 500
Two Blessings 500
The Adopted Birds 525
Trusting in God in Times of Trial 531
The Lenoir Motor 544
To Fatten Cattle 592
Talk About Health 607
Testimony of an Aged Saint 611
Truthful and Cheap Barometer 641
Time 744
The Fir Tree and the Pine 771
The Spiritual the Real 791
The Whole Land is Made Desolate 804
Thoughts 821
The Intelligencer 822
Tea from Japan 832
Territory of Montana 832
Traveller's Tree 459

U.

Use of Birds 79
Usefulness of Diamonds 429
Under the Sea and Through the Earth 476, 494
Use of the Nostrils 542
Utility and Science
Universal Tramway Project 624
Utility of Small Birds 719
United States Ton, A 736
Ugly Creature 251

V.

Visit to the Cave of Macphelah 160
Virginia Friends 230
Variety in Christian Experience 372
Voices of Animals 415
Visit to the Woods 461
Vegetable Oils in Australia 736

W.

Whose Seed is in Itself 3
Workshops on the Farm 13
Weather, Monthly Review of 13, 93, 143, 220, 287, 350, 427, 493, 575, 719, 781, 829
Why the Accident Happened 38
Window Gardening 109
White Ants in India 110
Why Washington Irving did not Marry 121
Word to Boys and Girls about Order 133
Weakly Youths 135
Workmanship of Ivory 143
Wright, Thomas, Memorial 143
We have gone back to Moses 146
Wealth Nobly Used 175
Worthy of Imitation 176
Worth of Man 183
Weather, The 208
What are Consols? 231
Wonders of the Atmosphere 271
Westward 272
Who hath begotten the Drops of Dew 276
What is Heat Lightning? 336
Walking 383
Which way does the Tree Lean? 392
War 403
Well Spent Day 419
Wonderful Minuteness 432
Wise Sayings 501
What becomes of all the Pins? 528
Why Salt is Healthful 584
Warner, Sarah, Memorial 595, 643
Where to Place your Postage Stamps 608
War and Peace 644
What are Trees Made of? 671
Why a Lamp Wick does not Burn 672
Walled Lake 687
Where are the Stars? 692
Women's Association for Relief of the Freedman 695, 713
Wonders of the Atmosphere 700
Winter in Russia 768
Women's Hospital of Philadelphia 795
What makes things Musical 782
Winter 798
Weather, Weekly Review of, 812, 828
Western Sugar 816
Wind, the Vital Current of the World 830
Why Lawyers Look so Haggard 831

Y.

Yearly Meeting of Women Friends 170, 194
Yellow Color in Flowers 240

Z.

Zoological 400

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntington, Indiana.*
James Baynes, *Baltimore, Md.*

CONTENTS.

Memoir and Letters of William Thompson 2
Whose Seed is in Itself—A Certificate of Removal 3
Journal of a visit to the Western Indians in 1804 4
Home, the Residence 6
EDITORIAL 8
The Repose of Nature 9
Death's-Head Moth and Caterpillar 11
POETRY:
Reconciled—Old Folks 12
AGRICULTURAL DEPARTMENT:
Workshops on the Farm 13
Home-made Barometer 13
Review of the Weather 13
A Story about the Boys 14
A Fortune from a Sheep 15
ADVERTISEMENTS 16

MEMOIR AND LETTERS OF WILLIAM THOMPSON.

(Continued from page 819, vol. xviii.)

"*To J. A.*

"*Penketh, October 6th*, 1813.

"I am actively engaged in prosecuting the duties of the station to which the partiality of my friends has promoted me, and I find it productive of solid satisfaction; indeed, my most sanguine hopes are more than realized. There is every probability of my acquiring a comfortable independence, whilst conferring an essential benefit on my fellow-creatures, in assisting to mould the genius and habits of the rising generation. Ah! my friend, what should I have done in such an undertaking, if my habits and dispositions had not previously received a tincture of religion? Without this regulating principle for my guide, how should I attempt to form the minds of others, to check the risings of vice, and to call forth and encourage the buddings of virtue? In this way, my employment, though sweet, is at least so far arduous, that I find it my interest to keep my ear open to instruction, and whilst pointing my tender charge to the silent monitor in their breasts, to endeavor from its sacred dictates to form the rule of my own conduct. I think I have been sensible of the benefit of thy prayers for my preservation of late; the composure and steadiness with which I am enabled to govern my pupils, the inexpressible peace I am at times enabled to enjoy, and the marks of distinction which I continue to receive from my numerous friends, are each matter of abundant thankfulness; they are favors which I neither deserve nor expected to enjoy. I hope the union formed between our spirits will only be consummated, when the stream of time shall have ceased to flow. W. T."

"*To J. A. B.*

"*Penketh, Nov. 7th*, 1813.

"I suppose thou hast heard of the change which has taken place in my affairs, with regard to my commencing the arduous and important office of schoolmaster. For the last three months my attention has been chiefly devoted to the duties of my new station, a station to which my most sanguine hopes never dared to aspire, which nothing but the partiality of my friends would have supposed me capable of filling. My attempt has been hitherto crowned with tolerable success, and is in the highest degree congenial to my particular pursuits; by teaching others, I myself may learn; and by having to enforce maxims of prudence and right reason, I may be led to adopt them as the basis and regulating principles of my own conduct. Few situations, as I conceive, require a greater concentration of talent, of good sense, and of every Christian virtue, than the one I am now placed in. It is a situation which almost compels to scientific improvement, and from the various dispositions to be studied in the rising generation, many useful hints may be gathered

relating to the best of all knowledge, that of our own hearts. I now perceive more than ever the need of possessing a well-regulated imagination, and affections subject to the control of reason. Children are, I conceive, at an early age, acute observers of the minds of their tutors and guardians; they consider them as oracles of wisdom, and by them may the ductile mind of youth be led to admire and practice virtue, or to become familiar with the horrid form of vice.

"W. T."

In his correspondence, it was a frequent practice with him to mingle something good with what he had to narrate, or to enforce some Christian maxim, or rule of conduct, by the circumstances under which he wrote. The following extract from a letter to a young man, just about to depart for America, exemplifies his constant care to impart good advice, and his solicitude for the best interests of his friends.

"*To — —.*

"*Penketh, Nov. 29th,* 1813.

"I have only time to commend thee to God, and to say, that if we are not favored to meet again in time, I trust we shall at least see each other in a happy eternity. This I say, in the supposition that thou wilt endeavor to become more and more solicitous after the one thing needful. Let me entreat thee to remember, that nothing but having our passions subject to the control of religion can confer true happiness. Thou wilt have many temptations to encounter, and many disadvantages to cope with, the chief of which will be an absence from serious and religious people, and having to associate with men who have not the fear of God before their eyes; but to balance this, it may be said, that God is in all places, and that His power is everywhere the same to preserve us from evil. Let thy thoughts, then, my dear friend, be occasionally turned from a concern after the things that perish to a consideration of those which will endure when time shall be no more.

"W. T."

"*To J. R.*

"*Lowton, December 25th,* 1813.

"I am thankful that, although my body is afflicted, my mind was never more at ease; I am enabled in some measure to trust in Him, who is mighty to save, and to believe that all which He appoints will end well; would that I could always resign myself up to His dispensation! But it is hard work to do so at all times. Let us both endeavor to lean on the staff which cannot be broken. The resources which literature afford to the mind may do in the day of prosperity, but when real troubles come, they are broken reeds; they rather depress than support the mind. Nothing but an humble confidence in that strength which never faileth can carry us through the complicated scenes of this world.

"W. T."

"*To J. A.*

"*Lowton, December 26th,* 1813.

"In the few months that have elapsed since I was last at Lowton, time has left the most visible marks of his ravaging hand; some have entered that land from whence no traveller returns, and others are lying on the verge of the same unchangeable state of being. How awful, O God, are thy visitations! and how should our souls lie prostrate at thy feet! Whether we look at the changes which individuals sustain, or at the wrecks of empires and concussions of kingdoms, our admiration is equally excited; everything proclaims aloud, that 'the fashion of this world passeth away.' I am thankful in saying that I have, of late, felt a renewed concern to be found amongst those who are doing their Master's will; of that happy number who, notwithstanding the confusion of this terrestrial scene, will be finally gathered into one fold, and there made to repose in safety under one shepherd forever. I often remember the injunction of the son of David, 'In all thy gettings, get wisdom; for the value of her is more than of gold or silver.' O, that they who are given up to lying vanities, could see the intrinsic value of this supremest of treasures!

"In the great mass of society we perceive various degrees of union exist between individuals: the interest of commerce, the compacts of social life, and the pursuits of artists and literary men, are some of the most common; but, in my opinion, there can be no permanent assimilation of soul which has not religion for its foundation. It is true, the frivolity of some, and the false sentimentality of others, continually display the enjoyment of an apparent happiness in their connexions; but on meeting the chilling blast of adversity or death, the film mostly disappears, and they are left friendless and comfortless to meet the storm. Pride has its resources, genius its firmness, and the worst passions may be employed in resolutely braving the hour of danger, but religion alone can inspire that fortitude which has humility for its basis, which takes away fear, not by apathy or presumption, but by revealing superior love and superior consolations. I am perhaps more led into these remarks from having this afternoon taken a last farewell of a dear and honored friend, who is in the last stage of consumption; unable to articulate, with what fervor did he press my hand, and with an expressiveness of manner which I shall never forget! I said, as I mournfully left the room, what are all that this world can afford? Beauty, wealth, knowledge, are alike unavailing; the ground is sliding from under his feet, and a few hours more will land him in eternity. What a consolation to reflect, that, at such a moment, the consolations of religion are his. Under its divinely regulating influence, his life has been

irreproachable, and I feel, no doubt, but his death will be glorious. Oh! if the proficients in the science of war, if the desolators of kingdoms receive such pompous epithets, in what language ought we to speak of the Christian, who, having spent a whole life in pursuits of active benevolence, is just laying down the toils of his warfare. His labors are at length terminated, his commission fulfilled, his doubts and fears swallowed up in the prospect of victory; a spectacle, indeed, worthy of men and angels. May we ourselves realize it by a faithful perseverance in those steps of duty and self-denial which can alone, through faith, give confidence in the hour of trial.

"What an era has the opening of the nineteenth century become! The abolition of that murderous traffic, the slave trade, the formation of the Bible Society, the extension and increase of Missionary Societies, the national system of education for the poor; and talents, with splendid rank, employing their conjoined forces in the support of a thousand benevolent institutions, to the defeat of ignorance and the alleviation of human woe. Doubtless there are peculiar seasons and times when the visitations of Divine Grace are more powerfully and universally acknowledged; may we not presume, from the signs of the times, that this is at least the commencement of such a period? A general bond of fraternity seems to prevail throughout the followers of Christ; and we already take by the right hand of fellowship the Hindoo, the African, or the friendly Catholic, of which last there are many thousands on the continent. No one can so fully appreciate the value of these signs as the Christian, who has proved the efficacy of divine truth in his own soul. W. T."

(To be continued.)

"WHOSE SEED IS IN ITSELF."—GEN. i. 11.

There is a beautiful truth in the expression, "whose *seed is in itself.*" Every good deed is reproductive; its seed is in itself. Do an act of charity, and you will find the disposition flow in to do another. Do an act of virtue, it will be worth a hundred good thoughts. Do acts of justice and of kindness, and your example will inspire others, and spread the blessed influence around. You will be like those trees of clustering fruit, which bear for all; and every fruit has many seeds. "The trees of the Lord are full of sap." They are branches of that tree of life which bears twelve manner of fruits, fruits for every season and month of the spiritual year. On this day the Divine Being says twice that it is good. It was good when the dry land appeared, and good when the fruit tree yielded fruit, whose seed was in itself. This peculiarity to the spiritually-minded Christian is not without its significance. Have we opened the good ground of a heart, seeking heavenly virtue, and prayed that the trees of heaven would grow? Have we desired to do good, and to be good? Have we purposed acts of justice, works of use, deeds of active doing and daring in the spirit of benevolence? Then shall we have found that these works are twice blessed. They are blessed in the intention, and blessed in the act.—*Dr. Bayley.*

We give the following ancient certificate of removal as a curiosity.—EDS.

Whereas the Bearer hereof, Alphonsus Kirk, having an Intention to transport himself Into the province of Pensilvania in America, Att the Request of the s Alphonsus, wee think it our Duty thus to certifie concerning him, that he hath Lived with his Father from his Infancy until now, and, for ought we know, hath been subject and Obsequous to his parents, and since his Convincement to hath belonged to our meeting, and hath behaved himself Quiet and honest in his Deportment and Dealings hear, and for any thing we know or Doo now Understand, wee having made Enquire concerning him, and as he saith of himself he is free and Clear from all Women here, on the account of or concerning marriage or any thing Relating thereonto, wee Leave him and advise him to the measure of grace of God in his Own hart, to which, if he Doo Submit, it will teach him to Deny all Ungodliness. From our meeting at John Robson's, ye 9th Day ye 10 month, 1688.

Robert Hoopse,	William Crook,
John Robson,	Thos Warmswright,
William Porter,	John Webb,
Timothy Kirk,	James Woff,
John Hoop,	William Williams,
Robert Kirk,	Jacob Robson,
Mark Wright,	Thomas Walker.

This is to Certifie ye we are willing our Son above named should take this Journey herin mentioned, Desiring the Lord to be his Preserver, and Doth leave him to the Disposal of ye almighty, and if it be his fortune to marry, we Do give our Consent, Providing it be with, a friend and in unity with friends, according to the Order of truth.

Parents, { Roger Kirk, Elizabeth Kirk.

SMALL STONES NEEDED.

The living stones of which the Church of Christ is constructed are not necessarily of the same size, nor are they employed to edify the same parts of the building. Did you never see a country house built of stones of all sizes and shapes, from the rock to the pebble, round, square, long, short, all chinked and plastered in together, and forming a warm, substantial build-

ing? Just so it is with the members of a community; the big stones make a great show, and go a great deal further toward making up the great structure. But they would look very woe-be-gone if the little ones should rebel, and conclude they were of no use, and drop out. What a ragged, desolate habitation, fit for owls and bats, they would leave behind them! The stones in the heavenly temple are all *living* stones, but not all *great ones.*

JOURNAL OF A VISIT TO THE WESTERN INDIANS IN 1804.

(Continued from page 822.)

"Brothers: We hope your eyes will be open to see clearly, the things which are best for you, and that you will desire to pursue them. We believe, brothers, that it is in the heart of your father, the President of the United States, to assist his red children in the cultivation of the earth, and to render them services which will be greatly for their benefit and welfare. We hope that your exertions to change your present mode of living will be so *plain* to him, that he will *see them.* This will encourage him to continue to aid you, in your endeavors.

"Brothers, we have spoken plainly; we desire to speak plainly. We will now tell you that we have not come merely to *talk* to you. We have come prepared to render you a little assistance. Our beloved brother, Philip Dennis, who is now present, has come along with us. His desire is to cultivate for you a field of corn; also, to show you how to raise some of the other productions of the earth. He knows how to use the plough, the hoe, the axe, and other implements of husbandry.

"Brothers, we here ask you, are you still desirous to be instructed by us, in the cultivation of your lands? If you say you are, our brother, whom we have just mentioned, will continue with you during the summer. We shall leave it to you to show him the spot where to begin to work.

"Brothers, he has left a farm, he has left a wife, and five small children, who are very dear to him; he has come from a sincere desire to be useful to our red brothers. His motives are pure, he will ask no reward from you, for his services, his greatest reward will be in the satisfaction he will feel in finding you inclined to take hold of the same tools which he takes hold of, to receive from him instruction in the cultivation of your lands, and to pursue the example he will set you.

"Brothers, we hope you will make the situation of our brother as comfortable as circumstances will admit. We hope, also, that many of your young men will be willing to be taught by him, to use the plough, the hoe, and other implements of husbandry. For we are sure, brothers, that as you take hold of such tools as are in the hands of the white people, you will find them to be to you like having additional hands. You will also find that by using them, they will enable you to do many things which, without them, cannot be performed.

"Brothers, there is one thing more which we wish to add. The white people, in order to get their land cultivated, find it necessary that their young men should be employed in it, and not their women. Women are less than men. They are not as strong as men. They are not as able to endure fatigue as men. It is the business of our women to be employed in our houses, to keep them clean, to sew, to knit, spin, and weave, to dress food for themselves and families, to make clothes for the men and the rest of their families, to keep the clothes of their families clean, and to take care of their children.

"Brothers, we desire not to mention too many things to you, but we must add a little further. We are fully convinced that if you will turn your attention to the cultivation of the earth, to raising the different kinds of grain, to erecting mills for grinding grain, to building comfortable dwelling-houses for your families, to raising useful animals—amongst others, sheep, for the advantage of the wool, in making clothing—to raising flax and hemp for your linen; and your young women learn to spin and weave, that your lives would be easier and happier than at present, and that your numbers will increase, and not continue to diminish. As we before observed, brothers, your land is good. It is far better than the land the white people near the great water cultivate. We are persuaded that your land will produce double the quantity of any kind of grain, or of flax, or of hemp, with the same labor necessary near the great water.

"Brothers and Friends: We shall now end what we have to say, with informing you that all the corn, and other productions of the earth, which Philip Dennis, may raise, we wish our red brethren to accept of, as a token of our friendship. And it is our desire that the chiefs of the Pottowatamy and Miami nations, who are now present, added to our brothers, the Five Medals, Tuthenipee, and Philip Dennis, make such a distribution thereof as they may think proper."*

The Indians observed great gravity and decorum, during the time of our addressing them, and seemed to reiterate the sentiments delivered by repeated shouts.

At the close of our communication, a short pause took place, during which we informed them that we had no more to add at present,

* The address was published in pamphlet form in Baltimore, by the Indian Committee in 1804, and also appeared in the newspapers of the period, and was much commended for its earnest and enlightened simplicity. T.

but wished them to speak freely. After which a conversation, occupying several minutes took place between the chiefs, and some of their principal men, which being in the Indian language was to us unintelligible. They then rose upon their feet, and shook hands with us with great solemnity, and then returned to their seats.

In a few moments the Little Turtle arose and delivered the following speech, which one of us* wrote in short hand, from the mouth of the Interpreter.

"Brothers, it appears to me to be necessary that I should give you an immediate answer, as you are about to return to your families from whence you came.

"My Brothers and Friends, we are all pleased to see you here, and to take our brothers, the Quakers, through you by the hand. We rejoice that the Great Spirit has appointed that we should this day meet. For we believe, that this meeting will be of the utmost consequence to your red brethren.

"Brothers, what you have said, we have carefully gathered up, we have placed it in our hearts, in order that it may be communicated to our posterity. We are convinced that what you have said is for the good of your red brethren. We are also convinced that our chiefs and warriors, our women and children will be all of our opinion, and will be glad when they have heard what you have said.

"Brothers, we take you now by the hand, and through you we take the people who sent you here by the hand, and assure you we are pleased that the Great Spirit has let us see each other, and converse together upon the subjects which you have communicated to us.

"Brothers, you see there is not a large number of us here. What you have said to us will not remain with those who are here alone. It will be communicated to all your red brethren in this country. And I again repeat, that I am convinced they will be glad to hear what you have said to us, to our women and children.

"Brothers, when we saw you with the rest of our brothers in Baltimore, upwards of two years ago, I expect you recollect perfectly the conversation between us at that time and place. I, there with my brother chiefs, told you that we were glad to find you so much disposed to assist us, our women and children. We told you that your good wishes should be made known to all your red brethren in this country, which has been done.

"Brothers, ever since that time, I, as well as some others of my brother chiefs, have been endeavoring to turn the minds of our people towards the cultivation of the earth, but I am sorry to say we have not yet been able to effect any thing.

"Brothers, there are so few of our chiefs now present, it would not be proper for us to undertake to give a pointed answer to your talk. We expect that in a few moons there will be many of our people together. At that time it will be proper that we should return an answer to all the subjects you now mention to us.

"Brothers, the things you have said to us require the greatest attention. It appears to me to be really necessary to deliberate upon them. In order to do so, we must beg to leave the paper upon which they are written, that we may communicate them to our chiefs when they assemble.

"Brothers, all the words which you have said to-day were certainly calculated for our good. You have enumerated to us the different kinds of grain and animals we ought to raise for our comfort. You have told us that if we all adopt the plan you have proposed, we should want for nothing. This, brothers, myself and many of our people believe is true, and we hope we shall finally be able to convince our young men that this is the plan we ought to adopt to get our living.

"Brothers, you have come a long distance to render service to us. We hope that you will meet with the success you wish, you have been very particular in pointing out to us what will be for our good. You have also been very particular in pointing out to us the duties of our women, and you have told us that in adopting your mode of living, our numbers would increase and not diminish. In all this I perfectly agree with you. And I hope the other chiefs will also agree with you.

"Brothers, we are pleased to hear you say you are going to leave one of your brothers with us, to show us in what manner you cultivate the earth. We shall endeavor, brothers, to make his situation amongst us as agreeable to him as will be possible for us.

"Brothers, we are convinced that the plan you propose will be highly advantageous to your red brethren. We are also convinced that you have observed very justly that we shall not then be liable to sickness. We are certain that we shall then be able to make a more comfortable living with less labor than at present. And I hope that this will be the opinion of us all.

"Brothers, I again repeat that I am extremely glad to hear the words you have said, and we will keep them in our hearts for the good of our young men, our women, and our children. I have now delivered to you the sentiments of our people who are present."

After a short pause he then added:

"Brothers, assure your people who sent you here, tell your old chiefs that we are obliged to them for their friendly offers to assist us in changing our present mode of living; tell them

* Gerard Hopkins, who was a fine short hand writer. T.

that it is a work which cannot be done *immediately*,—that we are *that way disposed*, and we hope it will take place gradually."

(To be continued.)

HOME, THE RESIDENCE.

I propose to say something of the House,—a part of the Home too little considered, which yet has more to do with the character of Home than we are aware. If the prairie, the mountain, the sea-side, the environments of nature, are felt to have large influence in shaping the character,—things whose influence is external and must be superficial,—why shall not much more the house, the centre of our daily action and affection, mould and control our lives? The child receives inevitable and indelible impressions from the house in which he is brought up. We know that by our own experience, and a very little thought will show that, as men and women, our lives are still influenced very much by the house we live in. This is none the less true because we cannot always separate and analyze these influences. I cannot tell you why or how, perhaps, but I know that the house I live in shapes to a very considerable extent my character. Its situation, its convenience, its facilities for movement and for work, the way it faces, the shade about it, the figures on its carpets and its walls, are all unconscious educators and directors, not of my mere outward life, but of that which is deeper within. It is the influences which cannot be detected or analyzed which oftentimes exert the greatest power over us for good or for evil. It is coming to be understood by the philanthropist, that one of the surest ways of elevating the poor man is to give him appropriate house accommodation, make his home comfortable, convenient and desirable,—a pleasant place to think of and to go to; and Mr. Lawrence leaves a legacy for the building of "model houses,"—that great discovery of modern benevolence, which seems the only method in great cities of counteracting the terrible evils which spring from the filthy and crowded tenements allotted to the poor. In Queen Elizabeth's reign an act was passed forbidding cottages to be erected, unless a certain quantity of land were attached to each, and calling such as failed in this respect "silly cottages." I wish that law might revive, and that epithet attach to more modern houses. The idea was to give every man a homestead, and encourage him to economy in his wages till he had secured it. Had that idea been carried out and made a fundamental principle of English law, established by our fathers here and respected by their sons, it would have proved of immense importance to the race, and secured homes to that large class which now knows nothing about them. A recent New York paper says, and what it says is equally applicable to other meridians: "If we look well into the causes of the increase of crime and of the growing immorality and corruption, we cannot fail to perceive that the mass of the population have not room to live comfortably, or even decently. Neither physical nor moral health can exist where people are packed into apartments too miserable and too inconvenient to afford the ordinary comforts and conveniences of life. There is nothing like *home* in such dwellings, nothing like the social and friendly intercourse, and fireside recreations and amusements, which make home happy under other circumstances. The crowding of several families into a building fit for but one gives rise to bickerings and annoyances which destroy anything like satisfaction in the domestic circle. Certain physical comforts and conveniences, as well as room, are absolutely necessary for the proper home education of children, and where these are wanting the morals of a community must suffer." A walk through some parts of any large town or city is enough to make the heart ache. Look at the houses that are built on cheap and low lands; think of the money that is coined out of the necessities of the poorer classes, taken, not out of the pocket merely, but out of the best life. Look into these abodes, erected by the rapacity of landlords who care only for a large return on a small outlay, who grow rich on the penury of their fellow-beings, and tell me if it is possible that they should become *homes?*

Nor is it only the poorer classes who suffer in this way. High rents and the wretchedness of accommodation afforded, the niggardliness of landlords, have operated unfavorably upon a large class whose circumstances are considered good. How many a man is compelled to live in quarters which he can never love, never feel to be home,—which always fret him by their bad arrangement, their want of small repairs, their cramped stair-way and entry and chamber, poor cellar and paltry yard,—simply because a class of selfish speculators have gotten possession of the land and crowded it with cheap houses, leaving to him no choice, no mercy, and no hope? How many of those who are compelled to hire houses feel that they get anything like a just equivalent for what they give? How many when "the lease is up" leave with any feeling akin to that of leaving home? I think that these wooden houses which spring up like mushrooms everywhere about us, many of them double with but a lath and plaster partition between, having no beauty on the outside, no real convenience within, standing anyhow, anywhere, are not only provocatives and food for some huge conflagration, and so should be forbidden by law,—not only perpetuate bad taste, and so should be frowned

upon by public sentiment,—but stand in the way of the establishment of genuine, independent homes, and should receive the hearty reprobation of every well-wisher of his kind. The buildings, public and private, of a city or village, are not only exponents of the taste of the generation erecting them, but they educate the taste of the generation succeeding. They explain to the traveller the history of the past as much as the hoary monuments of an older civilization do, and they shape the growing sentiment as truly as the grand churches and cathedrals and monuments of antiquity. How much our own Northampton, Springfield, Portsmouth, New Bedford, quiet and sober Salem, say for the past, of the present! Somehow there is a home-spirit which looks out from these and many a lesser New England village you look for in vain in the crowded streets of the city and its suburbs. In them men build houses for their own living in, and the house reflects the home. They were a generation in that respect wiser than this, whose civilization, striding rapidly forward in purely material interests, overlooks the things of sentiment and affection, and leaves them to be plagued by the speculator, who has no higher idea than that of building houses that will pay, not homes that shall bless.

I would place in the front rank of philanthropy, I would more honor than a hero, the man who should set himself to building homes for the people,—buildings neat, snug, separate, and in good taste, which a man would be content to live in for years, and would come to love. But better than this will it be when every man shall build his own home, or shall find that to buy which shall be his *home*. Is this the impossible thing many make it? Perhaps so, if we are to foster the foolish notion that we must equal or eclipse our neighbor; perhaps so, if we have to wait to grow rich before we can have homes. But I think the essentials of a home are nearer every man's reach than he supposes. A house to be a true home must be strictly adapted to the owner's position in society, his calling and means. The houses of the laborer, the mechanic, the merchant, the professional man, must differ as their callings do. I could not be at home in a laborer's house, or he in mine. The house must be adapted to the man. If you build or buy otherwise, you jeopard the home. Now, I believe that every industrious laborer or mechanic may have a home of his own, if he will drop all ambition, and, to use the homely proverb, "cut his coat according to his cloth." It is not large houses, costly houses, the houses with all modern conveniences, which make the homes, but the houses adapted to the circumstances and wants of the individual. I do not say it would be perfectly easy for a man with only his hands to depend upon—especially a young man—to secure a home of his own; but, without waiting for a class of men whom it is to be hoped God in his own good time will raise up, who shall assist the young and deserving in securing homes, or, more hopelessly still, waiting until legislation shall recognize and provide for this general want, is there not a great deal spent by the laborer and the mechanic and the clerk uselessly, which, if laid by every year, would make the owning a home not the impossible thing it is held? And might not the young merchant, instead of giving in to the idea that he cannot withdraw enough from his capital to buy him a home, or that the money spent on a home is lying idle, learn that the best, the surest, even the best-paying investment he could make, would be in a home, which, though he suffer himself to be too busy to enjoy, would be a place of happiness for his wife and children? In the flush of your success you may call your money idle which is not busy in the market, but how many a man in the panics of these past years has had cause to bless God that he had a home of his own,—no hired house, but a home of his own, to go to for rest and refreshing, a dear asylum from uncertainty and care? and though the ruthless blast has not always spared the hearth-stone, and the keenest pang has been when for the last time the foot crossed the threshold, who that has a heart but has thanked God that he had at least once had a home? Subtract the knowledge and experience of a home that he can call his own from a man's life, and you have subtracted one of the most exquisite pleasures vouchsafed the human heart,—a pleasure cheaply purchased at the cost of any personal sacrifice.

No man needs to own his house more than the hard working-man of moderate means. No one more needs this and every influence of home. One reason assigned for the want of thrift, the low pleasures of the working-man, is the character of the place he lives in, and the fact that the bar, or saloon, or billiard-room, will give him cleanliness and comfort his home lacks. It will very soon break down the ambition of an otherwise very worthy man, if he find his home wanting in the cheaper means or appearances of comfort which the places of resort afford,—means or appearances which a large class of tenements do not afford. His own home,—small, but speaking within and without of his care and love,—that is the great safeguard of the man and the family of moderate means. To it, when the day is done, he goes with joy, upon it and its comfort he willingly lays out a portion of his wages. It smiles, in return, as another man's house never can; it rebukes, in his wandering, only as his own home could. It is an anchor by which he holds amid the tossing temptations of life,—a place of refuge and of love, whose charms, whose solid,

pure delights, prevail against all that pleasure offers or appetite suggests.

Another reason which should operate strongly in favor of every man's owning his house is, that so only can anything like permanence of residence be secured. This want of permanence is one of the crying sins of the age. It prevents that local attachment which is one of the strongest and purest sentiments of the human breast. No wandering horde of the desert is more restless, unsettled than we. We strike our tents, and flit at any moment, the great ambition of some seeming to be to see how many houses they can reside in. All this is fatal to the home. It breaks up anything like continuity of life; it prevents fixedness of habit, and so fixedness of purpose. You are always getting ready to live in a new place, never living. Your past is a shifting scene, and your future only prospective change. It makes life a hunt after houses, and its chief end the altering of carpets and putting up of bedsteads, and has introduced the omnipresent furniture-wagon, that melancholy fact in civilization, so suggestive of outraged household affections,—that unnatural institution of a people who have ceased to regard permanency of abode among the cardinal virtues. The heart cannot be brought again to its right tone, or the life grow rich in home affections, till we shall fall back upon the wisdom of our fathers, who thought a good deal of owning their homes,—till we shall do something toward securing for our children memories as pleasant as those which form so large a part of our past. To how many of us is the old place—humble though it be—the Mecca of our memories, to which our affections make perpetual, involuntary pilgrimage? Was it no sacrifice of our fathers that gave to us this boon, and shall we sacrifice nothing to secure it to our children?

Now what are the essentials to be kept in mind in building a home? I put at the head of the requisites of a house its fitness for domestic purposes. The house is a place to be used by a family for work, for comfort, for sickness, and for health. It is a place to be constantly and variously used. It should be primarily adapted to home wants. There should be a fitness in all its parts to the great ends of home. It need not be large, it need not be costly, but it must be convenient, adapted to the means and the position of the builder,—no way encumbering, but every way helping him.

Is this so in general? Is it with regard to the purposes of use, fitness, that houses are built? If you will take the wide range of farm-house, cottage, suburban and city residences, owned or rented, I think you will find that they are built either without plan, or to suit a lot, or to gratify a whim, or bring most income, or to make a show.

Man is the only animal who, in the construction of a home, has ventured to disregard the great law of fitness. He has builded for every purpose but that of utility. The cell of the bee, the nest of the bird, the burrow of the fox, the web of the spider, are exactly suited to the wants of the inhabitants. Each builder knows what he requires, and at once, with the utmost economy and ingenuity, sets himself to his task. Instinct does no less for man, and the home of the savage, the wigwam of the Indian, the hut of the Esquimaux, the tent of the Arab, are just what the condition of the occupant demands.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MO. 15, 1862.

TRADITION AND HISTORY.—Perhaps no countries will hereafter figure more largely in the history of the world than those which originated in settlements some two hundred years ago on or near the Atlantic coast of this Continent. In these settlements Friends bore a considerable share, and they have undoubtedly exerted no small influence in forming the institutions and moulding the customs of the great States which have grown up as their result. To the concern of Friends for the preservation of regular records of marriages, births, and deaths, we are indebted for the ready means of tracing the histories of private families through five or six generations, and the memorials of eminent ministers and elders in the church, preserved by the Yearly Meetings, are also full of deep interest and instruction. Apart from these details, however, we fear there is too little interest generally maintained in those circumstances of local importance, which go to make up the social and civil history of the places we inhabit. These are related by the old to the young through two or three generations, and then one by one they drop out of the memory of all and are lost. Now, we believe that this kind of knowledge has a favorable effect on the mind; it furnishes many connecting links with the past, brings us into companionship with those whose faults are forgotten while their good works do follow them, invests the localities with which we are daily surrounded with permanent interest, and thus enhances the pleasure they are capable of imparting to us and our successors.

What a vast body of history is annually passing into oblivion, because not placed permanently on record—history which would acquire more interest the older it grew, and in the act of recording it would become not only more useful and permanent, but would increase in interest to those who might thus transmit it to their successors.

The Quarterly Meeting for Worship in Reading.—This meeting was held on the afternoon of First-day, 2d inst. Several of the Committee in charge were present. The number in attendance was much larger than usual, many not finding accommodation in the house, were obliged to leave.

Several Friends were engaged in the ministry, and, although so crowded, the meeting was held in much solemnity.

At the close, a Conference was held with the members of the meeting, on the propriety of erecting a new building for their better accommodation. Several plans were presented and examined—when the subject was left for further consideration.

The evident need of a larger and more suitable house for meeting purposes has claimed the attention of the Committee, and it is to be hoped, that some effort will be made to assist in remedying the difficulty.

Religious and social opportunities were had during the day and evening with several families, all which, we believe, tended to strengthen the feelings of regard and true fellowship.

Many subscribers to the volume *just closed* have neglected to forward the amount of their indebtedness. We *expect from* these a *speedy remittance*. The subscriptions should be paid in advance at the commencement of each volume. We trust, therefore, that all those who have received the paper for the past year, who have not yet paid for it, will do so at once, or we must very soon discontinue serving it to such.

Died, In Brooklyn, L. I., on 6th day, the 7th inst., Elizabeth Thompson, in the 36th year of her age, daughter of Lucy and the late Samuel Thompson.

Nothing more shows the low condition man is fallen into, than the unsuitable notion we must have of God, by the ways we take to please him.

As if it availed any thing to him, that we performed so many ceremonies and external forms of devotion; who never meant more by them than to try our obedience, and, through them, to show us something more excellent and durable beyond them.—*Penn.*

From the Germantown Telegraph.

THE REPOSE OF NATURE.

BY J. G. WOOD, M. A. F. L. S.

(Continued from page 826.)

We have called this article the Repose of Nature, from want of a better word; but in truth, there is no absolute repose in nature. All nature rebels against it, and the powers of nature never cease from their labors. "My Father works," said the Lord, "and I work;" and this is the law of the universe, operating on all created things alike. I fancy that there is nothing so abhorrent to the Great Worker as idleness—the pioneer of all picking and stealing, evil speaking, lying and slandering. There is something within us which forces us to acknowledge the majesty of work; and the idlest man living can but feel an involuntary respect for the poorest industrious laborer who has died at his work, and a pang of remorse at the contrast to his own useless life.

All workers know, that the truest rest is a change of occupation, and that to be condemned to utter idleness would be the most terrible punishment that could be inflicted upon a human being. Why, even the poor fashionable idler really works, in his way, as hard as any of us, because getting amusement is much more laborious than getting a living, becomes more difficult every day, and leaves nothing but disappointment behind it. Idle people are fond of talking as if they had exhausted the world, and found it to be hollow and empty—like that poor silly man, of whom we read the other day in the papers, who shot himself because he had been all over this world and thought it was time for him to try another. Why, there is a sliver of a cedar-pencil lying on my paper, and I will answer for it that any "used up" personage who thinks that he has exhausted the world and will just try to find out all about that little slip of juniper wood will find life too short for the task.

Look, for example, at the amount of work which is achieved within this chrysalis lying before us, and just think of the millions upon millions of similar beings at this moment undergoing as complete a transformation, from a terrestrial to an aerial state of existence; their form, constitution, organization, wants and habits, so totally changed that the one is wholly unrecognizable from the other. Even to go back for a moment to our old friend, the frog, what a wonderful law it is which takes possession of the no-limbed, long-tailed, gill-breathing tadpole, and changes it into a four-legged, leaping, air-breathing animal, without even a vestige of tail!

I know few pursuits more absorbingly interesting than tracing the gradual change of a larva or caterpillar while passing through its various states until it attains its perfected form, from which it never after varies. It is an easy task enough, and may be accomplished by any one who has, or who chooses to acquire, a steady hand and a tolerable eye. Take any common caterpillar of rather large size—silk-worms will answer the purpose well, and can easily be obtained—put two or three into proof spirits, and let the others change into their pupil form. Note the day that they change, and put a few into spirits within an hour after their casting off their caterpillar skin. Keep the rest, and every two days put a couple into spirits until the moths appear from the survivors, and then treat them after the same fashion. You will then have a really valuable series of objects which by careful dissection under water or spirits will unveil some great mysteries. It is needful that the very early pupæ should be kept in the spirits for some weeks before dissection, as their interior is so soft as to be little but a milky fluid, and requires hardening with the spirits before it can safely be touched.

It is most wonderful to see the gradual development of the process by which a moth or butterfly is evolved from the caterpillar; the leaf-eating creature with its powerful jaws and huge stomach becoming a honey-sucker, with the most delicate digestive organs imaginable; the creeping thing changed into a winged being; the nearly blind grub into a creature with eyes of wonderful complexity; and the whole form of body, muscular system, nerves, and internal structure, being totally changed to suit the altered condition in which the remainder of its life will be spent.

Take for example the chrysalis which we have just dug out of the ground, and suppose the brown outer skin to be transparent while the process of evolvement is going on. During its caterpillar state nearly the whole of its body is filled with a huge stomach, extending throughout the greater part of its length, and tightly filled with food, as is likely in a creature that is always eating. The skin, which, to the mass of spectators, seems to contain nothing but a soft pulp, is lined with an array of flat and white muscles, and the whole space between these muscles and the stomach is filled up with fat, formed into rather hard lumps of variable dimensions, and penetrated with the breathing tubes, and some very slight nerves. Along the abdomen, and just below the skin, runs a chain of little knots of nerve-like substance, connected together with double cords of similar material; and along the back lies a chain of valves, which is analogous to the heart of the higher animals.

Throughout the transformation, the digestive, nervous, and circulating systems retain their relative positions, but are greatly altered in relative size and importance. The digestive organs are reduced to a tithe of their former volume, the masses of loose fat gradually shrink, while new members begin to make their appearance, and increase imperceptibly from day to day, gaining form and substance by the slow but Divine and irresistible power, which is equally exerted in creating an universe or moulding a moth's plumage.

Mine ancient and constant enemy, lack of space, here warns me that we shall not be able to examine the whole structure of the future moth, and we will therefore restrict ourselves to the most obvious points of difference between the caterpillar and the perfect insect, namely, the wings. Under the skin of the back (and these can be seen even in the caterpillar,) are two little projections, white, soft and in shape not unlike the two halves of a pea, but rather flatter. On raising them with a needle it is found that each separates into two portions; and, on further examination, we find they are the latent wings in their unformed condition.

It seems incredible that within this little space should be packed the beautiful wings which, when spread, will contain several square inches of firm and strong membrane, penetrated by air-cells, strengthened by nervures, and clothed with myriads upon myriads of delicately carved scales. Yet it is the fact; and, when the creature emerges from its case, we shall see how the wings attain their full size.

When the moth leaves the chrysalis state, it crawls up some perpendicular object, generally the native tree on which it has lived, and at whose foot it has burrowed. It then takes several long and deep inspirations, which have a perceptible effect in shaking out, as it were, the hair-like plumage of the body, and causing it to assume a brighter tint. It next slightly opens the wings, which are thick and solid, and totally useless for flight, and communicates to them a rapid tremulous motion, every now and then pausing to take a few deep breaths. As it proceeds with this task, fold after fold is gently shaken and smoothed out, each breath driving the air through the tubes, which permeate every part of the wings, and so strengthening these members by regular degrees, until at last they stand out in all their beauty—firm, strong and pointed, and covered with a gorgeous blazonry that never herald (except the herald moth) endued.

Touch with a camel's hair brush any part of the wing so as to remove a few scales, dab the brush on a slip of glass, put it under the microscope, and then see how each particle of the almost imperceptible and impalpable colored dust which clothes the wings becomes manifest as an elegantly formed scale, sculptured with designs of singular beauty and regularity, formed of a

least two, if not three, separate membranes, and waved, toothed or fringed at the extremity, according to its position on the wing. Just consider how many hundreds of thousands of these scales are needed to cover a surface so great, and the inconceivable care which is required, not only in making them, but in setting them in rows more regular than the slates on a house-top, each overlapping the other, and arranged so as to defend the delicate membrane of the wing from moisture. You cannot wet a moth's wing with water, for it runs off in drops as if the wings were covered with oil.

When were these scales made, and how were they fashioned? No naturalist can give an answer, save that they exist by the will of the Divine author. Truly it is worth while to reflect upon the constant and elaborate providential care which is required to form the wing of a moth in so short a time, and to think what laborious tasks are being elaborated in the earth beneath our feet, while we superficially think that nature is reposing. Not even the trees are reposing, although their branches wave, black and deathlike, against the sky. They are silently but laboriously concentrating their forces, settling the spots whence new leaves and branches are to spring, driving fresh rootlets through the soil, in order to gather from its various elements those particles which will be needed to carry on the work of increase, and preparing themselves with the instinctive foresight of the vegetable kingdom for the labors of the ensuing year.

Even in so called inorganic particles there is no absolute repose; for the chemist can detect in each grain of sand below our feet, in each tiny mite that dances and sparkles in the sunbeams, an array of mighty forces acting together and uniting for the time to preserve the object in the form which it at present holds, but liable to be set free in a thousand different ways, and then diverging upon their various missions to do the will of the All-Worker.

He never slumbers nor sleeps; and hence it follows, that as all existences proceed from Him, as all created things begin and end in Him, all things must necessarily be imbued with the spirit of eternal and ceaseless labor; and, though they may for a while rest from their labors—their works do follow them—can never suffer stagnation, and much less be annihilated. Each material particle which assists in the constitution or the functions of our mortal bodies brooks not stagnation for an instant, but with a curious and evident analogy, passes from death to life, and becomes etherealized into its most rarefied and gaseous forms, another being, and yet the same!

Day is the proper time for study, when we can achieve more knowledge in less time and without injury to our mental powers. Late at night is less favorable because of the exhausted state of the physical powers.

DEATH'S HEAD MOTH AND CATERPILLAR.

From Chambers' Cyclopædia.



Death's Head Moth (*Acherontia atropos*), a species of Hawk-moth (q. v.), or lepidopterous insect of the family *Sphingidæ*, not uncommon in some parts of England and of the continent of Europe, and very widely distributed over the world, being found in Africa, the Mauritius, and the East Indies. It measures almost five inches from tip to tip of the extended wings; is of a dark color, the body yellow, with black markings, the thorax with pale markings, which have some resemblance to a skull, and from which it derives its name; the upper wings mottled with brown, black and yellow. The caterpillar is greenish-yellow, the back speckled with black, with transverse lines partly blue and partly white; and in countries where the potato is cultivated, is often to be found feeding on the leaves of that plant. This insect is most frequently seen flying about in autumn, and only in the mornings and evenings. It is remarkable for emitting a plaintive squeaking sound, which, with its dark color, and the skull-like mark on the thorax, has led to its being regarded with superstitious dislike, the sudden appearance of large numbers being popularly held ominous of evil; whilst, in the Mauritius, a notion prevails that it casts a dust from its wings which produces blindness in persons on whom it falls, and its entering an apartment is therefore regarded with dread. How the noise which it emits is produced, is not satisfactorily known. If the insect is taken and confined in the hand, this sound is sent forth sharply and strongly. The Death's Head Moth is interesting upon still another account, as one of those insects which enter and plunder bee-hives, feeding upon the honey; and although apparently quite defenceless, it enjoys perfect impunity whilst ravaging the stores of creatures so well provided with formidable weapons, and generally so ready to use them against an intruder. No explanation of this fact has yet been found.

OLD FOLKS.

BY ALICE CAREY.

Ah, don't be sorrowful, darling,
And don't be sorrowful, pray,
Taking the year together, my dear,
There isn't more night than day!

'Tis rainy weather, my darling,
Time's waves, they heavily run,
But taking the year together, my dear,
There isn't more cloud than sun!

We are old folks now, my darling,
Our heads they are growing gray,
But taking the year all round, my dear,
You will always find the May!

We have had our May, my darling,
And our roses, long ago,
And the time of year is coming, my dear,
For the silent night and the snow!

And God is God, my darling,
Of night as well as of day,
And we feel and know that we can go
Wherever He leads the way.

Ay God of the night, my darling—
Of the night of death, so grim;
The gate that leads out of life, good wife,
Is the gate that leads to Him.

RECONCILED.

O years gone down into the past;
What plesant memories come to me,
Of your untroubled days of peace,
And hours of almost ecstacy!

Yet would I have no moon stand still,
Where life's most pleasant valleys lie;
Nor wheel the planet of the day
Back on his pathway through the sky.

For though when youthful pleasures died,
My youth itself went with them, too;
To-day, aye! even this very hour,
Is the best hour I ever knew.

Not that my Father gives to me,
More blessings than in days gone by,
Dropping in my uplifted hands
All things for which I blindly cry;

But that His plans and purposes
Have grown to me less strange and dim,
And where I cannot understand,
I trust the issues unto Him.

And spite of many broken dreams,
This have I truly learned to say,
Prayers which I thonght unanswered once
Were answered in God's own best way,

And though some hopes I cherished once,
Perished untimely in their birth,
Yet have I been beloved and blest
Beyond the measure of my worth.

And sometimes in my hours of grief,
For moments I have come to stand
Where, in the sorrows on me laid,
I felt the chastening of God's hand;

Then learned I that the weakest ones
Are kept securest from life's harms;
And that the tender lambs alone
Are carired in the shepherd's arms.

And sitting by the wayside blind,
He is the nearest to the light,
Who crieth out most earnestly,
"Lord that I might receive my sight."

O feet grown weary as you walk,
When down life's hill my pathway lies,
What care I, while my soul can mount
As the youog eagle mounts the skies?

O eyes, with weeping faded out,
What matters it how dim ye be?
My inner vision sweeps untired
The reaches of eternity!

O death, most dreaded power of all,
When the last moment comes, and thou
Darkenest the windows of my soul,
Through which I look on nature now;

Yea, when mortality dissolves,
Shall I not meet thine hour unawed!
My house eternal in the heavens
Is lighted by the smile of God!

PHEBE CAREY.

WORKSHOPS ON THE FARM.



Much as has been written on this subject; there is room for more. Indeed, it seems that much more will have to be written before farmers will appreciate this important appendage to the farm. A shop fitted up, ten by twelve, (larger would be better,) well lighted, and containing a bench furnished with a vice, together with a collection of carpenters' tools, something as follows—five augers, four chisels, three saws, three planes, a square, tri-square, hammers, drawing knife, bit-stock and bits, a scratch-awl, file, mallet, compass, &c., with places for every thing, is about the kind of shop and tools for the farm. A shop of the above description, where the farmer and his sons can spend their rainy days, is almost indispensable on every well regulated farm. There are rainy days enough every year for the farmer to keep his premises in good repair without employing a carpenter, except for the large and important jobs, provided he has a shop with proper and sufficient tools, by applying them at the right time. It is too often the case that the carpenter's tools are by far too scarce on the farm; a hammer, an auger or two, and a saw, constituting all the carpenter's tools. And it is nearly always the case that the general appearance about the house and barn indicate this, as, for example, gates off their hinges, or broken down, boards off the barn or fences, and a general slipshod appearance. There is another fact concerning farmers of this class, and that is that the numbers and

kind of farming implements generally correspond with their carpenter's tools; consequently, they are generally classed among those called poor farmers. On the other hand, a farmer, who has sons growing up around him, if he has a shop need never be at a loss to find employment for them on rainy days. A hundred little jobs are constantly waiting to be done, and besides furnishing employment, (which is a great deal,) and giving the place a neat and tidy aspect by keeping things in repair, his sons are receiving invaluable lessons, which will be of lasting importance to them. A boy brought up to use the bench and tools becomes, at the age of sixteen, a carpenter, or at least has acquired sufficient skill to perform all the rough carpenter's work on a farm. This has been a branch of rural economy much neglected; but I am glad to see that farmers are taking a new interest in this important feature of the farm, and the heathenish practice of converting the kitchen into a workshop is now nearly abolished.—*Country Gentleman.*

HOME-MADE BAROMETERS.

A correspondent of the *Visitor* (Franklin, N. H.,) gives the following method of making "a reliable barometer to indicate atmospheric changes:"—

"Take two sheets of pasteboard paper of any convenient size, say three feet long by two feet wide. Bring the ends together, and glue or paste them tight, each sheet by itself; and they will look like two pieces of paper stove pipe. Cut thin, round boards exactly to fit in the ends of these paper cylinders. Carefully glue or nail them tight. Now you have two air-tight paper drums with wooden heads. Take a pole of any length you desire—three feet or twelve feet—let one drum be fastened to each end of the pole. Now balance this pole with the drums on each end, on nice pivots, in the middle. Then bore a gimlet through the end of one drum, and you have a good farmer's barometer. One drum is air-tight. One has a hole in it, so there will be more or less air in one drum than there is in the other, according as the surrounding air is dense or rarified. Consequently, in dense or heavy air, the tight drum rises, while the one with the pinhole in it goes down. Crosswise through the middle of the bar, or pole, should run a stick as large as one's finger, a foot long, with wire-gudgeons, on which the instrument should vibrate or teeter. Let the ends of the pole be slightly lower than the middle, that the whole do not make a somerset: smear all with glue or oil, so that no air enters only in the puncture mentioned. Have something you can slide through the bar to keep it nearly level. Mark, if you please, figures along the pole to show how far you have moved the balancing poise, though for this there is but little need.

This instrument may not be so perfect as a costly barometer; but for all practical purposes it is all one could ask. I have had one more than a year. I look at it a dozen times a day. They could be made and afforded for fifty cents apiece. They could be made as long as a barn, and placed in the loft with an indicator, to show the distant mower when to make his hay.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &C.

SECOND MONTH.

	18 1.	1862.
Rain during some portion of the 24 hours,	6 days.	5 days.
Rain all or nearly all day,	1 "	1 "
Snow, including very slight falls,	2 "	11 "
Cloudy without storms,	8 "	4 "
Clear in the ordinary acceptation of the term,	11 "	7 "
	28 "	28 "

TEMPERATURES, RAIN, DEATHS, &C.	1861.	1862.
Mean temperature of the month at Penna. Hospital,	39.12 deg.	32.70 deg.
Highest do. during month,	65 "	49.50 "
Lowest do. do. do.	3 below 0	19.00 "
Rain during the month,	2·06 inch.	4.64 "
Deaths during the month, counting four current weeks for each year.	1097	1087

Average of the mean temperatures of this month, for the past seventy-three years,	30.33 deg.
Highest mean of do. during that entire period, 1857,	41.03 "
Lowest do. do. 1815, '36 & '38,	24·00 "

WINTER TEMPERATURES.

Mean temperature of the three winter months of 1861 and '62,	34.07 deg.
Mean do. do. 1860 & '61,	34.04 "
Average of the winter temperature of do. for the past seventy-two years,	31.18 "
Highest winter mean occurring during that entire period, 1827, '28 & 1850, '51,	38.33 "
Lowest do. 1814, '15, & 1835, '36.	26.66 "

The mildness of the present season having attracted considerable attention, coupled with frequent assertions that our winters commence later, and are generally less severe than in the days of our fathers, the writer was induced to refer to manuscript tables in his possession, going back as far as 1790 inclusive (some twenty-eight years of which have been kept by himself), with the following results:

TWELFTH MONTH.

	Degrees.
Average of the *first twenty-five* years, that is, from 1790 to 1814, both inclusive.	30.30
Average of the *second twenty-five* years, that is, from 1815 to 1839, both inclusive,	28.38

Average of the *twenty-two* years, that is from 1840 to 1861, both inclusive, 35.19

FIRST MONTH.

Average of the first *twenty-five* years that is from 1790 to 1814, both inclusive, 31.20
Average of the *second twenty-five* years, that is from 1815 to 1839, both inclusive, 30.60
Average of the twenty-two years from 1840 to 1861, both inclusive, 32.05

SECOND MONTH.

Average of the *first twenty-five* years, that is from 1790 to 1814, both inclusive, 28.60
Average of the *second twenty-five* years, that is from 1815 to 1839, both inclusive, 28.88
Average of the twenty-two years from 1840 to 1861, both inclusive, 33.85

The above exhibit corroborates the assertions of the *increase* of temperature of *our* winter seasons, the average standing thus:

For the *fifty* years from 1790 to 1839, both inclusive, 29.66
For the twenty-two years, from 1840 to 1861, both inclusive, 33.68

Or an increase of *four degrees*, which, it must be admitted, is very considerable, taking *so wide a range as twenty-two years*.

Although the month under review has been looked upon as unusually mild, it will be seen that it falls behind the temperature of last year considerably, though about *two* degrees *above the average* for the past *seventy-three years*.

The entire *winter* temperature is about even with last year, though about *three degrees above* the average for the past seventy-two years.

It has also been supposed that *much more* rain has fallen during the winter months just passed than during the same period last year. A few "*facts*" sometimes dispel a great many "*fancies*," and serve to refresh our memories, viz:

During the three winter months, 1860-'61, 10.62 inches.
" " " 1861-'62, 11.53 "

Being an increase of rather less than an inch.

Philadelphia, Third month 3d, 1862. J. M. E.

From the Independent.

A STORY ABOUT THE BOYS.

WITH SUNDRY INTERRUPTIONS.

"My cousin Lecilla has a family of eleven boys," I was saying to a friend.

"What *did* she do with them? How could she live? Didn't she sink under the infliction?"

"Not at all. She lives as tranquilly and happily as one could wish. Really, I think her eleven boys are not such a cumbrous care to her as your two little girls are to you."

"Well, I am sure I cannot understand it. She must take to it naturally, as the—."

"She takes to it sensibly. A noble woman she is; with reason that she doesn't lay up on the shelf for extraordinary occasions, but which she keeps constantly at hand for the varied emergencies of every day life. She has kindly feelings, kept fresh and sweet by hourly ventilation; versatility of talent turning continually on its smooth hinge, so that it is always available; and a pleasant voice, ever tuned to soft and gentle harmonies, that increases in richness of tone and variety of pleasing accords each hour of her life. She was, perhaps, no more noble a woman when she started in life, in the germs and elements of her character, than many another. But she has improved by culture."

"Do you call eleven boys culture? I should think that of itself was enough to wear out body and soul, intellect, energies, patience, wits, nerves, muscles, will-power, and everything else."

"By no means. Her boys have been the means of making her the worthy woman that she is. Accepting them in the right spirit, believing that children are designed to be educators of the parent, knowing that the mother's work is appointed of God to the grandest of ends and with the sublimest rewards, she meekly set herself to her allotted task, and reaped its rich remuneration."

"But the noise, the noise; just think of it! My two girls are almost enough to craze me sometimes. Sister Mary has three boys, and she declares they are a nuisance, so full of mischief she can do nothing with them."

"Cousin Lucilla makes up her mind to have noise, so that it does not annoy her. She knows the unbounded activity of the boy-life, and provides for it. 'Boys will be boys,' she says, and you can't make them like girls. They won't be set down to baby-rags, paper dolls, and wax flowers. They must have bat and ball, rope and hoop, kite and top, knife and hammer. She is right. A mother may try to repress these demonstrations of nature, and circumscribe a boy's amusements by her own tastes, and she will have continual conflict, sure defeat, and abundant vexation. But let her put her sympathies and will on a level with their predilections, and she will make them happy, relieve herself of a great burden, and hold the power to mold them as she wills."

"But the boots and muddy feet—how her house must look!"

"Her house looks as neatly as yours:—excuse me. Perhaps a little more exertion is needed to keep it so, but that is included in her commission, and she unmurmuringly accepts it. Perhaps her carpets wear out oftener, but that too is an unavoidable contingency, and she cheerfully repairs and replaces them. She does not leave things of this sort to take care of themselves, however; she saves herself all the expense and labor possible by timely plans and regulations. Her boys are provided with a wood-shed and yard for work and play, and tools for their own special use. All the empty boxes are

turned into their dominions to serve as cars and steam-boats, or for pigeon-houses and dog-kennels. Nails and strings *ad infinitum* are supplied. But when the work and play are over, then they must be gentlemen. Their caps and coats are hung up in the hall, their boots exchanged for slippers, and the knives put away in their pockets."

"I hope she doesn't live up stairs. Just to think of the unceasing tramp of eleven noisy boys up stairs and down!"

"She lives down stairs for the accommodation of her children; reversing the principle adopted by many parents that home and its appurtenances are for father and mother, though to be used by the children as matters of necessity and under strict limitations. Her idea is, that the family institution, with all its accompaniments and apparatus, is for the children, and parents must make their own gratifications subservient to their good. So she denies herself for the sake of the little folks, seeking primarily their convenience, happiness, and real welfare. She puts herself as it were under her family, to lift them up into usefulness, virtue, and love. Don't you think she was wise?"

"I don't know. Never had such an idea in my life. Always thought parents first, children afterward. But I'm thinking of those boys. What does she do with them of an evening?"

"A merry troop they are; and gathered in the parlor of an evening, with father and mother, they form a picture, I will not say of quiet happiness, for that would be unnatural—nor of perfect happiness, for in this mortal state that would be impossible—but of true happiness. There is no want of occupation or amusement. As I said before, the play and boy manners are left outside. In the presence of father and mother they are gentlemen—companions in some sense for their parents. Oh, there is no lack of variety of employment even for eleven boys in a well-regulated family. If the parents, chiefly the mother, know how to touch the spring to each individual nature, all will move aright. Do you remember how long you worked yesterday over that trunk of yours, and couldn't open it, and how instantly little Bessie opened it for you? She had seen her father move the spring, and knew just where it was, so that her tiny fingers did in a moment what all yonr strength could not perform. It is not great abilities so much as a nice tact that moves well such a family—and that is a study, an acquirement."

Mothers who cannot manage their boys, who allow their love to sour by continual complaints and frettings, should look carefully at themselves, to see if the trouble does not exist in their heedlessness or selfishness more than in the poor little misused fellows they are all the time finding fault with. You can't prevent your vegetables or your dahlia bulbs from sprouting in the cellar, for the life that is within will assert itself. Neither can you repress the boy's upheaving energy. Let it burst out, let it declare itself: seek only to give it right direction and proper stimulus, and it will bear the fruit you desire. But hold it in—ah, you cannot do that—but refuse to give it the proper conditions of growth, and the very vitality and capability of your child becomes hateful and annoying mischief, and finally bears the fruit of vice and crime.

H. E. B.

A FORTUNE FROM A SHEEP.

A correspondent of the Boston *Cultivator* relates the following anecdote:

"In 1802, Mr. Bidwell, a law student in Stockbridge, told a poor lad that if he would catch and turn out his horse he might have it to ride home to keep Thanksgiving. The boy accepted the offer, and the day before Thanksgiving, as he was mounted on the horse ready to start for home, Mr. Bidwell handed him a silver dollar—the first dollar the boy ever had. Instead of spending it for some personal gratification, as most boys now-a-days do, he bought a sheep with it. From that sheep he had in 1832, a flock of 1064 sheep, which he sold for 2500 dollars. The money he invested in up-town lots in New York city, purchasing ten lots for 250 dollars each, which he sold in two years for 12,000 dollars. This was the beginning of the fortune of Nathan Jackson, Esq., distinguished for his generous and munificent donations at various times to Williams's College, Massachusetts.

"When a boy the writer with his brother and sister, each had a sheep given them, and their father kept them, and retained half the increase for keeping, thus affording an opportunity for procuring a little money which he and they could call their own. Myself and brother also were allowed each a piece of ground to cultivate as we pleased, and were permitted to sell the products thereof for what they would fetch. In this way we were allowed to get money that we could call our own, it being the products of our skill and industry. The brother of the writer is now a successful and forehanded farmer in Worcester county, Massachusetts, and the writer has a farm in Hampshire county, Massachusetts. How much these early lessons in rural industry and economy had to do with their present position, can never be accurately estimated. Doubtless something, and perhaps much. All farmers will find it a pleasant way thus to encourage their children by giving them an opportunity, by exercising skill and industry, to produce something they can call their own.

The true spirit of prayer is no other than God's own Spirit dwelling in the hearts.

PHILADELPHIA MARKETS.

Flour and Meal.—The flour market continues very dull and prices are drooping. There is little shipping demand, and only a few hundred bbls. sold at $5 12½ a $5 25 per barrel for superfine; $5 81 a $7 00 for extra family and fancy. Small sales to the trade ranging from our lowest quotations up to $7 for common and fancy lots. Nothing done in Rye Flour or Corn Meal. The former is selling at $3 25, and the latter at $2 75 for Pennsylvania, and $3 for Brandwine per barrel.

Grain.—Small sales of good Pennsylvania and Western Red at $1 32 a $1 33 per bushel. No sale of Wheat. Pennsylvania Rye sold at 74 cents. Corn is steady. Holders are asking for new yellow 53 a 53½c. in store, and 55c. afloat. Oats—Small sales of Pennsylvania at 36 a 38 cents. New York Barley continues to command 87 cents. No sales of Malt.

Seeds.—Cloverseed of choice quality is in demand at $4 25 a $4 50 per 64 pounds. Timothy is selling in lot at $2 25 a 2 50, and Flaxseed at $2 10 a 2 15. per bushel.

FAIRVILLE INSTITUTE FOR YOUNG LADIES AND GENTLEMEN.—The Spring and Summer term of this institution will commence on Second-day, (Monday,) 3d mo. (March,) 24th, and continue twelve weeks. The course of instruction will be thorough and practical, embracing all the branches of a good English and classical education; also, the Latin and French languages, music, painting and drawing. Terms, for boarding, washing, and tuition, $36.00. No extra charge for languages. For further particulars address

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3d mo. 8th, 1862.—3t.

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Extra for Languages, . . . 3.00 each.

For other particulars, see Circulars. Apply to

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10th mo. 19, 1861—1yr.

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References—J. M. McKim, Samuel Rhoads, Dillwyn Parrish, Prof. C. D. Cleveland, Dr. Caspar Wistar, James Mott, Thomas Williamson, W. H Furness. 9th mo. 14th, 1861—6 m.

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"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

A brief Exposition of the Testimony to Peace, &c 17
Memoir and Letters of William Thompson 19
Views of the Scriptures, by Bernard Barton 20
Copy of a Certificate of Removal 21
Journal of a visit to the Western Indians in 1804 21
Teachers for Port Royal 23
EDITORIAL 24
Home, the Residence 25
Carbon-Oil—Lamps and Explosions 27
HORTICULTURAL DEPARTMENT 29
Christian Sociability 30
The Fruit of Care 30
POETRY:
The Shadow and the Light 30
Patient 30
ITEMS 31
ADVERTISEMENTS 32

For Friends' Intelligencer.

A brief Exposition of the Testimony to Peace, as exemplified by the life and precepts of Jesus Christ, and the Early Christians, and held by the Religious Society of Friends.

"From whence come wars and fightings? Come they not hence, even of your lusts, that war in your members."—James iv. 1.

Various have been the dispensations of God to his creature man; each wisely adapted to the wants and capacities of the people to whom it was given; each was progressive in its character, and approached nearer to the more glorious and spiritual dispensation of the Gospel of Jesus Christ. Those dispensations were legal and ceremonial; yet the condition of them all was entire and absolute submission and obedience to their several requirements. The *fulfilment of the law* was made the terms of justification. "For Moses describeth the righteousness which is of the Law, that the man which doeth those things shall live by them." Rom. x. 4. But now that the light of the Gospel has been shed abroad in the earth, and made fully manifest, we are called away from that religion "which stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. ix. 10. "For after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." (Jer. xxxi. 33.) And further, "Christ is the end of the Law to every one that believeth." (Rom. x. 4.) "For there is verily a disannulling of the commandment going before, for the weakness and unfaithfulness thereof; for the law made nothing perfect; but the bringing in of a better hope did." (Heb. vii. 19.) "If that first covenant had been faultless, then should no place have been sought for the second." (Heb. viii. 7.)

If then, "the law made nothing perfect,"—If "Christ is the end of the law to every one that believeth,"—and if "the bringing in of a better covenant" does make perfect, it becomes our solemn duty to consider what that "better covenant" is.

Feeling assured that the Christian religion, when properly understood, prohibits all war; and the indulgence in those motives and passions which lead thereunto; we invite, in these pages, the special and candid attention of the reader to some of the teachings of Jesus Christ and His followers on this subject.

As a Religious Society, Friends profess to believe that "the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and the world's lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a pecu-

liar people, zealous of good works." (Titus ii. 11.) And Friends have ever born a noble testimony to the peaceable character of the Christian religion;—and against all wars and fightings as being inconsistent therewith. Our forefathers suffered long and violent persecution on account of the Christian testimonies which they believed themselves specially required to support; and not a little of that suffering was for their refusal to bear arms, or in any manner to promote the destruction of human life. But we have so long enjoyed affluence and quiet; have so long been exonerated from much suffering on account of military requisitions;—and have become so much at ease and so entangled with the world and its ways, that many among us have grown up, mere formal or traditional members, with little knowledge of the testimonies of Truth, or much concern for their maintenance. Those not having their foundation upon the immovable rock of religious truth, when the winds and the floods of martial strife shall come upon them, will be in danger of falling.

The fundamental principle of the Christian religion is love,—love to God, and love to all men; a principle which was proclaimed by an angel from heaven—"behold! I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord." (Luke ii. 10, 11.) A principle which was ushered in by songs of the heavenly host, "Glory to God in the highest, and on earth peace, good will to men." (Luke ii. 14.) The prophet had already foreshadowed this Divine principle of love, when he spake of the coming of the millenial day; but it remained for the blessed Jesus, more fully to elucidate and enforce it by his excellent precepts, and his holy example. The apostles taught and practised the same doctrines, and the Christian church appears to have strictly adhered to them for the space of nearly three centuries; notwithstanding the refusal to bear arms subjected them to cruel persecutions, tortures, and the most ignominious deaths for so doing. Thus they sealed with their blood the testimony which Jesus Christ bore: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." (John xviii. 36.) Those worthy martyrs patiently suffered rather than violate their own consciences, constantly bearing this testimony, "It is not lawful for a Christian to fight." "I am a Christian, and therefore cannot fight."

To be a Christian signifies to be Christ-like; to be possessed of the feelings and dispositions such as were manifested by Him. Hence, it continues, and ever must continue, to be true, that a Christian cannot fight. The law of God, and of His Christ forbids it; for God is love.

For the accomplishment of the grand object of his mission—the inculcation of this religion of love—one of the first authoritative acts of Jesus Christ was the virtual abrogation of the cruel and bloody features of the Jewish law; such as, "Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot," (Deut. xix. 31,) and to introduce a substitute therefor in agreement with the errand of mercy on which he was sent. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil. But whosoever shall smite thee on the right cheek, turn to him the other also." "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy: but I say unto you love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust." "Ye have heard that it was said of them of old time, thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you that whosoever is angry with his brother without cause, shall be in danger of the judgment." "Blessed are the merciful, for they shall obtain mercy." "Blessed are the pure in heart, for they shall see God." "Blessed are the peacemakers, for they shall be called the children of God." "Blessed are they which shall be persecuted for righteousness sake, for theirs is the kingdom of heaven." (Matt. v.)

Such were the commandments given by Jesus Christ to those who were willing to take up the cross daily and follow him. And such are the promised rewards of obedience thereunto. And it is worthy of our remembrance, that on all occasions he practised the precepts which he taught.

When, on a special occasion, His disciples inquired, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" He turned and rebuked them, and said, "Ye know not what manner of spirit ye are of; the Son of man is not come to destroy men's lives; but to save them." (Luke ix. 50—56.)

After Judas had betrayed his master; Peter drew his sword and struck a servant of the High Priest, and smote off his ear. Then said Jesus unto him: put up thy sword again into its place; for all they that take the sword shall perish with the sword.* Thinkest thou that I

* Here the objector interposes: "He that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one." (Matt. xxii. 36.) This objection may admit of various answers.

1. The text is probably a false rendering of the

cannot now pray unto my Father, and he shall presently give me more than twelve legions of angels?" (Matt. xxvi. 51—53.

And when arraigned before the judgment seat of Pilate, he emphatically declared, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." (John xviii. 36.)

In short, the whole of the moral law, the whole duty which man owes to his fellow man, is beautifully summed up in this one admirable precept of Jesus: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." (Matt. vii. 12.)

It may be profitable for us now to inquire:

1st. How did the apostles understand the doctrines we have recited?" Let them answer:

"From whence come wars and fightings? Come they not hence even of your lusts that war in your members?" (James iv. 1.)

"See that none render evil for evil unto any man; but ever follow that which is good; both among yourselves and to all men." (2 Thes. v. 15.)

"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. xii. 21, 22.)

Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God; and bringeth into captivity every thought to the obedience of Christ. (2 Cor. x. 3—5.) "For if any man have not the spirit of Christ he is none of his." (Rom. viii. 9.)

(To be continued.)

original. (See Adam Clarke and other commentators.) Clarke renders it, "He that hath a purse, let him take it; and also his scrip; and he that hath none, let him sell his garment and buy." The addition, *a sword*, he considers an interpolation.

2. When Jesus was told, "here are two swords," He said, "it is enough." Now it would appear absurd to suppose that he contemplated his own defence by means of two swords. But as he spake in the same connexion of the fulfilment of the prophecy, "He was reckoned among the transgressors," it is rendered certain that he contemplated no such purpose.

3. As he also spake in the same connexion of the trials to which the faith of his disciples would be put; he may have designed the sword as a chosen means to do this, and to rebuke the use of carnal weapons under the government of his peaceable kingdom in all future time.

Tertullian, and other early Christians seem to have taken this view of the matter. He declared that Jesus Christ, by disarming Peter, disarmed every soldier afterwards. (See also Erasmus, p. 7.)

MEMOIR AND LETTERS OF WILLIAM THOMPSON.

(Continued from page 3.)

"*To M. C.*

"*Penketh, 2d mo.* 23d, 1814.

"The course of studies in which I am embarked, has precluded me from much of that light kind of reading which has entertainment only for its object. Indeed, I feel less relish for this species than formerly. The mind, like the body, if wound to a certain pitch of vigor, requires more solid food: there is everything in nature that can improve the understanding, or entertain the imagination, without requiring the aid of artificial intrigue or fictitious adventures.

"If we stand in need of those severe exercises which strengthen the intellect, and which may be termed the gymnastics of the mind, what ample scope is afforded us in searching out the physical causes which produce those astonishing effects visible in every part of the great laboratory of nature? If we possess fine imaginations, the range is not less extensive, the beautiful and true sublime are profusely scattered, and visible at every step. If we survey the creation with right views of the uses, ends and importance of each part, and with a constant reference to the great Author of the whole, we shall discover *realities* worthy the employment of all our mental faculties; nor shall we find any leisure to yield to the contemplation of ideal worlds, or to the wanderings of a distempered imagination. W. T."

In the 6th month, 1814, he became a housekeeper, and one of his sisters came to reside with him, which added greatly to his domestic comfort, and his school increased in an encouraging manner. He now felt, and was thankful for, the superiority of his present station, over that which he had left; he had raised himself, by his merit and talents, from a situation of drudgery and obscurity, to one of respectablity and comparative independence; engaged in a reputable and useful employment, enjoying the society of a few valued Friends, and partaking of the pleasures arising from a cultivated understanding and the love of reading, with abundant means of gratifying it, his utmost wishes were more than realized, and the measure of his happiness seemed full.

At the beginning of the year 1815, he commenced a sort of Diary, in which the events of his life are recorded with much characteristic simplicity and originality; this Journal contains an account of the books which he read, the visits which he received and paid, and sometimes the substance of the letters which he wrote, and of the conversations in which he bore a part: the following extracts, it is hoped, will not be devoid of interest; some of them prove his habits of reflection and powers of dis-

criminating character. The faithfulness of his delineations would be acknowledged by many, were it proper to insert the names of those to whom he has alluded.

"*Penketh, January* 26*th*, 1815.

"This being the anniversary of my twenty-first year, and not having it in my power to distinguish it by the usual signs of feasting and convivial entertainment, I shall endeavor to pursue the plan which Lord Bacon recommends, viz., to make out an inventory of ideas, and of all intellectual goods and possessions; I conceive it to be a useful exercise for such as wish to improve by living; and as I do not reckon myself amongst the most drivelling part of my species, I may one day have the pleasure to witness the progress I have made in useful knowledge. Should this meet the eye of any besides the writer, they may perhaps smile at the pedantic air which it carries, but let them recollect, at the same time, that an impartial history of any one day of their own peregrinations might appear equally ridiculous; the mind receives its sensations in an abrupt and incoherent manner, but as thought is a secret, as well as a silent operation, we can only be apprised of our *own* aberrations.

"As reading is one of the grand means of acquiring knowledge, I may first notice in what departments of literature mine has lain."

[Here follows, in the original, an account of books perused: being in all about 460 volumes, including 16 volumes in French.]

"Lord Bacon says, youth ought to travel, and read men as well as books; mine, however, have been sufficiently contracted in their plan, as I have seen but few places."

"*Sunday, October* 8*th*, 1815.—A truly interesting day, such as I have spent few in my life; nothing new distinguished it till near the time that the meeting ended, when — —, with his two boys, came in; I felt little love towards him, but invited him home with me, where he stayed dinner and tea. Our discussion of religious and metaphysical questions, was uninterrupted for five hours; with this was included some desultory talk on micellaneous subjects, some critical remarks on the origin of language, &c., and a sort of lecture on the solar system. — — is verging rapidly towards deism; nay, I should have said, universal scepticism; he is a shrewd, unaccountable sort of man: I can come to no conclusion concerning him. Had he received an education, he might have been a Spinoza, a Hobbes, or a Paine. It would be useless as well as impossible, to preserve any thing like an adequate idea of our multifarious converse; it was to me a high intellectual treat, which was heightened by the mutual harmony and good will with which we delivered our opinions."

"*Monday, October* 9*th*, 1815.—About moon, — — paid me an unexpected and most agreeable visit at the school. I am still charmed with her naiveté and incessant good humor, yet I conceive a little more of the severer sort of learning would do her good; but I am perhaps unreasonable in requiring from a lady, whose manners are so captivating, the pedantic marks of a scholar. Antiquities and the mathematics she professes an aversion for; I doubt, however, if her professions be real, for how could so deep a relish for poetry, and the productions of the imagination be possessed, without, at the same time, possessing that quickness of conception and strength of reason peculiar to proficients in the abstruser sciences? She never studied Euclid, but I have no doubt his propositions might quickly be made intelligible to her thinking mind. She has read much, and widely extended have been her researches into books; yet I cannot but lament that there has been less method in her reading than appears to me necessary to constitute a character eminent for either learning or Christian usefulness. Of the modern poets, Southey, Scott and Byron, are perfectly familiar to her, and her fine imagnation seizes on their sublime passages with unerring instinct; with what enthusiam did she repeat some of Lord Byron's classical allusions to 'departed' Greece! She has been lately reading Gibbon's Decline and Fall, which she considers as the most masterly production of the kind ever made known to the world. She is astonished at his flow of language, and delighted with the harmonious cadence of his periods; I must try, if possible, to procure this history; may I prove invulnerable against the envenomed shafts which are shot from some of its pages against the glorious fabric of Christianity."

(To be continued.)

VIEWS OF THE SCRIPTURES, BY BERNARD BARTON.

I do not like to see one Divine gift pitted against another, as if there were, ought to be, or could be, any rivalry between what must be in their very essence harmonious. I hold with the old faith of our early Friends, who were content thankfully to receive the Scriptures as a blessed and invaluable revelation of God's will; yet so far from understanding them to be the *sole* and *final* one, I conceive that one main end and intent of their being given forth, was to inculcate the knowledge of that Spirit whence they themselves proceeded, to guide us to its teachings, to instruct us to wait for its influences, under a conviction that without its *unfoldings* even the lively oracles of God's Holy Writ may be to us a dead letter.

If I am told there is a danger of these views leading to a fanatical trust in a fanatical inspira-

tion of our own, I can only reply, that I can see no such danger while we seek such aid and guidance in simplicity, godly sincerity, and deep humility. Thus, I believe, were our early predecessors eminentiy led about and instructed.—*Bernard Bartons Memoirs.*

Copy of a Certificate of removal for Nicholas Newland and family, dated 1682.

At the request of N. Newland, we do hereby certify, that the said N. N. acquainted our men's meeting with his intention of removing himself and his family out of this nation into New Jersey or Pensylvania, in America. And we have nothing to charge against him or his family, as to their conversation in the world, since they frequented our meeting, but they have walked honestly among men, for ought we know, or can hear of by enquiry, which hath been made. But our Friends' Meeting is generally dissatisfied with his so removing, he being well settled with his family, and having sufficient substance for food and raiment, which all that profess godliness in Christ Jesus, ought to be content with; for we brought nothing into this world, and we are sure to take nothing out, and he hath given us no satisfactory reason for his removing. But our godly jealousy is, that his chief ground is fearfulness of suffering here, for the testimony of Jesus, or coveting worldly liberty. All which we certify from our men's meeting at Mount Mellick, 25th of 12th mo., 1682; and we further certify, that enquiry hath been made concerning the clearness of Nathaniel and John Newland, sons of said N. N., from all entanglements of marriage, and that they are released, for aught we find.

Signed by the advice and in the behalf of the meeting.

JOURNAL OF A VISIT TO THE WESTERN INDIANS IN 1804.

(Continued from page 6.)

Here the speaker sat down for a short time, and then rose again, saying,

"Brothers, my heart is so overjoyed and warmed with what you have said, that I find I had forgot to mention one of the most important things.

"Brothers, at the time we first met at this place, the Five Medals and myself formed some idea of your business. We expected you had come to do for us the things you had proposed to us when in Baltimore. We consulted each other upon the answer necessary to return to you in every respect, and I now find that our idea was right.

"Brothers, the sentiments which I have delivered to you were his sentiments. You have now told us, that your brother has a mind to live amongst us to show us how to cultivate the earth, and have desired us to show him the spot where to begin. We agreed *then*, that he should be at neither of our villages, lest our younger brothers should be jealous of our taking him to ourselves. We have determined to place him on the Wabash, where some of our families will follow him,—where our young men I hope will flock to him, and where he will be able to instruct them as he wishes. This is all I have to say. I could all day repeat the sentiments I have already expressed; also how much I have been gratified in seeing and hearing my brothers; but that is not necessary. I am sorry, brothers, that the chiefs of our country are not all present, that they might all hear what you have said, and have an opportunity of talking to you."

At the close of this speech we were informed that nothing would be added by the Indians to the communication made by the Little Turtle. We then told them that the words spoken by the Little Turtle should be carefully carried home to our brothers and friends who had sent us. We also informed them that notwithstanding we were now desirous to return to our homes as soon as possible, yet we wished to see the place which they designed to be the station of our brother, Philip Dennis, and hoped some of them would show it to us. We further added, that this did not arise from any jealousy in our minds that the place fixed upon was not suitable. On the contrary, we had no doubt that they had judged wisely; but that the love and respect which we bore to our brother, led us to desire to bear him company to the place, and also to render him every assistance in our power before we left him.

They then informed us that they would consult and fix upon some one to go with us. The business of the council being then at an end, we in turn rose from our seats, and shook hands with them, which concluded the formalities of the opportunity. After entering into a little conversation, we told them we should now bid them farewell, as we expected we should not see them again. They then took us separately by the hand, and with marks of great affection and friendship bade us farewell, and we returned to our quarters.

4th month 12th. Being a fine pleasant morning we set out for the place on the Wabash assigned by the Indians to Philip Dennis. We were accompanied by William Wells and Massanonga, (or Clear Sky,) a handsome young man of the Wea tribe, deputed by the Indians to pilot us, who (by the bye) says he shall be the first young man to take hold of Philip Dennis' plough.

After riding eight miles, we came to the place called the Portage, on Little river, a navigable water of the Wabash. Then down the margin of the river, leaving it to our left. At the end of four miles, crossed Sandy Creek, another navi-

gable water of the Wabash; then proceeded through the woods, and at the end of thirteen miles further again came to Little river, at a place called the Saddle. This name is derived from a large rock in the bed of the river in the shape of a saddle. From the Saddle we proceeded six miles along the margin of the river to its junction with the Wabash.

The bed of the Wabash here is of limestone. After riding five miles further, we came to a vein of land about one mile in width, the surface of which is covered with small flint stones, and which we are told extends for several miles. On examining these flints, we found them of excellent quality.

Here the Indians supply themselves with flints for their guns and for other purposes, and here formerly they procured their darts. It has certainly been a place abundantly resorted to from time immemorial. This is evident from the surface of the ground being dug in holes of two and three feet in depth, over nearly the whole tract. This flinty vein is called by the Indians Father Flint. They have a tradition concerning its origin which is very incredible. From this we proceeded, and after riding two miles, reached the place proposed by the Indians.

This place is thirty-two miles rather south of west from Fort Wayne, and is situated on the Wabash, at a place called the Boat-yard, which name it obtained from the circumstance of General Wilkinson having built some flat, bottomed boats here, for the purpose of transporting some of the baggage of the American troops down the river. It was formerly the seat of an Indian town of the Delawares, and we are pleased to find there are about twenty-five acres of land clear. The Wabash here makes a beautiful appearance, and is about sixty yards wide. A little above is an island in the river, on one side of which the water runs with a strong current, and affords a good mill seat. We viewed the land in this neighborhood for a considerable distance, and found it high and of superior quality, being covered with sugar trees of enormous size, black walnut, white walnut, hackberry, blue ash, oak, buckeye trees, &c., all very large. The land appears to be equal in quality to any we have seen, not excepting the bottoms of the Scioto and Paint Creek. About half a mile below, a handsome creek falls into the river from the north, which we traced for a considerable distance, and are convinced it affords a good mill seat. This creek bearing no name, we called it Dennis' Creek in honor of Philip Dennis.

As night approached, Massanonga, taking his knife, left us, and in about fifteen minutes returned with a remarkably fine turkey. This he prepared and roasted for us in a very nice and expeditious manner, on which we fared sumptuously. At 9 o'clock we wrapped ourselves in our blankets, and laid down to sleep before the fire, having no shelter. The night was frosty; we, however, slept tolerably and took no cold.

In the night the otters were very noisy along the river, the deer also approached our fire and made a whistling noise; the wolves howled, and at the dawn of day turkies gobbled in all directions.

13th. Early this morning we arose, and breakfasted on the remains of the turkey cooked last evening, after which we fixed upon the place for Philip Dennis' farm; we also staked out the situation for his wigwam, which is about one hundred feet from the banks of the Wabash, and opposite to a fine spring of excellent water issuing out of the bank of the river.

We are told by several persons well acquainted with the country, that from hence to St. Vincennes, on the Wabash, a distance of two hundred miles by land, and three hundred and fifty by water, the land on both sides of the river embracing a very extensive width, is not inferior to the description given of this location in yesterday's notes.

At Mississinaway, a large Indian town of the Miami's, situated about thirty miles below us, on the Wabash, stone coal is found, which with limestone continues for two hundred miles down the river.

There are no Indians between this and Fort Wayne, neither any between this and Mississinaway. Philip Dennis' nearest neighbors will be at the Little Turtle's town, eighteen miles distant. Whilst here we have seen four perogues loaded with peltry, manned by Canadians and Indians, on their way up the river to be transported to Detroit.

I may here observe that the Wabash affords an abundance of large turtles, called soft shelled turtles, the outer coat being a hard skin, rather than a shell. They are esteemed excellent food. It also affords a great variety of fine fish, and we saw ducks in abundance; we are told it is resorted to by geese and swans.

About 8 o'clock in the morning we set out for Fort Wayne, where we arrived about 3 o'clock in the afternoon, and after dining with William Wells returned to our lodgings.

14th. I may here observe that some days ago we came to a conclusion to return home by the way of the lakes; to this we have been induced from a hope that we shall be subjected to fewer difficulties and much less fatigue than to retrace the way by which we came; and I may also add, that we have been encouraged to this by the advice of our kind friends heretofore named, who have with much apparent cheerfulness offered to prepare a way for us; and this morning being informed by our worthy friend, Captain Whipple, that the boat intended for us would be in readiness against to-morrow, we spent the day in making preparations, and in writing to our families.

15th. This morning we bade both a joyful and sorrowful farewell to Philip Dennis, and the two young men who accompanied us out. We also took leave of those generally with whom we had formed an acquaintance, first breakfasting with Captain Whipple, whose hearty kindness to us has been so often repeated, that his name will deservedly claim a place in our remembrance. He has fitted out a perogue for us and manned it with a corporal and private soldier from the fort; and, joined by John Johnson and William Wells, has stocked it with an apparent superabundant supply both for eating and drinking.

About 8 o'clock we embarked for Detroit, proceeded about thirty miles down the Miami of the lakes, and in the evening encamped under a tent near the margin of the river. With respect to the appearance of the country, the same old phrase must be continued; "land of excellent quality." We several times went ashore to view the river bottoms, they were extensive and appeared to be first rate land. The timber, buck eye, ash, elm, sugar tree, oak, hickory, black and white walnut, &c. We saw ducks in abundance, and Corporal King says they breed here in great numbers. This river affords a variety of fine fish, and mostly of descriptions very different from those found in our salt waters. Of these the following are some of the names; black, yellow, and white bass, covers, pickerel, suckers, herrings, muscanago, gar, pike, catfish, sheeps-head, carp, and sturgeon. These are all caught with the hook except the two last.

The sturgeon are now on their way from the lake to the head waters of the St. Joseph's and St. Mary's rivers. In company with the Little Turtle, our friends, John Johnson, William Wells, and some others, whilst at Fort Wayne, the conversation turned upon fish, and the then running up of the sturgeon; the Little Turtle very humorously proposed to Johnson a project, which was to join in building a stone dam at the junction of the two rivers, to prevent the sturgeon from getting back again to the lake, and then said he "you and I will live on them this summer."

(To be continued.)

From the Anti-Slavery Standard.

TEACHERS FOR PORT ROYAL.

Among the passengers who left New York in the steamer Atlantic for Port Royal, on Monday last were Edward L. Pierce, Esq., the Government Agent in charge of the plantations and refugees, and some sixty persons selected to aid him in his agricultural and educational enterprise. These persons were all recommended by the National Freedman's Relief Association, and its auxiliary, the Educational Commission, at Boston. Three-fourths of the whole number are men who are to be the superintendents of the abandoned estates, and will direct the labors of the negroes, who are to be employed in such agricultural pursuits as cotton-culture and raising vegetables for their own support and for the use of the army at that point.

Twelve or fifteen of the passengers are ladies, who will become teachers of an Industrial school, which will be at once established at Port Royal, under the superintendence of Rev. M. French, of this city. Mrs. Senator Harlan, of Iowa, is among the ladies, and will assist in some department of the work.

Some of this band of missionaries are to receive compensation from the associations in this city and Boston; but some are volunteers. Among the number are men of almost all trades, and some professions. There are several physicians and one or two clergymen. Quite a number, especially of those from Boston, have been teachers, and are liberally educated; others of them are quite familiar with agricultural operations.

About three thousand dollars' worth of agricultural implements, including ploughs, hoes, and others in most common use were purchased by Edward L. Pierce, and taken to Port Royal in the Atlantic. He took also a quantity of seeds, including one barrel contributed from the Patent Office at Washington; as well as some medicines, and other necessary articles.

From this city, forty barrels and boxes of clothing, seven or eight boxes of shoes, and two sewing-machines, are sent for the use of the negroes from the Association in this city. The sewing-machines will be used in the Industrial School. Besides these a large number of boxes and packages of all sorts, containing contributions for the contrabands and from many persons, were put on board the Atlantic. From Boston, about twenty-five boxes of clothing, with many barrels of goods and "notions" have been forwarded.

All the individuals who have gone on this mission, were required to take the following oath:

I,———, do solemnly swear that I will support, protect and defend the Constitution and government of the United States against all enemies, whether domestic or foreign; that I will bear true and faithful allegiance and loyalty to the same, any allegiance, resolution or law of any State Convention to the contrary notwithstanding. And further, that I do this with a full determination and pledge to perform it, without any mental reservation whatever; and further, that I will faithfully perform all the duties which may be required of me by law. So help me God.

Two or three of our friends from Hopedale offered their services as teachers, but as their Non-Resistance principles would not permit

them to take the prescribed oath, they were not accepted. This, in view of their high qualifications for the work, is much to be regretted.

Secretary Chase has recently sent a communication to Edward L. Pierce at Port Royal, in acknowledgment of his Report on the condition of the "Contrabands." He gives his approval to the Report, and goes on to say:

"The whole authority of this department over the subjects of your Report is derived from the fifth section of the act to provide for the collection of duties, and for other purposes, approved July 13, 1861, by which the President is authorized to permit commercial intercourse with any port in the country declared to be in a state ot insurrection, under such rules and regulations as may be prescribed by the Secretary of the Treasury, who is himself authorized to appoint the officers needed to carry into effect such permits, rules and regulations.

"As incidental to this authority alone have I any power to sanction any measures for the culture of the abandoned estates in the Port Royal or any other district. It is, indeed, in the highest degree essential to commercial intercourse with that portion of the country, that the abandoned estates be cultivated and the laborers upon them employed. I do not hesitate, therefore, to continue your agency, with a view to the general superintendence and direction of such persons as may be engaged in such cultivation and employment.

"It is understood that an association of judicious and humane persons has been formed in Boston, which may act in concert or be consolidated with a similar association, in New York and other cities, and that, through the agency of these associations, or one of them, persons may be employed to proceed, with the sanction of the government, to take charge of the abandoned plantations under the general plan suggested by yourself, and which is fully approved by this Department.

"You will herewith receive copies of orders addressed to the Quartermaster of New York and the General commanding at Port Royal, directing that transportation and subsistence, with all other proper facilities, be afforded to the persons thus engaged.

"You will therefore receive applications for the employments indicated, and will select and appoint such applicants as you think best fitted, and assign each to the respective duty; it being understood that compensation for services to be rendered will be made by the Association, while subsistence, quarters, and transportation only will be furnished by the government, unless Congress shall otherwise provide. All engagements made by you will, of course, be subject to be terminated by the government whenever any public exigency shall require.

"As agent of this Department, you will also give all suitable support and aid to any persons commissioned or employed by these Associations for the religious instruction, ordinary education, or general employment of the laboring population.

"It is my wish to prevent the deterioration of the estates, to secure their best possible cultivation under the circumstances, and the greatest practicable benefit to the laborers upon them, and by these general purposes your own action will be guided.

"Reposing great confidence in your intelligence, discretion and benevolence, the Department confides this important mission to you with confident expectation of beneficent results.

S. P. CHASE, Secretary of the Treasury."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MO. 22, 1862.

A subscriber thus writes to us:

"The Agricultural Department might be much improved by original articles. The contributions of Friends to agricultural papers are numerous. Why not encourage our own paper? Not a single original agricultural article has been furnished in the last volume, and yet the qualifications are not wanting. Many intelligent Friends are engaged in farming, who could add much to the interest of the paper by the contribution of such articles."

MARRIED—With the approbation of Middletown Monthly Meeting of Friends, at the residence of the bride's father, on the 13th of 3d mo., 1862, JOHN WILSON CROASDALE, of Newtown, to ELIZABETH, daughter of Thos. F. Parry, of Attleboro', all of Bucks Co., Pa.

——, On the 30th of 1st mo., 1862, by Friends' ceremony, SARAH, daughter of John and Mary Way, of Halfmoon, Centre Co., Pa., to WM. D. SMITH, of Curwinsville, Clearfield Co., Pa.

DIED—At his residence, Jerusalem, Harford Co., Md., on Fourth day, 3d mo. 12th, RALPH S. LEE, a member of Little Falls Monthly Meeting, aged 81 years 10 months and 29 days.

That equanimity of mind and quiet composure of spirit which so beautifully adorned his pathway through life, remained with him to the last. The funeral, which took place at Friends' Meeting-house (Little Falls), was attended by a large number of relatives and friends. The tribute to his memory was solemn and impressive. "Mark the perfect man and behold the upright, for the end of that man is peace."

——, on the 12th inst. at his residence, in Upper Darby, OBORN LEVIS, Sr., aged 75 years.

DIED, on the 17th of 2d month, 1862, at her residence, in Hartford County, Md., SARAH WARNER, in in the 81st year of her age, a minister and member of Dear Creek Monthly and Particular Meeting.

— —, on Second-day, the 10th inst., at his residence, near Friendsville, Pa., CALEB CARMALT, formerly of this city, in the 70th year of his age.

——, at Radnor, Delaware Co., Pa., on the 11th inst., LYDIA DAVIS, aged 78 years.

——, on the 24th of 2d mo., 1862, LYDIA ELLEN, daughter of William and Charlotte W. Cocks (of Mendon, Monroe Co., N. Y.,) aged one year four months and twenty-seven days.

From the Monthly Religious Magazine.

HOME, THE RESIDENCE.

[Concluded from page 8.]

The house is the type of the civilization of the inhabitants. It is only as you come to the more advanced stages that there is a departure from this law of fitness, an intrusion of other things into the idea of a home. When wisdom and culture supplant instinct, when the intellect asserts and attains its mastery over the animal, when society is formed and convention rules, the house begins to lose the simpler, more natural characteristics of fitness and use, the advancing man content only when he has grafted on some whim, or followed some fashion, or made some display, converting his home, not into a reflection of his own thought and want, but into an undigested mass of rooms and appliances,—windows, doors, gables, piazzas, without meaning and without value and without beauty. It is about a house as it is about a dress. Everything should mean something, even the ornaments. Nothing is more meaningless than the larger proportion of the dresses one sees. They have no beauty, no substantial value; they do not add to, but subtract from, your idea of the wearer. They encumber without adorning, they conceal where they are meant to enhance, they caricature where they are supposed to ennoble. So it is with a house. If you want merely to show that you can spend money, or have the ambition to attract attention, or be unlike your neighbors, that is one thing; if you want to build a home for yourself and your children, one which you and they shall love, where you wish the household virtues to take root and grow, that is quite another. If your house is to be a mere show place, and your ambition to excite a vulgar approval or envy, you may neglect or banish the useful parts of the house, you may sacrifice utility to appearance; but if you are going to build a *home*, the homely, common, ever-wanted things must be close by, compact, and convenient, to be used at no waste of temper, time, or strength. *Utility* should be the Alpha and Omega in a home.

I know that some of the most *home-ish* (to use a word you will not find in the dictionary) looking places in the country—the farm-houses which have been the true homes and nurseries of New England character—have wanted not only the graces, but the conveniences of more modern days. The house is large, not wholly occupied or even finished, poorly arranged, and not over tightly built, while the well is in the yard, and in long row stretched out-houses and barns. The architect to-day brings all these into a snugger compass; but the architect of to-day omits one element of the old home which made amends for all this, which the taste, the advance, or the mistake of the present generation compels him to omit. I mean the large, cheerful, generous, old kitchen, the place where many a man and woman of silks and fashion was brought up,—the true "keeping" or "living room," redolent of the mother's brown bread and pies, fragrant with quiet domestic virtues, the work-place of mothers and daughters in the days when mothers and daughters worked,—the centre of the family circle when the day was done, and father and the boys gathered around the evening table to read or cipher, or play a game, or mend this or that which had been broken about the farm; when neighbors dropped quietly in and were welcomed to the chimney-corner, and cider and apples closed the visit; when even lovers must sit in the kitchen and with the family, except on Sundays. I do not believe in everything that is old, but I do believe we have made no gain in surrendering these homely ways and virtues which clustered about that now dishonored place. The kitchen was the *home* in those golden days ere its sacred economies were handed over to the wasteful mercies of ignorant domestics, and though there were no modern labor-saving appliances, yet because the labor was not bought, but each had his post and duty, the home went on more wisely and happily than now. The kitchen was then the blessing of the house. Now it is too frequently the curse, and the troubles it entails have much to do with this rapid filling up of hotels and lodging houses by those who rather fly from than seek to remedy the evil. Perhaps, as society is, we cannot reinstall the kitchen. I do not believe the idea would be very palatable to those who associate the place with the stupidty of Irish cooks, or regard the toil as a disgrace to their position, or as injuring the complexion and marring the delicacy of the hand. The kitchen was the sanctum of the home, and homes have gained nothing by deserting it. It was the nursery of the character, of the health, the moral and mental strength of the old and middle-aged of to-day,—of virtues which have seemed to wane with the coming in of carpets and curtains and conveniences, and that utter respectability which would gladly forget that a kitchen has a necessary connection with a house.

In a different way, if you would have peace, you must still regard the kitchen. It is now the tyrant of the house, and he who builds his house without a prime regard to that, who plans the rest liberally and leaves that to chance, or, when he finds the cost exceeding his ability, lets the pinch come there, may at once give up the thought of a comfortable home. Let the pinch come in your parlors, your furnishings,—the things for your own luxury or the eye of your visitor; but in a home, the kitchen, the cellar, and the closet must stand before these. No house can be a home which is stinted in the useful things, that is narrow and mean in its arrangements for work,—and that is one reason why these things all over our towns with "*To Let*" hanging in the windows can never become genuine homes.

Another thing that should be thought of is *seclusion*. The home ought not to be open to the casual eye, or the secrets of it liable to the prying or the propinquity of neighbors. It ought to stand apart, neither subject to overlooking or overhearing. Every family should be brought up distinct from every other family. The house should be within an enclosure sacred to it. The blessed sun and air should not be cut off from it by the intervening of any other house. This is the necessitiy of cities, which the kind of houses demanded by the city in part remedies; but the cramped homes of the city never come up to the full idea of home. A home should have a yard and a garden. I do not hesitate to say that, as a matter of dollars and cents, it would be better in the end for the individual speculator to lay out each house with a fair garden spot, place it on some general line, employ an architect as well as a carpenter and mason, spend something on shrubs and trees,—in short, make a home of it,—than to cover all his land with wood and mortar; while it would add to the character of the town, introduce a higher order of population, increase taxable property, and do for the place what men in vain look to churches, schools, horse-railroads, gas, and water to do. The man of thought and intelligence, who wants a permanent abode for his family, will look to the house before he will these other things. If he cannot find a home, these will be a small temptation.

Besides, to the well ordering of a family, privacy is absolutely essential. What chance is there for that, where houses stand so near that, through the open windows, inevitably, you hear much that is said, or through a thin partition comes the thrumming of a piano, the scolding of the mother, the crying of the child, the entrance and exit of every guest? This sort of living is only too common. It is a necessity many submit to because they can do no better, while it is a submission which is likely to act unfavorably upon the rising generation, who must get their idea of home from the homes in which they are nurtured. We all know very well that the presence of a guest or a boarder breaks up much of the peculiar life of home, interrupts its free and steady flow. We all know that the vacation we spend at boarding-places is too apt to interfere with home precepts and discipline,—sow tares amid our wheat. How much greater the harm which comes from always living so near to others, so exposed front and rear, and both sides, that inevitably, in spite of you, the daily life of yourself and your children is subject to influences you would gladly be rid of. I do not believe a truly independent home possible—a home standing on its own basis and supported by its own principles as every home should—so long as houses are built as a very large majority of those in our neighborhood are. Not as a matter of pride or of mere feeling, but as a matter of principle, I would not occupy a house where I was not or could not be alone. Nearness to one's business, or anything that could be urged in favor of such a residence, would not weigh as a feather with what could be urged against.

I know there are many persons, even fathers and mothers, who will not sympathise with this at all. They would rather live in public. They want to see and hear what is going on. They don't care anything about yards and gardens. All that can be said of such is, that they are falling into the great American current which sets against the home, whose top folly is seen in the life of the New York hotel. The man who has forgotten the free range his childhood loved over the old farm or through the pastures, and refuses for his children even a garden or a yard, the man who prefers his children should be educated in the street, or turns them to play in some other man's grounds, the man who forgets how much more of good outdoors teaches in the earlier years, than the costly parlor can, who sacrifices his children's good to his desire for a wider range indoors, or a more costly abode, is traitor to the best memories of his own life, and working against the best life of his child. Contentment with some conditions is only a proof how far man may fall from his true position, yet be unconscious of his fall. The contented slave is the saddest evidence of the atrocity of slavery.

Permanence, utility, seclusion, are the three things a man should specially seek in the house he is to call home. In its exterior it should violate no law of taste, while it should be suggestive of the character and position of its inmates. You go through the streets of a city or town, and you inevitably draw your inferences of the inhabitants from their houses. If you are hungry, or have lost your way, you select the house at which you will ask. Even organ-grinders and pedlars study the outside before venturing within the gate. Some houses suggest vanity,

pride, meanness, as surely as some suggest home. I remember that, pacing backward and forward through Fifth Avenue in New York, and marvelling at the prodigality of the cost of that double row of sandstone palaces, I felt the chill of all that splendor striking through me till I came upon a square, sober, though evidently costly house, and I said, This looks like a home. I asked the owner, and from his well-known name I knew that I was right. In the landscape it is the home that satisfies and pleases. Not the abode of wealth or of show, but the abode over which that nameless grace of home is thrown. I have seen that charm embracing as a halo the little one-story, unpainted wayside cottage, equally with the glorious old gambrel-roof homestead beneath the trees,—to me the type and symbol of a New England home. I have seen it invest the home of poverty, while refusing to linger about the abode of pride,—a something which seems to radiate from the life within through shingle and clapboard, as the life of the soul speaks in the outward expression of the face and the form.

As a part of the home, a single word of its furnishing. In proportion as you introduce splendor, you banish love. No child can grow up to love a house so adorned that he associates with it the perpetual warning to be careful of his hands and feet, all the freedom of whose notions must be checked by the cost of the carpet and the material of the sofa. If there must be a company-room, to be kept sacred from the intrusion of the child's foot, then let there be special pains that there be some room sacred to childhood,—the wild domain of disorder and frolic, where things may be banged and broken according to the laws of an innocent misrule, without fear of rebuke. The furniture of home should be for use, and every adorning subsidiary to propriety and taste. The papers upon the wall, the casts, engravings, ornaments, should all have reference to home culture; not stiff or ugly or over many, but such as, living with the child, insensibly educate and elevate his taste, as living with virtue insensibly educates and elevates his character. A house that chills a stranger with the idea that its furnishings are to be seen and not used, which reveals no trace of childhood, or only of childhood prematurely prim,—rooms stiff and bristling and suggestive of the upholsterer,—is no home. How gladly one escapes from all this drear array of show to some cosy, free-and-easy, comfortable room, whose furniture bears the marks of use,—where there are no angles and straight lines, but the unstudied order, or the equally unstudied disorder, of a free and happy household.

The idea of a home cannot be independent of the house. I do not deny that there are homes where there is no advantage of the house; still to the perfect idea of the perfect home the house is essential; not a house of cost, but a house appropriate to the condition of the occupant, a permanent, useful, secluded abode,—a place not for the guest, but for the family, not for the adult merely, but for the child. The idea every man should have in building ought to be to build a home, whether the house be for his own occupancy or to let. It is time there was a little more humanity in landlords, and that public opinion rebuked this coining of money at the expense of the finer sentiments of the heart and home. We have had a precious inheritance in the old homes of New England. Our fathers builded better than they knew when they erected them, and he shall be the benefactor of his children who shall, under altered circumstances of time and place, transmit to his children a true home, and he shall stand highest among architects who shall strive, not to build the churches, the capitals, the monuments of the nation, but who shall give himself to the skilful planning of homes for the people,—a work Downing had so nobly begun when he was suddenly taken away. The nations of antiquity, whose marvels of learning and of art still excite the admiration and wonder of the world, had no homes; there are no homes where the Bedouin slumbers in the shadow of the pyramids, or fodders his steed amid the crumbling magnificence of a long-buried despotism; the gay and glittering Frenchman has no word for home; while the cities of the Continent, to whose monuments the rich, the restless, and the wise make pilgrimage, have no homes, the wretched hovel alternating the palace and the ruin. They may do to admire as works of art, but let us have to show the traveler, to bless ourselves, to help our children, a land of homes, speaking to the eye of the stranger, and dear to the heart of the dweller.

J. F. W. W.

From "The Friend."

CARBON-OIL.—LAMPS AND EXPLOSIONS.

A poor dependence is, sometimes at least, worse than none. A gate or fence panel were better down, than propped with a rotten stake; for if down it would be watched; but if poorly propped, a little additional breeze might break the poor dependence, and expose the crop to devastation, whilst the farmer rests in his false security. It is thus even with many other props. If we take a man's endorsement, whether of a note or a sentiment, we should be sure that we have good backing before we lean upon it, and especially before we let the mind rest in a feeling of security.

As life is too valuable to be jeopardized needlessly, it may be worth while to inquire what we are resting on as a proof of the safety of our carbon-oil lamps. Alcohol, burning-fluid, and ether, will inflame in a saucer by the touch of a

lighted taper; but, few of the many oils sold as carbon-oil and Kerosene will do so. One extensive dealer in Philadelphia assured me that certain oil which he knew to be unsafe in lamps, would not inflame by a taper in a saucer, even when spread out quite thin. The best test is *the weight*, as shown by an hydrometer—the heavy oils being the safest, other circumstances alike.* Few families have hydrometers, to denote specific gravity. It may therefore assist some to inquire, first, into the Causes of Explosions; secondly, into the Quality of the Oil; thirdly, the Structure of Lamps; and lastly, Precautions.

1. *Probable Causes of Explosions.*—Bad oil; keeping the cans or lamps in very warm places; suffering the wick to remain too high or become crusted, so as to heat the burners and upper part of the lamp and also the oil; filling the lamps while they are warm, or in a very warm room, or near a light or a fire; most of which circumstances promote the formation of the gas, *which, by mixing with air and taking fire, is always the immediate cause of the explosions*, no matter what other circumstances may attend. A storekeeper may pull out the bung of his oil-barrel, and throw in a flaming taper, or coals of fire; and though the act might put his customers to flight, for a moment, it is hardly likely that the oil would fire. Yet if it should *not*, has he proved that that very oil when heated to a certain moderate degree, would not throw off a gas which, when mixed with atmospheric air, would be explosive? He has not; it is proper, therefore, we should look to other causes than the mere inflammability of the oil. Beside those causes above enumerated, there is one which lamp-dealers particularly should be aware of, viz.: allowing the hole between the burner and the inside of the fount, (which hole is solely for the over-oozing oil to run back into the fount,) to be made, or to become too large; i. e., large enough to carry down flame to the inside of the lamp where gas may be present. When a lamp is exposed to considerable or sudden variations of temperature, by carrying it in and out doors, or by suddenly opening a door or window admitting cold air on the lamp, a circulation of air in and out this hole goes on, to an extent proportioned to the difference of temperature between the inside and the outside of the lamp. Now if the oil in the lamp is *such*, or *so heated*, as to have thrown off gas, and the air is thus mixed with it, the lamp may be said to be charged; and we need only the right sort of a *touch-hole* to be ready *to fire*. The same aperture which is intended to take in the over-oozing oil, and thus also allow circulation of air, may, by being too large for those purposes, serve the end which we do not want, viz.: that of a touch-hole: mor this in another place. It may be remarked, h ever, that if this hole, or the several holes openings between the floor of the burner and inside of the lamp, and the space along the v between the wick and the wick-holder, and other spaces or openings communicating betw the inside of the lamp and the place where flame is, if all these be small enough to ag with the principle of the *Safety lamp*, then oils which would be exceedingly danger under other circumstances, might, under th be burned with safety. If, upon inquiry of dealers and manufacturers of oil-burners, we they do not make much account of this pre tion, it may in some instances, perhaps, be cause they either have not much acquainta with the principle of Sir H. Davy's discovery because the great demand for their wares pressed their philosophy out of memory fo time.

Another cause may be, *too small a wi* which would, if very much smaller than tube, leave the non-required touch-hole al side of it. A fact was communicated to m the course of an hour's inquiry, (of several prietors,) on these points, showing the portance of being not *very negligent* of particular.

2. *Quality of the Oil.*—It would not proper, perhaps, if practicable, in the infanc the coal-oil business, to denote particular pre ences amongst manufacturers.

Those oils which are the clearest, with a sli olive or amber tinge—a specific gravity of f 41 to 43—which burn away slowest, giving most light and least smoke, are most to be re on.

To test by its inflammability, the oil sho be poured into something (a pound weight v a low rim) shallow and about uniform in de and just enough of the oil to cover the bott Then touch the surface with a lighted ta This is by no means a sure test; for it is gas from the oil which explodes, and not *oil itself.* If it inflames, doubtless it will be reason of the decomposition of the oil as t exposed in the vessel, first, in the form of g but though it should not (so exposed) be flamed, we do not know that it would not, un a little more heat in a lamp, throw off ga such kind and quantity as to be dangerous.

3. *Structure of Lamps.*—The points to aimed at for safety are, 1st, to prevent too m communication between the inside of the fo and the flame; or, in other words, too la openings through the bottom of the bur The purchaser has only to unscrew the bur and turn it upside down, to satisfy himself ab this. The hole should not be much larger t that of an ordinary knitting-needle. If it sh be, he can reduce it by a wooden plug.

* Pittsburg dealers say that *some heavy* oils are *not safe*, so that although specific gravity is a general rule, it has some exceptions.

safest and neatest opening is one on each side the wick-tube, which will admit a slip of a visiting card cut so as to be about one-half or three-fourths as wide as the wick. Safety depends not on the length of this slip, but on the width —the narrower the better, if paper will pass through it. Neither does safety depend on the number of holes, but on the average diameter of each, which should not be much larger than the size before stated. These openings should be kept clear of fallen fragments of wick, and dust.

The second point in the structure of lamps is such an arrangement of the burner and wick, as will allow the greatest increase of light, with the least communication of heat downward. So many styles of burners abound, that, by keeping in view the principle of conduction so as to avoid heating the oil below, we may look to the shopmen for particular information.

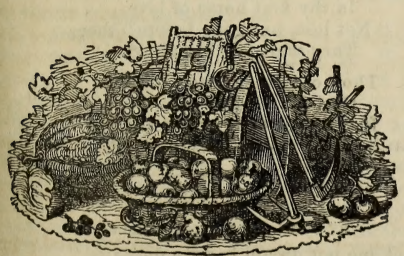
4. *Precautions.*—Fill the lamps always by daylight, and not near a fire! For, though 9,999 persons might do otherwise *without* accident, yet who would want to be the 10,000th *with* an accident?

Keep the oil cans and lamps cool, when set away.

The wicks must fill the tubes.

If oil is spilled, clean it up at once;—"do it and it will be done" "for good"—perhaps to save life—if not, for a good habit. Grease unites with this oil, and will greatly assist in the cleansing operation.

After all, it must be conceded that the loss of life in consequence of the use of these oils, has been small, considering the number of persons every way concerned in them, and the quantity of oil handled and consumed. Y. W.



A FLOWER GARDEN FOR THE CHILDREN.

The season of flowers, bright and beautiful, will soon be with us. Nothing can be more elevating and ennobling to the thoughts and character of man than the cultivation of these "waif's of paradise." This is so especially in regard to children, and no one that gives his children a plot of land for a flower garden will ever have cause to regret it.

The expense for seeds is but a trifle compared with the benefit and pleasure that will accrue; while the influence on the minds of the young, in creating a love for the beautiful, and forming habits of industry, cannot be estimated in dollars and cents.

Hoping that many youthful readers will make a beginning the coming spring, I will give them a few hints which may be of help to them.

In the first place select a warm piece of land and work it thoroughly so as to reduce it to as fine a tilth as possible, making it rich with rotten manure containing as few foul seeds as possible. The seeds should not be sown till the ground is warm and dry, as the plants will be more vigorous when not stunted in their early stages of growth.

Flowers may be divided into three classes:—Annual, Biennial and Perennial.

The seeds of the first have to be sown every spring, as they grow, blossom and die each year. They are very desirable in a garden, as being of rapid growth, and produce flowers of every hue and fragrance.

Biennials require two seasons to perfect their growth, blooming and dying the second season, while perennials live for many years, or until they die of old age or hard usage.

There is yet sufficient time to make out and procure lists of seeds of each variety.

FALL OR SPRING.

As a rule we have preferred spring transplanting of small trees of nearly every kind, especially fruit trees. But where the ground is light and porous, with rather a northern exposure, autumn answers very well, especially when the transplanting takes place as soon as the leaves have fallen from the trees, no matter how early. When the ground is a heavy clay loam, and inclined to be wet in winter, spring planting is undoubtedly the best. Large trees we think always do better if removed in autumn, and it should be done as soon as advisable. By early transplanting the roots begin to feel their way about their new quarters, and thus strengthen the tree for the approaching inclemencies of the weather, at the same time preparing for an early start in the spring.

Strawberries, take them altogether, we prefer to plant out in the spring. Very hardy varieties, such as our White Pine Apple, Wilson's Albany, Longworth's Prolific, &c., are well adapted to fall planting, and will come out fresh and fine in the spring, and give full half a crop the first season. All such new strawberry beds, and all old strawberry beds, should have a good covering of old long horse manure. There is no danger of smothering the plants, as some apprehend. We have always done so, and never lost a plant from this cause. By the first of March the plants will have worked their way through the manure, looking green and vigorous; the manure will afterward act as a mulching and keep down the weeds. Strawberry beds should not be formed after the middle of Sep-

tember, and a month earlier is much better.—*Germantown Telegraph.*

CHRISTIAN SOCIABILITY.

Bunyan, in one of his quaint similes that are yet so delicately beautiful, depicts the relation of Christians to each other, by saying that they "are like the several flowers in a garden that have upon each the dew of heaven, which being shaken by the wind, they let fall the dew at each other's roots, whereby they are jointly nourished and become nourishers of one another."

THE FRUIT OF CARE.

A poor girl in California picked up the cutting of a grape vine, thrown into the road, in order to drive her mule with. She carried it home, and though it was wilted and worn and appeared good for nothing, she stuck it into the ground. "It has a little life left," she said; "I will try and save it." So she watered it, and watched it, and took as much care of it as if it were the most promising shoot in the world.

Well, how did it reward her? In one year, after it was six years old, it bore five thousand bunches of grapes, and each bunch weighed one pound; these, on being sold, brought her the handsome sum of $4,000.

You see it is not so much having large means to do with, as it is in doing the best you can with small means.

From the Monthly Religious Magazine

THE SHADOW AND THE LIGHT.

O pilgrim on life's journey,
Treading its downward way,
Art thou the same bright creature,
Who sprang with hopes so gay

Forth on the unknown pathway
When life was fresh and new
Tinging each scene around her
With its own golden hue?

The same, and yet another;
Another, yet the same.
How changed the inner being!
How changed the outward frame!

Where is the bounding footstep?
Where is the eye's quick sight?
And where the buoyant spirit,—
The laughter long and light?

The step no more is lightsome,
The eye is slow to see;
And chastened is the laughter
Of old so full of glee.

Amid the raven tresses
The silver threads appear;
Streaking the midnight darkness,
They gather year by year.

The girlhood-dreams so brilliant,
That floated through the mind,
Fleeting as sunset glories,
Which leave no trace behind,—
How are they all departed,
Those dreams of youth's bright hours,
That came, and went, and vanished,
And died like last year's flowers!

The friends who spread above thee
In childhood's early day
Their kind, protecting shelter,—
Thy parents,—where are they?

Thus sings the earthly minstrel,
Mourning o'er pleasures gone;
But high above these changes
So speaks the heavenly one:—

Why mourn o'er strength departed?
God's strong right arm shall be
Thy power, his quickening spirit
Thy spirit's energy.

And every trembling footstep,
And every waning power,
And every hair that silvers,
Tells of the coming hour,

When, laying off these garments,
This toil-worn robe of earth,
Thou shalt put on the vesture
That waits the spirit's birth.

Earth is no vale of sadness,
Seen in that holy light,—
That smile of God, whose glory
Makes even darkness bright.

And if through all life's changes
Thy steadfast aim hath been
To take each onward footstep
By faith in things unseen,

Far holier than the gladness
Of youth's light-hearted glee
Deep in thy long-tried spirit
The "peace of God" shall be.

And for the dreams of girlhood
Shall beam upon thine eyes
The fair, celestial mansions,
Eternal in the skies.

The friends who clustered 'round thee
In thy first home of love,
"Not lost, but gone before" thee,
They wait for thee above.

Thou canst not falter, pilgrim,
On life's declining road,
If through its light and shadow
Thine eye be fixed on God.

PATIENT.

BY JOHN GREENLEAF WHITTIER.

Let me not dream in vain despair
That progress stays her steps for me;
The puny leverage of a hair
A planet's impulse well may spare,
A drop of dew the tided sea.

The loss, if loss there be, is mine;
And yet not mine, if understood;
For one shall grasp, and one resign,
One drink life's rue, and one its wine,
And God shall make the balance good.

Oh power to do! oh baffled will!
Oh prayer and action, ye are one.
Who may not serve may yet fulfil
The harder task of standing still;
And good but wished, with God is done!

—*Only Once*

ITEMS.

DOMESTIC.

Message from the President.—The President on March 7 remitted to Congress the following Message:

Fellow-Citizens of the Senate and House of Representatives:—I recommend the adoption of a joint resolution by your honorable bodies which shall be substantially as follows.

"*Resolved*, That the United States ought to co-operate with any State which may adopt gradual abolishment of slavery, giving to such State pecuniary aid to be used by such State in its discretion, to compensate for the inconveniences, public and private, produced by such change of system."

If the proposition contained in the resolution does not meet the approval of Congress and the country, there is the end; but if it does command such approval, I deem it of importance that the States and people immediately interested should be at once distinctly notified of the fact, so that they may begin to consider whether to accept or reject it. The Federal Government would find its highest interest in such a measure, as one of the most efficient means of self-preservation. The leaders of the existing insurrection entertain the hope that this Government will be forced to acknowledge the independence of some part of the disaffected region, and that all the Slave States north of such parts will then say—The Union for which we have struggled being already gone, we now choose to go with the Southern section.

To deprive them of this hope substantially ends the rebellion, and the initiation of emancipation completely deprives them of it as to all the States initiating it. The point is not that all the States tolerating slavery would very soon, if at all, initiate emancipation; but that while the offer is equally made to all, the more Northern shall, by such initiation, make it certain to the more Southern that, in no event, will the former ever join the latter in their proposed Confederacy. I say initiation, because, in my judgment, gradual and not sudden emancipation is better for all. In the mere financial or pecuniary view, any member of Congress, with the census tables and treasury reports before him, can readily see for himself how very soon the current expenditures of this war would purchase, at fair valuation, all the slaves in any named State.

Such a proposition on the part of the general Government sets up no claim of a right, by Federal authority, to interfere with slavery within State limits, referring, as it does, the absolute control of the subject in each case to the State and its people immediately interested. It is proposed as a matter of perfectly free choice with them. In the annual Message of last December, I thought fit to say:—The Union must be preserved, and hence all indispensable means must be employed. I said this not hastily, but deliberately. War has been made, and continues to be an indispensable means to this end. A practical re acknowledgment of the national authority would render the war unnecessary and it would at once cease.

If, however, resistance continues, the warmust also continue, and it is impossible to foresee all the incidents which may attend, and all the ruin which may follow it. Such as may seem indispensable, or may obviously promise great efficiency towards ending the struggle, must and will come. The proposition now made is an offer only. I hope it may be esteemed no offence to ask whether the pecuniary consideration tendered would not be of more value to the States and private persons concerned, than are the institution and property in it, in the present aspect of affairs. While it is true that the adoption of the proposed resolution would be merely initiatory, and not within itself a practical measure, it is recommended, in the hope that it would soon lead to important practical results. In full view of my great responsibility to my God and to my country, I earnestly beg the attention of Congress and the people to the subject.

(Signed) Abraham Lincoln.

The above resolution was debated in the House of Representatives and passed by a large majority.

Wild Geese are now almost daily passing over this city towards the North, thus indicating the approach of spring.

A free bridge has been completed over the Mississippi river, connecting the towns of McGregor and Prairie du Chien.

A slave yoke, with two antler-like prongs to hinder runaways from getting through the bushes, the whole contrivance weighing five pounds, was lately exhibited at the Boston Union Mission Fair. It was taken from the neck of a fugitive on the Maryland side of the Upper Potomac, after two hours' hard filing of the iron collar.

The Physical Man of Ohio.—The Commissioner of Statistics of the State of Ohio in his annual report, gives a curious description of the physique of the men of Ohio.

"The Commissioner says that Professor Henry and himself have been several years engaged in defining the American man by accurate measurements. He presents only such of these as go to describe accurately the men of Ohio. For this purpose he gives the measurements of 300 farmers, miners, and laborers in several counties; of 230 others in eleven villages, and five companies of Kennett's Cavalry, all native Americans. The following appears to be the general results of these measurements: That the man of Ohio is five feet nine and one-third inches high, and is *taller than any European nation* of which there are measurements. He is taller than the Belgian by several inches, taller than the English, and even than the Scottish Highlanders. The Highlanders, however, exceed the American *round the chest*, and are on the whole, the stoutest. In complexion, eyes and hair, the *light* predominates over the dark. The prevailing hair is brown, and the prevailing eyes gray, or blue. In one word, the native American is a *modified* German of the time of Tactus, and such he ought to be, from his antecedents.

FOREIGN.

The discovery of the fossil bones of a new and gigantic saurian, in a cutting recently made for a railway near Poligny, has just been announced. The animal must have been between 90 and 120 feet in length, and must have existed towards the end of the Triassic period.

The Red Sea cable from Suez to Jubal Island has been restored.

A sum of 200 guineas is offered by the National Association for the Relief of British Miners to any engineer or other person who projects and carries into effect, the best and most effective plan for the full and perfect ventilation of mines.

A thousand Mormons, from the three northern countries of Europe, are just leaving for Utah, in America, by way of Hamburg. The greater part come from Denmark, very many of them belonging to the well-to-do members of the peasant class.

Another frightful coal-pit accident has taken place. About 50 miners were killed by an explosion at Merthiy Tidvil.

PHILADELPHIA MARKETS.

Flour and Meal.—The flour market continues very dull and prices are drooping. There is little shipping demand, and only a few hundred bbls. sold at $5 12 a $5 25 per barrel for superfine; $5 50 a $7 00 for extra family and fancy. Small sales to the trade ranging from our lowest quotations to $7 for common and fancy lots. Nothing done in Rye Flour or Corn Meal. The former is selling at $3 25, and the latter at $2 75.

Grain.—Small sales of good Pennsylvania and Western Red at $1 32 a $1 33 per bushel. Some small lots of white sold at $1 38 a 1 50 per bushel. Pennsylvania Rye sold at 70 a 73 cents. Corn is steady. Holders are asking for new yellow 53 cents in store, and 54c. afloat. Oats—Small sales of Pennsylvania at 34 a 35 cents. New York Barley is selling at 89 cents. No sales of Malt.

Seeds.—Cloverseed of choice quality is in demand at $4 50 a $4 75 per 64 pounds. Timothy is selling in lot at $2 37 a 2 50, and Flaxseed at $2 10 per bushel.

THE VINEYARD.—A Monthly Journal devoted exclusively to the Grape Culture, published by Wm. P. Pack and Wm. Rowe, at No. 11 Exchange Place, Jersey City, N. J., Price 25 cts. per annum.

Any person who will send us a list of twenty-five subscribers will be presented with a copy of Downing's Fruits and Fruit Trees of America, the best work of the kind published in this country.

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GRAHAM, EMLEN AND PASSMORE—SEEDS AND FARM IMPLEMENTS.—Our Garden and Field Seeds are selected with great care, and we can warrant them fresh and genuine. Farming Implements and Tools of all description. Garden and Horticultural Tools. A selection of the most approved Mowing and Reaping Machines in the country on the most liberal terms. Bone Dust and other reliable manures from such factories only as can be trusted.

Farmers and Gardeners are inveted to examine our stock whether they wish to purchase or not,

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3d mo. 22—3m.

FAIRVILLE INSTITUTE FOR YOUNG LADIES AND GENTLEMEN.—The Spring and Summer term of this institution will commence on Second-day, (Monday,) 3d mo. (March,) 24th, and continue twelve weeks. The course of instruction will be thorough and practical, embracing all the branches of a good English and classical education; also, the Latin and French languages, music, painting and drawing. Terms, for boarding, washing, and tuition, $36.00. No extra charge for languages. For further particulars address

JESSE D. SHARPLESS, Proprietor,
Fairville P. O., Chester Co., Pa.

3d mo. 8th, 1862.—3t.

EATON ACADEMY.—The Second Session of the above Institution will commence on the 7th of the 4th month next, and continue 15 weeks.

Terms per Session, ... $48.75
Extra for Languages, . . . 3.00 each.

For other particulars, see Circulars. Apply to

WILLIAM CHANDLER, *Principal*,
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3d mo. 8th, 1862.—6t.

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Also, Furniture made to order, repaired, varnished and upholstered. Matresses made and repaired.

Removals and Packing of Furniture carefully attended to.

1 mo. 4, 1862.—1 yr.

REMOVAL.—GENERAL BOOK BINDERY. Charles H. Marot takes this method of informing the public that he has removed his Bindery from the old premises, rear of 52 North Sixth Street, to the more convenient and accessible location, *No. 25 North Sixth Street*, (Second Story,) opposite the City Bank, where he hopes, by unremitting personal attention to business, to *keep* all his *old friends* and make many *new ones*. Large and small orders to the Trade on the most Liberal Terms; also, Job Binding in every style: Magazines, Scrap Books, &c., &c., handsomely and well bound to order at reasonable rates. Missing Numbers supplied when practicable. Old and rare books carefully rebound. Friends' Periodicals, &c. (*The Friend, Friends' Intelligencer* and *Review*,) and other Friends' Books, bound in neat and durable styles. Country Friends will find this a convenient and central place to call; or their orders through Dispatch will receive prompt attention.

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The Subscriber has published a new edition of the New Testament, printed in a clear, open-faced type, 600 pp. 12mo., being very suitable for Schools and Families, convenient to handle, and pleasant to the eyes of old persons. Furnished with a Map of Palestine for reference. CHARLES H. MAROT,

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10th mo. 19, 1861—1yr.

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4th mo. 6th, 1861—1y.

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"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntington, Indiana*.
James Baynes, *Baltimore, Md.*

CONTENTS.

A brief Exposition of the Testimony to Peace, &c..... 33
Remarks in favor of the study and practice of the Law..... 35
Journal of a visit to the Western Indians in 1804..... 36
Why the Accident happened..... 38
Memoir and Letters of William Thompson..... 39
"Pull, Adam, Pull,"..... 40
EDITORIAL..... 40
The Port Royal Contrabands..... 41
Address of the Port Royal Relief Committee..... 42
Notes of Travel—No. VIII..... 43
AGRICULTURAL DEPARTMENT..... 45
Cotton Culture in Georgia..... 46
POETRY:
A Wintry Day..... 47
ITEMS..... 47
ADVERTISEMENTS..... 48

For Friends' Intelligencer.

A brief Exposition of the Testimony to Peace, as exemplified by the life and precepts of Jesus Christ, and the Early Christians, and held by the Religious Society of Friends.

"From whence come wars and fightings? Come they not hence, even of your lusts, that war in your members."—James iv. 1.

(Continued from page 19)

2d. How did the early Christians understand those doctrines?

Tertullian answers: "Though the soldiers came to John and received a certain form to be observed; and though the centurion believed, yet Jesus Christ, by disarming Peter, disarmed every soldier afterwards, for custom never sanctions an illicit act." In his Soldier's Garland he inquires, "can a soldier's life be lawful, when Christ has pronounced, that he who lives by the sword shall perish by the sword? Can one who professes the peaceable doctrines of the gospel be a soldier, when it is his duty not so much as to go to law? And shall he who is not so much as to avenge his own wrongs, be instrumental in bringing others into chains, imprisonment, torment, death?"

Cyprian, having invited Donatus to take a comprehensive view of the corruptions which abound in the earth, observes, "The things thou wilt principally observe will be, the highways beset with robbers, the seas with pirates, encampments, marches, and all the terrible forms of war and bloodshed. When a single murder is committed, it shall be deemed, perhaps, a crime; but that crime shall commence a virtue when committed under the shelter of public authority, so that punishment is not rated by the measure of guilt, but the more enormous the size of the wickedness is, so much the greater is the chance of impunity."*

Lactantius, in his treatise on the true worship of God, gives the following answer: "It can never be lawful for a righteous man to go to war, whose warfare is in righteousness itself." "No exception can be made with respect to this command of God. It can never be lawful to kill a man whose person the Divine Being designed to be sacred, as to violence."

Tertullian writes: "Christ truly preached a

*This sentiment has been paraphrased by the poet thus:

"If some few life drops
Blush upon the ground, for him whose hand
The scanty purple sprinkled, a keen search
Commences straight. But if a sea be spilled,
And fields be flooded from the veins of man
O'er the red plain, no solemn coroner
His inquisition holds. If but one corse
With murdered sign upon it meet the eye
Of pale discovery in the lone recess,
Justice begins the chase. When high are piled
Mountains of slain, the large, enormous guilt,
Safe in its size, too vast for laws to whip,
Trembles before no bar. Say, Reason, say,
When will thy long minority expire?
When will thy dilatory kingdom come?"

new patience, even forbidding the revenge of an injury which was permitted by the Creator."

History affords abundant testimony that during the two first centuries, when Christianity may be supposed to have been most in its simplicity and purity, it was held to be *unlawful for Christians to fight.* So long as Christianity retained its purity, so long Christians refused the use of carnal weapons. They chose rather to suffer the most violent persecution, torture, and death, than to disobey the commands of Jesus Christ, whom they continued steadfastly to serve.

And when soldiers in active service embraced Christianity, they immediately laid down their arms, and refused any longer to use them.*

Nor could the Christians of those primitive times witness the exhibitions of gladiators and other cruel sports. "Lest," as Theophilus writes, "we should besome partakers of the murders committed there."

Athenagoras asks, "Who is there that does not prize the shows of the gladiators, which your emperors make for the people? But we, thinking that there is very little difference whether a man be the author or spectator of murder, keep away from all such sights."

3d. How did cotemporary gentile writers understand this Christian doctrine?

Let Marcus Aurelius answer. "I prayed to my country's gods, but when I was neglected by them, and observed myself pressed by the enemy, considering the fewness of my forces, I called to one, and entreated those who are called Christians, and I found great numbers of them, and I forced them with threats, which ought not to have been, because afterwards I knew their strength and force; therefore, they betook themselves neither to the use of darts nor trumpets, for they use not so to do, for the cause and name of their God, which they bear in their consciences."

The practical experience of Dion, a Roman Proconsul, is exactly in place here. Maximilian, a young man not twenty-one years old, was brought before him and enrolled as a soldier.

Dion inquired his name:

Max. "Why would'st thou know my name? I am a Christian and cannot fight."

Dion then ordered that he should be marked.

Maximilian refused the mark, repeating that he was a Christian.

Dion. "Bear arms, or thou shalt die."

Max. "I cannot fight, if I die. I am not a soldier of this world, but a soldier of God."

Dion. "Who has persuaded thee to behave thus?"

Max. "My own mind, and he who called me."

The father was then appealed to, to persuade his son, but he replied that his son knew his own mind, and what was best for him to do.

Dion. "Take thy arms, and receive the mark."

Max. "I can receive no such mark. I have already the mark of Christ."

Dion. "I will send thee quickly to thy Christ."

Max. "Thou mayest do so, but the glory will be mine."

Dion then bade the officer mark him.

Max. "I cannot receive the mark of this world, and if thou shouldst give me the mark, I will destroy it. It will avail nothing. I am a Christian, and it is not lawful for me to wear such a mark about my neck, when I have received the saving mark of the Lord Jesus Christ, the Son of the living God, whom thou knowest not, who died to give us life, and whom God gave for our sins. Him, all we Christians obey. Him we follow as the restorer of life, and the author of our salvation."

Dion. "Take thy arms and receive the mark, or thou shalt suffer a miserable death."

Max. "But I shall not perish. My name is already enrolled with Christ. I cannot fight."

Dion. "Consider then thy youth, and bear arms. The profession of arms becomes a young man."

Max. "My arms are with the Lord. I cannot fight for any earthly consideration. I am now a Christian."

Dion. "Among the life guards of our masters, Dioclesian and Maximian, and Constantius and Maximus, there are Christian soldiers and they fight."

Max. "They know best what is expedient for them, but I am a Christian, and it is unlawful to do evil."

Dion. "Take thy arms. Despise not the profession of a soldier lest thou perish miserably."

Max. "But I shall not perish. And if I should leave this world, my soul will live with Christ the Lord."

His name was then ordered to be struck from the roll.

Dion. "Because, out of thy rebellious spirit, thou hast refused to bear arms, thou shalt be punished according to thy deserts for an example to others. Maximilian, because thou hast with a rebellious spirit refused to bear arms, thou art to die by the sword."

Max. "Thanks be to God."

When led to execution he spoke thus: "My dear brethren, endeavor with all your might, that it may be your portion to see the Lord, and

*It is a significant fact, that near the close of the second century when almost one-half of the vast legion of the Roman Empire, did at different times rebel against the government, and the Christians, who had then become numerous throughout the Empire, were maliciously accused of exciting those rebellions, in order to increase the intensity of the persecution which they had long and cruelly suffered; yet Tertullian assures us that there were no Christians found in those armies.

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that he may give you such a crown." Then addressing his father, he said, "Give the executioner the soldier's coat thou hast gotten for me, and when I shall receive thee in the company of the blessed martyrs, we may also rejoice together with the Lord." "And Victor, his father, returned to his habitation rejoicing and praising God, that he had sent before him such a gift to the Lord, himself expecting to follow after."—(*Clarkson.**)

(To be continued.)

For Friends' Intelligencer.

Remarks in favor of the study and practice of the Law, with an extract from Lindley Murray, and his opinion on Debating Societies.

With the exception of a few cities where lawyers of the Society of Friends may be found, a prejudice has generally prevailed thoughout our sect, against the study and practice of the law, which in many instances has prevented parents from allowing their sons to enter upon a course of study to fit them for the legal profession. In this way, minds, that under other circumstances might have made their possessors "lights in the world," have been consigned to the drudgeries of life, to the troubles of trade, and the vicissitudes and oft-times the disappointments attendant on mercantile pursuits. This prejudice does not appear to have manifested itself on the advent of the Society, nor for a long time afterwards; humble-minded, consistent Friends, lawyers by occupation, having held and adorned prominent positions in our church, until a comparatively recent period. We desire to excite an interest in a consideration of this subject, and would say to those who have delayed to grant to their sons or wards, the edution and other advantages necessary for this profession, that good lawyers have a field of usefulness opened before them quite worthy to stimulate the honest ambition of our young men of promising talents.

With this impression, it is a matter of regret to find so few of our members engaged in this calling; because the study necessary to discipline the mind and secure success, will, if kept under proper regulations, pave the way for an entrance into other duties; and men thus trained, if faithful to the principles we profess, will, in speaking or reasoning in the cause of a client, as well as on other occasions, be able to give to "the side of truth the advantages of eloquence and dignity."

The benefits resulting from a good knowledge of the laws of a country and the rights of a people, are no where more fully exemplified, than in the character of William Penn, as it is given us by Samuel M. Janney. This author presents us with a truthful and eloquent account of the great and good man to whom we refer, and seems fully to have appreciated his many admirable qualities, as a minister of the gospel, as the head of a family, as a Christian philosopher, a jurist, and a statesman. His educational accomplishments do not appear to have lessened his humility or ministerial inspirations. He was a faithful expounder of his faith, and held forth when he had every reason to believe that imprisonment awaited him for the performance of such a service. After his imprisonment in Newgate, under an Act of Parliament called the Conventicle Act, passed in 1670, which was intended to suppress all meetings for divine worship, except those of the established form of religion, on being brought to trial in the Old Bailey, the ability and earnestness he displayed in defence of himself and his friends, and his knowledge of English laws, convinced the jurors and gained their hearts and his cause, notwithstanding the charge of the Recorder against him.

This trial, together with petitions, in which he was principally concerned, to both Houses of Parliament, led to the more firm establishment of religious freedom in England, and relieved the Friends of the oppression they had suffered from their Christian testimony against oaths, and on other accounts. His speeches before the Parliamentary Committee also bear witness in his favor.

From a life so constantly employed in promoting the welfare of mankind, we must be sparing of examples lest we produce too long an article; but being desirous of encouraging our members to engage in the study and practice of the law, we will say to those who hesitate upon the subject, that it was as the founder of Pennsylvania, and the framer of her laws, that William Penn set his seal upon services which place him far in advance of all his contemporaries. He was devoted as an apostle and minister of the gospel to the people of his own time, but it is in his character of writer and legislator that his usefulness has been extended, and promises yet to extend to other generations.

Whilst presenting him as a model worthy of imitation, we would not wish to be supposed to intimate, that there is nothing to be done, or no progress attempted by Friends of the present century, toward the fuller development of our important testimonies; on this account we have been encouraged to give a sentiment upon the subject, and the more so because a wise and excellent man of our own time has declared that "the law of progress appears to be a law of nature." If we can accept this proposition as a great truth, it henceforth becomes a matter of

*Celsus accused the Christians: "You will not bear arms in the service of the empire, when your services are needed, and if all the nations should act upon this principle, the empire would be overrun by the barbarians." And yet, after the Christians had so far apostatized as to bear arms, the empire was overrun by the barbarians.

the deepest consequence to every man and woman in the Society of Friends, that such should find out the path of duty, and work with humility and dedication therein. T.

Baltimore, 3d mo., 1862.

ON THE PRACTICE OF THE LAW.

"In the practice of the law, pecuniary interest was not my only rule of action. When circumstances would properly admit of it, I generally endeavored to persuade the person who was threatened with a prosecution to pay the debt, or make satisfaction, without the trouble and expense of a suit. In doubtful cases, I frequently recommended a settlement of differences by arbitration, as the mode that I conceived would ultimately prove most satisfactory to both parties. I do not recollect that I ever encouraged a client to proceed to law, when I thought his cause was unjust or indefensible; but in such cases, I believe it was my invariable practice to discourage litigation, and to recommend a peaceable settlement of differences. In the retrospect of this shade of practice I have always had great satisfaction; and I am persuaded that a different procedure would have been the source of many painful recollections."

ON DEBATING SOCIETIES.

"Not long after I had commenced my studies under a private tutor, I entered into a society of young persons, for the purpose of debating on subjects of importance and difficulty, and of exercising ourselves in the art of elocution. The society met weekly; and as the members knew the subjects that would be considered at the next meeting, they had opportunity of preparing themselves for the discussion. I generally devoted a considerable portion of this preparatory time in reading books on the question; in reflecting attentively upon it; in collecting the various arguments which bear upon the subject; in considering objections, with the answers to them, and in disposing the whole into some method and order. This institution promoted the business of arranging my ideas, and probably produced a small degree of correctness and fluency of expression. These are some of the benefits which *result from societies of this nature.*

"I scarcely need say, that it is of great consequence to young persons, to have a number of important truths, with the arguments which support them, clearly settled in their minds. These established principles as far as they extend, not only satisfy the understanding, and direct with confidence the practice of life, but serve as foundations to support other truths, to the investigation of which, the intercourse with men unavoidably leads. If the juvenile mind were duly impressed with truths, thus evident and well supported, it would probably acquire such a degree of strength and perspicuity, such a taste for rectitude of sentiment, as would indispose it for the reception of erroneous and sophistical positions. It would therefore be highly desirable to cultivate amongst young persons, such little societies as I have described, for the regular discussion of interesting topics, provided they could be so conducted as to avoid the evils with which they are too often connected. These conferences should be under the superintendence of respectable persons, whose sound judgment and comprehensive minds, replete with science and literature, would enable them to sum up the arguments advanced, with correctness and liberality; to give to the side of truth, the advantages of eloquence and dignity."

JOURNAL OF A VISIT TO THE WESTERN INDIANS IN 1804.

(Continued from page 23.)

We observed to-day (15th,) several hunting and sugar camps, and went on shore to visit two of the latter. The camps were well supplied with jerk venison, dried raccoon, sturgeon, &c.; one man only was at the camp, and he was employed with his knife in making a paddle for his canoe. A squaw was knitting a bag, and another was preparing the bark of the buckeye for thread, strings, &c., by beating it with a piece of wood. We saw amongst them several fat and healthy looking children, who were playful and did not appear to be afraid of us. The children presented us with a quarter of fresh venison, for which we returned them some salt meat and biscuit, with which they were pleased. Here we saw a child about six months old fixed to a board in the genuine Indian fashion. The board was straight, about fifteen inches in width, and two and a half feet in length, having at its head a circular handle, and at the foot a small ledge. To this the child was lashed by cloth bandages, and so tight that it could not move hand or foot. The board was placed against a tree, almost perpendicularly, and the infant asleep—of course in a standing position. The child was painted very red, and had silver bandages about its wrists, and ornaments of the same metal in its ears. The Indians are very fond of their children, and put about them very costly silver ornaments.

I have seen Indian children dressed in a calico frock which was stuck with silver broaches from neck to heel, besides ornaments on the wrists, in the ear, and about the neck and head.

4th month 16th. Proceeded very pleasantly down the river about fifty miles, and at night encamped under our tent. In the evening a severe thunder gust came on, with heavy rain, which continued for several hours after night, but having a good tent we did not get much wetted. In the course of the day we saw wild fowl in abundance, also passed by several Indian hunting and sugar camps. Our Corporal is very fond of saluting the camps with an imitation of

an Indian whoop, which they are sure to answer by a similar note. This whoop very nearly re sembles the shrill yelp of a dog. The land appears to be of an excellent quality, and deer and turkies are very numerous. Here also,

"The prowling wolf howls hideous all night long,
And owls vociferate the dread response."

17th. Proceeded about thirty-five miles, and at night encamped under our tent. We have been entertained to day with a diversified scene. The river covered with wild fowl, fish jumping up around us, and turkies flying.

We stopped a short time to view the remains of Fort Defiance. This fort was built by General Wayne, in the course of his march to attack the Indians. The situation is very beautiful and commanding, at the junction of the river Great Au Glaize with the Miami. The two rivers make a large body of water, the width being about two hundred yards. A Canadian trader only resides here. We also went on shore several times to visit Indian towns and camps. Great numbers of Indians are settled upon the banks of the Miami; they are chiefly of the Ottoway and Shawnese tribes. They appeared pleased at receiving visitors. Their children were very antic, and seemed to leap for joy on seeing us land; doubtless from a hope of receiving some presents. The hunters are returning to their towns, and many of their wigwams are stocked with peltry, dried raccoon, and jerk venison. They are on their way to the foot of the rapids. The women are mostly employed in knitting bags and belts and in making moccasins. A considerable number of Indians are on the river in bark canoes loaded with peltry. They are on the way to the foot of the rapids and other places for the purpose of exchanging their peltry with the traders for goods. Most of the wigwams we have seen to-day are covered with rushes sewed together, which are procured from the shores of Lake Erie, and so put together, that the covering will turn any fall of rain. An Indian house is constructed by putting two forks into the ground, and a horizontal piece from one fork to the other. Upon this piece rest long pieces of bark, with the other end upon the earth at a convenient distance, thus sheltering them from the weather. Sometimes they make circular wigwams, by putting small saplings into the ground in circular order, then bringing the other ends to a point, they tie them together. These they either cover with bark or with the rush mats before described.

To-day we passed a place called Girty's town, noted for the former residence of Simon Girty.

18th. Proceeded about thirty-three miles. In the earlier part of the day we passed several creeks and small streams, and at length reached what is called the head of the rapids. The river is here about four hundred yards wide. The noise of the falls informed us of our approach, long before we reached them. Having reason to believe that our peroque was manned by careful hands, we resolutely entered the rapids and descended with great velocity down the fall for the distance of eighteen miles to the foot of the rapids. The whole of this distance is a continued fall, the land falling with the same regularity, and generally elevated but a few feet above the surface of the water. It is needless to say that we went swiftly down, when I add, that it is a trip occupying but one hour and a half.

The bed of the river is a solid limestone rock. At the foot of the Rapids we lodged all night at the house of a Canadian trader, who treated us with great respect, and, though a tavern-keeper, would receive no pay from us for our supper, lodgings, or breakfast. A considerable encampment of Indians, who had come to trade with him was near his house. They were very merry for a great part of the night, keeping up a continued sound of their favorite instruments of music, amongst them the drum and fife. The former is made of part of the body of a hollow tree, with the ends covered with deer skin, upon which they beat with sticks, the latter they make of reed into which they bore holes somewhat in imitation of a fife. The foot of the Rapids is rendered well known in American history, as having been a place of frequent rendezvous by the Indians, previous to their defeat by General Wayne. Here also the Indians burnt many of the white men who were taken prisoners by them. To this place Wayne marched, and here he met and defeated the Indian army.

About eight miles above the foot of the Rapids and near the centre of the river, in a very rapid situation, is a noted rock called by the Canadians, Rochede Bout, (or standing rock.) This rock is about thirty feet in height above the surface of the water, and the same in diameter. The top has the regular appearance of the roof of a house, and the body of the rock is circular. Its appearance is additionally handsome from the circumstance of the roof, as it is called, being covered with cedar.

Fish are now passing up the Rapids in great numbers from the lakes, insomuch that the water smells strongly of them. They are taken very abundantly by the Canadians and Indians. The fisherman without seeing them strikes his barbed spear to the rocks, which often passes through several at a time, and frequently of different kinds. The muscanonje are taken here in great numbers; they are a fish from three to five feet in length.

19th. This morning we proceeded with difficulty ten miles; owing to high winds, and a rain coming on, prudence seemed to dictate that we should put into a harbor, which we did at the mouth of Swan creek, where is a small fort and garrison lately established by the United States.

Introductory letters were given us at Fort Wayne, to Lieutenant Rhea, the Commandant, which we delivered. He treated us with respect, and with him we spent the remainder of the day and lodged. On our way we stopped to view an old fort, called Fort Miami, which was garrisoned by the British at the time Wayne defeated the Indians.

Many Indian villages and wigwams are seated on both shores of the river, and many Canadian traders are to be found residing amongst them. They have generally intermarried with the Indians, and adopted their manners. Some of the Indian houses which we passed to-day are built of small round logs, and are roofed with bark. Near the mouth of Swan creek is an extensive valley of which we took a particular view. Here the Indians placed their wives and children at the time they agreed to make battle with General Wayne.

The river increases in width from the foot of the Rapids toward the lake. It is more than half a mile wide opposite Swan creek, and at present has the appearance of tide water; a strong east wind having brought a heavy swell from the lake, which has in a short time raised the river more than three feet in perpendicular height. We saw to-day geese and swans in great abundance.

20th. This morning notwithstanding the very unfavorable appearance of the weather, it being rainy and the wind high, we again proceeded. At the end of three miles we reached the mouth of the river, where we entered a beautiful circular bay, about six miles in diameter, called Miami bay.* The wind continuing high, we proceeded along the margin of the bay, for about ten miles to a point called Bay Point. This is the extreme point of land, between Miami Bay and Lake Erie. We attempted to turn the point in order to enter the lake, but the situation being bleak and the wind high, occasioned a heavy swell, and apprehending danger, we thought it most advisable, however reluctantly, to put to shore and encamp.

The shore of that part of the bay which we have passed, as also of the lake now in view, is elevated but a little above the surface of the water. The country is level and appears rich. The bay is resorted to by vast numbers of wild fowl.

21st. The last night has been very stormy and rainy. Our tent, though a good, one did not shelter us altogether from the rain. The high swells in the course of the night, breaking over our peroque, filled and sunk her, which has occasioned our men much labor and difficulty. And during this day the storm continuing, we have been obliged to remain under our tent.

22d. About midnight the clouds dispersing, wind becoming calm, and the moon shining very refulgently, we were encouraged again to embark, notwithstanding a considerable agitation of the lake from the storm, and were successful enough to turn Bay Point, after which we proceeded without difficulty to Point Raisin, near the mouth of the river Raisin, (or Grape river,) making a distance of about twelve miles, when the wind rising we made an unsuccessful attempt to get round the Point, and were again obliged to seek a harbor and wait for a calm. Shortly after we had put into harbor a fish approached the shore very near to us and seemed to be at play. One of our men advanced toward it very cautiously, and with an oar, gave it a blow upon the tail, which so disabled it that he caught it. We found it to be a muscanonje, measuring four feet two inches in length and proportionally thick. The muscanonje is from head to tail very beautifully spotted, and is I think not inferior to any fish I ever tasted.

For several days past we have been not a little mortified at being confined to a harbor, whilst the Indians are passing us very frequently in their bark canoes. It is astonishing to see these canoes riding large swells without danger. It is certain that they will ride waves whose height exceeds their length.

Many of the bark canoes of the Indians have fallen under our observation. They are generally made of the bark of the birch tree, and shaped differently. We have seen bark canoes loaded with two thousand five hundred weight, which were so light that two men could carry them on their sheulders with great ease. The construction of the smaller description of these boats is so simple, that in an hour they will have a canoe made which will carry several persons across their rivers. We have also seen many of their rafts. These are made for crossing rivers at those seasons of the year when it is not easy to strip the bark from the trees. In all the river bottoms the buckeye wood is to be found. This they prefer for making a raft, on account of its lightness when dried, it being a wood nearly as light as cork. The Indians tie together small logs of the buckeye wood, to form a square of about five or six feet, this they cross by pieces of any other description of wood, confining piece to piece by bark strings, splits of hoop ash, &c. Upon a raft of this description, three or four persons will cross their rivers even though the current be against them.

(To be continued.)

* Now called Maumee Bay.

WHY THE ACCIDENT HAPPENED.

At one time when Mr. Wesley was travelling in Ireland, his carriage became fixed in the mire, and the harness broke. While he and his companions were laboring to extricate it, a poor man passed by in great distress. Mr. Wesley called

to him, and inquired the cause of his distress. He said he had been unable through misfortune to pay his rent of twenty shillings, and his family were just being turned out of doors. "Is that all you need," said Mr. Wesley, handing him the amount; "here, go and be happy.' Then turning to his companion, he said, pleasantly, "You see now why our carriage stopped here in the mud."

MEMOIR AND LETTERS OF WILLIAM THOMPSON.

(Continued from page 20.)

In the spring of 1815, his school attained its greatest magnitude: he had, at that period, fifty-six scholars during the day, and he taught in the evening a number of pupils of more advanced age. The evening school he was soon obliged to relinquish, finding the very close confinement injurious to his health, and symptoms of returning lameness also began to appear. Still engaged with his studies and the concerns of his school, he wrote but few letters. From amongst them the following are selected.

"*To G. C.*

"*Penketh, July 8th*, 1815.

"Removed far from the hurry and business of the great world, there are few variations in the even tenor of my life; few occurrences of peculiar interest come across my way. Books of one description or other serve for both study and recreation, and as my greatest excursion consists in passing from one book to another, I have nothing new to describe, except an occasional discovery in the regions of intellect, or the results of an attack on some difficult branch of science. I often have to curb my imagination, in fancying the benefits that would accrue from a more enlarged acquaintance with mankind; and from the pleasure I should derive from an actual inspection of those curiosities of art and nature, now only known to me through the medium of reading. At the same time I am satisfied with my allotment, and am sensible that whilst it renders me liable to few dangers and disappointments, it is, perhaps, most conducive to my solid growth in every needful, natural, or spiritual acquirement.

"The secret of being always satisfied, always resigned, is what I anxiously covet; it is an attainment perfectly compatible with the most active disposition, and the most unremitted attention to duty. But as it is one of the higher rewards which Virtue confers on her disciples, it is but seldom we find ourselves sufficiently humble to deserve it. Christ has promised to come and make his abode with us, but this gracious promise is only fulfilled, on condition that we banish every other guest. Oh! that this was constantly my happy experience, and that of those dear to my affections.

"That beautiful simile of the enjoyment of peace flowing as a river, has always commanded my admiration, but the actual attainment of it demands greater requisitions and greater self-denial than has hitherto been the sacrifice of my stubborn heart. Sometimes, when deploring the slow progress I appear to make, my attention has been strongly called to pursuits of a literary kind, and an anxious wish has arisen, that too ardent a thirst for, and too constant an employment in treasuring up the materials for learning, might not obscure that evidence for truth which has been mercifully afforded to me. Notwithstanding, I am persuaded that a tender conscience and a studious mind are compatible with true religion; with this difference, however, that it will cause all our studies to verge as to one common centre, and a reference in all things to the glory of God will take the place of vanity and inflation.

"I lately read a small volume of Essays on the Nature of the Passions, &c., by David Hume. I found them very alluring, by their exceeding elegance of diction and highly polished style, and they also contain many pertinent classical allusions and correct sentiments: yet their general tendency verges rapidly towards complete scepticism, and, after having insidiously undermined the fair fabric of Christianity, they leave no other asylum for the wretched and tried among the sons and daughters of mortality. As far as I have seen of the philosophical works of Hume, I do not know a more dangerous writer. He was well acquainted with the principle labyrinths of the human heart, and had narrowly watched the developement and connexion of the passions: yet it was his misfortune to get entangled in attempting to solve the mysteries of religion by the same process of reasoning with which we examine things belonging to the material world; and all his refinement of manner is not sufficient to expiate for the perplexity and doubt in which he leaves the minds of his readers. In every species of knowledge, it is much easier to puzzle than to instruct; to start a controversey, than to conduct it with ability. This method, so unfavorable to the common stock of intellect, has been much practised by writers on theology, particularly since the French revolution, which event has not less influenced the opinions and creeds, than the politicial state of Europe. Thus we have had ephemeral productions without number, on the most sacred doctrines of Christianity, and writings of various constructions calculated to mislead, from the universal pyrrhonism of Bayle, to the scurrility and abuse of Paine and the Abbé Barruel.

"Indeed, such is the corrupt taste prevalent amongst all ranks, that all good men have need to throw their full weight into the scale of virtue, and discountenance by every means in their power the growth and influence of error. Those

who are embarking on the wide sea of human opinions, flushed with the expectations of youth, and unsuspecting danger, have great need to be advised which are the books that will accelerate or retard their progress to truth. Such a variety of cases may occur from peculiarity of temperament or situation in life, that no general rule can be admitted for regulating the exact standard or quantity of literary food. The same sacred light which discovers moral evil will, also, if attended to, point out the thorny mazes of error: it will not only shine on our path, but discover the hidden snares on the right hand and on the left: thus we are constituted the guardian of our own minds; a trust how sacred! That spark of the Divinity, which it is the business of education to cultivate and restrain, becomes our own in attaining to manhood, and it is our imperious duty to aim at progressive improvement. There is no point at which we can stop. I have often compared education to a mathematical line, of which we see the beginning, but which is produced onwards to eternity. "W. T."

To his young Sister.

"*Oct.* 3, 1815.

"I often feel anxious on thy account, when I see any one improving rapidly in learning; but I hope thou strivest to be contented in thy present situation. If Providence should see meet to afford thee a better opportunity of attaining those accomplishments due to thy native good sense, it will ever be one of my chiefest pleasures to afford thee assistance. Some qualifications are even now in thy power to cultivate; piety, filial affection, modesty, and industry. Need I enlarge on their value, or recommend them to thy serious consideration and practice? These are not professedly taught in schools, though their importance far exceeds all other learning. We should be better able to dispense with *writing*, *arithmetic*, or any other branch of science, than with these amiable qualities of the heart, which form the cementing bond of society, whether savage or refined. "W. T."

(To be continued.)

"PULL, ADAM, PULL!"

There was a lad in Ireland, who was put to work at a linen factory, and while he was at work there, a piece of cloth was wanted to be sent out which was short of the quantity that it ought to have; but the master thought it might be made the length by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself and placing the boy at the other. He then said, "Pull, Adam, pull!" The master pulled with all his might, but the boy stood still. The master again said, "Pull Adam, pull!" The boy said, "I can't." "Why not?" said the master. "Because it is wrong," said Adam, and he refused to pull. Upon this the master said he would not do for a linen manufacturer; but that boy became Dr. Adam Clarke, and the strict principles of honesty of his youthful age laid the foundation of his future greatness and usefulness.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MO. 29, 1862.

As our desire to render the *Intelligencer* interesting and attractive to all classes of our readers has led us into increased expenditures, we propose, as one means of a corresponding increase of income, that each one interested in its circulation should endeavor to secure an additional subscriber.

If any may have thought of discontinuing the paper from motives of economy, it may be well for such to consider whether the same amount might not be saved from some less profitable investment.

We are also ready to add to our paper an advertising sheet as soon as we receive encouragement. An advertising sheet added to a paper, which finds its way into many Friends' families, both in the city and country, would spread a knowledge of the business engagements of Friends, and thus enable them to encourage their own members in business.

It would add to the value of our paper as a record, if Friends would send us early notices of deaths and marriages, (which are inserted without charge,) being careful always to state whether the latter are accomplished with the sanction of a Monthly Meeting.

DIED, at her residence in the township of Hallowell, Prince Edward Co., C. W., on the 9th of 2d mo., 1862, MARTHA STRIKER, widow of the late James Striker, in the 56th year of her age, an exemplary member of West Lake Monthly Meeting. She endured much suffering with great fortitude and Christian patience, which plainly evinced that she knew in whom she trusted. Upon alluding to her sufferings she said, "all will be well with me by and by." A few days before her departure a friend remarking to her, that every day was one less to suffer, and one nearer the Kingdom of rest, she replied, "yes and the perfect rest pleasant."

——, on the 24th of 2d mo., 1862, after a short illness, at his residence, in Dublin, Indiana, ISAAC VORE, in the 79th year of his age, a valuable member of Milford Monthly Meeting.

DIED, on Second-day evening, 3d mo. 17th, at her residence, No. 225 N. Ninth street, LYDIA, daughter of the late Algernon Roberts, in the 79th year of her age.

——, at Salem, Salem Co., New Jersey, in 7th month, 1861, JOSEPH ALLEN, in the 88th year of his age, an old and respectable resident of that place.

——, On First-day morning, the 23d inst., PRISCILLA TOWNSEND, in the 77th year of her age.

Previous to our last issue a large general meeting was held in this city, to consider the present state of the recently freed people of color in our Southern States. An account of said meeting was unintentionally omitted; we now give a synopsis of its proceedings, extracted from a report contained in the Inquirer; also, an address since published by a committee appointed at that time.—EDS.

THE PORT ROYAL CONTRABANDS.

In pursuance with a published call, a public meeting was held last evening at National Hall, to take some action in reference to the condition of the blacks who, to the number of fifteen thousand, have been freed at Port Royal, S. C.

Notwithstanding the inclement weather, the attendance was very large, at least two thousand persons being present. There were many ladies and a number of clergymen in the audience.

Bishop Potter was called to the chair. On assuming that position he made a brief but forcible speech in reference to the condition of the liberated blacks. He spoke of their spiritual and physical needs, and the danger there was of their falling into utter demoralization. The speaker was not willing to pledge himself to any crude scheme of emancipation; that matter was in the hands of Providence.

Dr. Tyng, of New York, then took the floor, and in a long and forcible address sketched the condition of from 15,000 to 20,000 men of South Carolina who are now appealing to our hearts for help and care. On Ladies' Island, Hilton Head, and other sea islands, these people are gathered and are gathering in greater numbers constantly. They have been deserted by their masters, and have been left in a condition of innocent weakness. Their claims on us are very special; our destiny is bound up with theirs. They are to be our salvation, or, I verily believe, they are to be our doom. They are quick, intelligent and religious, and the report of Mr. Pierce, the government agent, is most affecting on these points.

Dr. Tyng, in describing the negroes in their social and religious relations, quoted from various poems of Whittier, whom he styled "the prince of American poets." He then went on to say that the duty of the North to take care of and educate these negroes was plain. Those already in our hands are but a tithe of those whom we will have to take care of and elevate in the future. The seed sown at Port Royal will bear fruit which will shake like Lebanon, far west of the passes of the Alleghenies. Their willingness to labor and susceptibility to improvement are proved beyond a doubt, and the speaker read from Pierce's report to prove these points.

The speaker then went on to say that we might give these poor people bread, meat and clothing. Then they should have all the means of education, so that they may be raised up to self-respect, to honorable labor and to Christian elevation. They needed clothing at once, and they are suffering for medical aid. They desire everything which will tend to make them more loyal and more useful, and the speaker read from the report of Mr. French, a government agent, containing these facts. Quartermaster Sexton's report also bears on these points, as does the report of Mr. Lee, one of the government agents. To aid in their support, the government should allow the Sea Island plantations to be leased to these freed men in lots large enough for the support of their families.

Impelled by these reports from Port Royal, in New York "The National Freedman's Association" has been formed, with a managing committee of twelve. Auxiliary committees are asked for in other cities, who will work in harmony with the New York committee. Secretary Chase has approved of this plan, and Messrs. French and Lee have sailed for Port Royal, with about forty male and female teachers and superintendents, under the auspices of the Association. Government will do all it can in this matter, as to endorsing the Society's teachers and agents. When things are fairly so, and the black man elevated and redeemed, we will ask Congress to make them citizens. We must make these people self-respecting men. Their property and their persons, in spite of an army of Taneys, should be their own.

The next speaker was Professor Lindsay, recently from Port Royal. He endorsed the remarks of the previous orator, and gave a narrative of his recent voyage to Beaufort, in company with Mr. French.

He thought that if every body in the North could go to Beaufort, they would become not only emancipationists, but *extirpationists*. He spoke forcibly of the destitution as witnessed on the plantations, and seemed especially touched with the condition of the slave women. But they can, under judicious mannagement, support themselves—especially as they have heretofore supported both themselves and their masters. So far as the personal character of the blacks is concerned, the speaker endorsed the strong language of Mr. Pierce and of Dr. Tyng.

The following resolutions were then read, and on the question being taken, they were adopted unanimously:—

Resolved, That we have heard with the live-

liest interest the statements respecting the freed blacks of South Carolina and elsewhere, whose condition we have been convened to consider; that we recognise the claims which, on the score of humanity, they have upon our sympathies; and that we hold ourselves ready to co-operate with the Government, and with all benevolent people, in efforts to provide for their wants and to promote their welfare.

Resolved, That it has given us pleasure to learn that initial steps have been taken in New York and other Northern cities to urge into activity the good will of the people on this subject, and that we have every assurance that in all just and well considered measures that may be adopted to promote the end in view, the people of Philadelphia and of the State of Pennsylvania may be counted on for hearty co-operation.

Resolved, That a permanent committee of fifteen be appointed, with power to add to their number, whose business it shall be to receive and forward to their proper destination contributions in clothes and other articles, and donations intended for the benefit of the blacks, and to adopt such general measures as may seem to them best to carry out the object of this meeting.

Resolved, That the appeal which is made to us in the present exigency, addresses itself to our loyalty as citizens, as well as benevolence as Christian men; and that we should be wanting in fidelity to our common country if we withheld our aid from the efforts which are now making, with the sanction of the Government, to organize the newly liberated blacks for useful labor and habits of self-subsistence, and to educate them for the exercise and enjoyment of all the functions of freemen.

A committee was appointed under the resolutions, and the chairman then declared the meeting adjourned, and the large audience separated, amid a perfect storm of rain.

ADDRESS OF THE PORT ROYAL RELIEF COMMITTEE.

The permanent Committee appointed by the public meeting held at National Hall, in this city, on the 3d inst., to consider the condition of the freed blacks within the lines of the Union forces in South Carolina and elsewhere, have entered upon their duties, and now desire to say a few words to the public on the subject entrusted to them.

The necessities of these people, and their claims upon our sympathy, are set forth by Gen. Sherman, the officer in command at Port Royal, in the following language:—

"The helpless condition of the blacks inhabiting the vast area in the occupation of the forces in this command calls for immediate action on the part of a highly favored and philanthrop people. The benevolent of the land are mo earnestly appealed to for assistance in relievin their immediate wants. There never was a n bler or more fitting opportunity for the exerci of that practical benevolence for which th Northern people have ever been distinguished

Edward L. Pierce, the Government agent, r siding at Port Royal, in his report to the Secr tary of the Treasury, dated February 3d, r marks as follows: "There are some materi wants of this territory requiring immediate a tention. * * * On Port Royal Island, ar that part of Ladies' near to it, destitution h commenced, and will, unless provision be mad become very great. * * * On scarcely ar (plantation) within this district is there enoug (corn) to last beyond April, whereas it is neede till August. On others it will last only two three weeks, and on some it is entirely e hausted."

It ought also to be stated that many of th blacks are destitute of decent clothing; th having been always dependent upon their whi masters for direction and organization in the labor, they require some tutelage to train the to habits of self-support, as well as to eleva their moral and social condition to a degree cor mensurate with their newly acquired liberties

It may be further added that there exists a immediate and pressing necessity for the pr tection of these unsophisticated people from th evils of contact with depraved whites. Painf facts have come to our knowledge, showing th the demand for safe-guards against dange from this source is absolutely imperative.

To accomplish these various ends we pr pose:—

First. To supply the destitute among th blacks with clothing to the extent required b necessity and decency.

Second. To send food sufficient to preve suffering, until the Government can restore th supplies of grain and cattle taken off the plant tions by the army on its first arrival, or othe wise provided for their sustenance until cro can be raised.

Third. To furnish them with seed and impl ments, and organize their labor with a view growing crops for their future support.

Fourth. To teach them the household duti and rudimentary arts of civilized life; and, fin ly, to instruct them in the elements of an E glish education and the simple truths of th Bible, divested as much as possible of all se tarian bias.

These are purposes which need no argume to commend them. To the unrequited toil these poor men and women we are indebted f many of our personal comforts and luxurie Not to avail ourselves of this opportunity of d charging, in some measure, the obligation, wou

·gue great insensibility, if not dereliction to ›vious duty.

New York and Boston (with which cities we ·e in harmonious co-operation) have acted ith creditable promptness in this matter, and behooves us to see that Philadelphia shall not ıffer by comparison. Our citizens have ever ›en noted for their lively interest in all well-›nsidered efforts for the benefit of humanity, ıd this fact leads us to anticipate with confi-:nce a generous response to the present appeal.

All contributions in money for the above ob-ct, may be sent to E. W. Clark, Esq., Treasu-r, No. 35 South Third Street, or to either of e undersigned members of the Committee. ›ntributions of clothing and other articles may sent to Messrs. Cope Bros., Walnut street ıarf, or Peter Wright & Sons, 115 Walnut reet.

Stephen Colwell, 1031 Arch street.
James L. Claghorn, 1504 Arch street.
James A. Wright, 115 Walnut street.
Benjamin Coates, 127 Market street.
Dr. Newton, 251 South Thirteenth street.
J. Wheaton Smith, 514 South Tenth street.
J. Huntingdon Jones, 625 Walnut street.
Philip P. Randolph, 321 South Fourth street.
Mordecai L. Dawson, 1420 Spruce street.
J. M. McKim, 106 North Tenth street.
E. W. Clark, 35 South Third street.
Charles Rhoades, 513 Pine street.
Francis R. Cope, No. 1 Walnut street.
L. Montgomery Bond, 53 S. Front street.
Ellis Yarnall, 418 S. Delaware avenue..
Wm. Biddle, 17 South Seventh street.
Wistar Morris, 209 South Third street.
M. W. Baldwin, 500 N. Broad street.

iladelphia, March 17, 1862.

For Friends' Intelligencer.

NOTES OF TRAVEL.—NO. VIII.

At Home, 3d month, 1862.

It may seem strange to some, that letters itten "at home" should be designated Notes of Travel," and particularly as some ıe has now elapsed since the writer has been the scene of action, but the caption is only ıtinued, in order to keep up the series of in-mation intended to be conveyed.

Although absent, we are in constant corres-ıdence with an agent, whose letters frequent-contain matters, not only of personal, but ıeral interest. It has been supposed by many t this oil business is a very simple thing, and l that the fortune of any one established in s almost, if not quite, ready made, or, at any , certain and speedy; at least such is the ›rences from the nature of the enquiries fre-ıntly made.

One object in these articles is to dispel this ı, and to show that it, too, has its vexations and disappointments, and that energy, perse-verance and business tact, are requisite, even here, to ensure success.

In reference to disappointments, a letter re-ceived from the agent before mentioned, during the fore part of the month, has the following statement:—

"I started this day week for Oil City—the day previous indicating a break-up—at 8 o'clock, however, the wind veered round, and a furious snow storm set in. I rode through it nine miles, and put up until 3 o'clock, when I rode nine miles more. Tuesday morning I resumed my journey, got to Oil City at noon, found the ice breaking up in the river. Wednesday, the day pleasant, the ice running out, the river slowly rising, and flat boats loading. I ordered 200 barrels loaded, as there were several flats there, and if the river kept open, the steam tug-boats would soon be up. After giving other direc-tions, left for Franklin. Thursday, however, told a different tale, and Friday was the coldest day this winter, the thermometer standing all day near zero, and, of course, closing the river again.

"This morning it is raining, but the air is cold, and, before night, it may freeze. How-ever, we will take advantage of the first rise to get the oil off, as there are now some 500 bar-rels on the wharf awaiting shipment.

"A few days since went up to Black's, and remained all night. Found him still working to get out the tools in the well, which proves to be a hard job, delaying his work, as, but for this, he would have been down some time since. Three weeks last Saturday part of his auger broke off, when down 440 feet. He got a pair of jars, which work something like putting the fingers of your left hand in those of your right, fastening the ends, and running up and down. With the lower jar he caught the auger, and drew all up about eight feet, when they got fast, in consequence, as he supposes, of a small piece of stone wedging the upper jar. After working some days in vain to get them loose, he got succor-rods, and endeavored to knock them loose downward, but they would not go; next he made a chisel, with an iron stem ten feet in length, and, fastening this to his rope, worked round the upper jar. He got it so far loose, that it played four or five inches, (when free it could play nine,) and worked away, hoping to get it full play, and thus knock down or pull up the lower jar.

"But when I was there he had not succeed-ed, and the day before I left he went to Titus-ville to get a person there, who is an adept at such business, to bring down his tools, and hoped, with his assistance, to get loose in a few days. This once attained, a week or ten days will probably put him down. He had no oil when his tools fastened, but, either by jarring

or chiseling, he opened a vein, as the rods first came up smeared, and it subsequently rose to within a few feet of the top. Of course there is a large body of water in the hole through which the gas has to force itself, and some think, if this was shut off and the hole tubed, it would now flow, but I am not so sanguine, and am desirous to go thirty or forty feet further." * * * *

So much for the letter of our agent. It embraces other details of difficulties and disappointments, in freighting the oil, of no interest to the general reader.

Believing from memory that no description has been given in any of the preceding numbers of the *modus operandi* of "boring," as well as that very erroneous opinions are entertained by many, of the process, the writer will herein attempt it, conscious, however, of his inability to be sufficiently explicit, except as to a general idea of the operation; it must be seen to be realized.

After the selection of what is believed to be a suitable spot, a derrick, of about thirty feet in height, is erected, into the top of which a pully is inserted, and, if the ground is thought sufficiently clear of stones, an iron pipe is driven into it by the same process that piles are driven with us, either steam or horse-power being made use of. This driving is continued by the insertion of successive sections of pipe until the rock is reached, which usually varies from twenty to fifty feet, though instances have occurred of its being reached in five or six, and of others continuing to a depth of seventy feet. When the rock is reached, "boring" is commenced. If this were called drilling, and the tool used called a chisel, and not an "auger," a more correct idea would be obtained.

The auger, so called, is a round steel tool, say three feet in length, nearly as thick as a man's arm, bevelled at one end from opposite sides from the circumference to the centre, forming simply a huge "coal chisel."

The other end of the chisel or auger has a suitable arrangement for being attached to an iron rod, some twenty feet in length, in two sections of ten feet each, the whole weighing from four to five hundred pounds, and this again attached to a rope passing over the pully before alluded to, and the whole is then worked by the power that may have been chosen, the process being merely drawing this elongated tool up to a sufficient elevation, and letting it drop by its own weight—a rotary motion being given to it by a man or boy seated on a rude bench over the opening, twisting the rope backward and forward, the effect being precisely the same as a stone mason, drilling by hand a hole through a block of granite. Where the borings are very deep, it is sometimes necessary to have as many as six of these sections, of ten feet each, to increase the power by this inc of weight.

The sand and dirt thus introduced int pipe, and, by boring, is brought to the su by pouring water down to partially liquef mass, and then sucking it out by means "sand pump," which will bring up from o five gallons of water and mud, each time drawn to the surface; the deeper the boring greater the quantity usually brought up.

This slow process strongly reminds one o old adage of the "dropping of water we away stone," and yet what important revela have been made by it, not only in oil, b artesian wells, &c.

It sometimes happens that after pa through one or more strata of rock, a be quicksand will be reached, and then a trouble commences, which has been par provided for in the commencement by th of six-inch pipe, this size admitting of a inch being dropped down inside the first driven through the sand until rock is reached.

This sand is occasionally found after have progressed from eighty to an hundred and the greater the depth, the greater the culty to overcome, not only impeding the cess of boring, but actually rushing int up the pipe to a height of fifteen or tw feet; and instances have been known, th of rare occurrence, of its even reaching the face of the ground. If not successful in ge through the bed of sand until it exhausts i a great flow of water usually takes place, w is nearly as troublesome to get rid of as sand, both having to be removed by suctio

Although the introduction of smaller pi minishes the size of the boring, it is still enough for all practical purposes. Occasio a hard blue flinty rock is struck, which hard it seems almost impossible to get thr requiring the auger to be re-steeled five o times in a day. And then, again, the brea of tools, that not unfrequently takes is another trouble that has already illustrated in another portion of this ber; the risk and the results of the wells times taking fire from the engine almo soon as the oil is struck, have also been delin in a previous one, as well as the fact stated many adventurers of small means have imp ished themselves without procuring a drop o

All these troubles and difficulties have but faintly pictured, and yet it sometime curs that no disappointment or disaster place from the commencement, until su crowns the enterprise with a satisfactory pr of oil.

Although the process of boring, as h described, gives a correct general outline details vary according to circumstances; f

stance, when surface indications give reason to suppose that the out-crop of rock is near the top of the ground, a hole or pit is simply dug until the rock is reached; then a hole, some five or six inches in diameter, drilled a foot or more in depth, into which a collar of iron, with a projecting rim or flange, is inserted. On top of this a wooden box or trunk is placed, reaching the surface; then the dirt filled in round it, and the boring progresses through these, using no pipe, except where unexpected contingencies arise requiring it.

And now, as to the cost of these operations, like every other mechanical transaction, it is subject to special individual contract; but the average run of prices are as follows, viz:—

When the engine is owned by the owner or lessee of the ground, the operator finds the pipe and fuel, and charges—

For the	1st	100 feet,	$1.00 per foot.
"	2d	"	1.25 "
"	3d	"	2.00 "
"	4th	"	2.25 "

And anything over five hundred feet in almost every case being open to special contract.

When the operator finds the power, the charge frequently made is—

1st	100 feet,	. . . .	$1.25 per foot.
2d	"	. . . .	1.75 "
3d	"	. . . .	2.75 "
4th	"	. . . .	3.00 "

And again, we know of a contract having been made by the owner of an engine, with an operator, to bore any distance not exceeding five hundred feet, for one dollar and fifty cents per foot, all through, from the commencement, without any risk of contingencies to the owner.

As no land is now to be purchased where it is tolerably certain oil can be procured, except at what may be deemed almost fabulous prices, it is usually leased in acre-blocks; the owner of the land to be at no expense whatever, and to receive, if successful, one-half of the product of the oil, removing and taking care of it himself; the lessee having the right to make as many borings as he pleases within the prescribed limits, on the same terms, and bound to prosecute one with all due diligence to a sufficient depth to procure oil, or, at least, as deep as other successful wells in the vicinity have been sunk. Some contracts have been made to pay the owner one-fourth of the product ready barrelled, the barrels included, but this has proved a ruinous business to the experimenter, the barrels for this one-fourth alone costing far more than the whole of the oil is worth.

The want of barrels, as well as their cost, has been a serious drawback to this business. They cannot be purchased for less than $1.80 to $2.00 a-piece, and when navigation is in good order, enough of them cannot be had to supply the demand. Many of them are made in Ohio, and brought in wagons for sale. If second-hand ones are purchased here, as they sometimes are, even at a very low figure, the freight and other expenses make them cost $1.50 by the time they reach their destination, to say nothing of the risk of injury and entire loss of some which not unfrequently happens.

To sum up the whole matter in a few words: while there is no doubt profitable investments can be made in this business, it must be borne in mind it is in its infancy; that difficulties beset the venture where least expected, and it is unsafe to rush into it without procuring the best information, by a personal and practical investigation of it, on the spot, in all its bearings; and if entered into, to pursue it with more than ordinary care, not being carried into wild speculations by the promise of large prospective gains, keeping also in view, as previously remarked, that energy, perseverance and business tact, are requisite, even here, to ensure success.

J. M. E.

A BILL TO ESTABLISH A DEPARTMENT OF AGRICULTURE.



We think the publication of the following bill for the establishment of a Department of Agriculture, which is now before Congress, will be interesting to many of our subscribers:—

Section 1. That there is hereby established at the seat of the Government of the United States a Department of Agriculture, the general designs and duties of which shall be to acquire and to diffuse among the people of the United States useful information on subjects connected with agriculture in the most general and comprehensive sense of that word, and to procure, propagate and distribute among the people new and valuable seeds and plants.

Section 2. That there shall be appointed by the President, by and with the advice and consent of the Senate, a "Commissioner of Agriculture," who shall be the chief executive officer of the Department of Agriculture, who shall hold his office by a tenure similar to that of other civil officers appointed by the President, and who shall receive for his compensation a salary of five thousand dollars per annum.

Section 3. That it shall be the duty of the Commissioner of Agriculture to acquire and preserve in his department all information concerning agriculture which he can obtain by books and correspondence, and by practical and

scientific experiments, (accurate records of which experiment shall be kept in his office,) by the collection of statistics and by any other appropriate means within his power; to collect, as he may be able, new and valuable seeds and plants; to test, by cultivation, the value of such of them as may require such tests; to propagate such as may be worthy of propagation, and to distribute them among agriculturists. He shall annually make a general report in writing of his acts to the President, in which he may recommend the publication of papers forming parts of or accompanying his report, which report shall also contain an account of all moneys received and expended by him. He shall also make special reports on particular subjects whenever required to do so by the President or either house of Congress, or when he shall think the subject in his charge requires it. He shall receive and have charge of all the property of the agricultural division of the Patent Office in the Department of the Interior. He shall direct and superintend the expenditure of all money appropriated by Congress to the department, and render accounts thereof, and also of money heretofore appropriated for agriculture and remaining unexpended. And said Commissioner may send and receive through the mails, free of charge, all communications and other matter pertaining to the business of his department, not exceeding in weight thirty-two ounces.

SECTION 4. That the Commissioner of Agriculture shall appoint a chief clerk, with a salary of two thousand dollars, and such other employees as may be necessary, with salaries corresponding to the salaries of similar officers in other departments of the government; and he shall, as occasion may require, employ other persons, for such time as their services may be needed, including chemists, botanists, entomologists, and other persons skilled in the natural sciences pertaining to agriculture.

COTTON CULTURE IN GEORGIA.

As the coast of Georgia is now in our possession and the whole State must soon be under Federal rule, it is interesting to know that the land is capable of great improvement under the culture of cotton. A Mr. David Dickson of Oglethorpe county has made himself rich, beginning with nothing, by a very simple method of rotation of crops, one year cotton and the next corn and other grain, added to the keeping of stock, and systematic manuring. He thus makes his poor pine lands, as they are generally esteemed, more profitable than others make the rich river bottoms by the old methods. A neighbor of his, writing to *The Southern Cultivator*, says:—

"The time was when he was late and early in the fields, planting on principles of science and explaining to his hands why everything was done as it was done. Now they work as well without as with him; and, to use his own language, his 'hands talk as much about science as if they were professors of agricultural chemistry.' He cultivates at the rate 17 acres of cotton and 16 acres of corn to each hand, and 50 acres to each mule, keeping his mules fat his servants happy, and his estate increasing.

Fifty-five hands in 1859 made and gathered 667 bales of cotton, which is more than twelve bales to the hand, besides one hundred dollars' worth of corn, meat, and wheat sold per hand, or fifty-five hundred dollars, all *white labor* being fairly counted out. These lands were once considered not worth cultivating."

In a letter of his own, Mr. D. gives the results of his method on a plantation in Washington county, where he made in the single year 1859 a sufficient profit to clear the whole cost of the property, including negroes, horses and land. He gives his force thus:—

Harris, the cotton-picker, a man	1
Joe, a man	1
Clay, a boy fourteen years old	0.
Charity, a woman, (three young children,) gave birth to a fourth, and nursed that	0.
Jane, nine years old, first year out	0.
Lucy Ann, eight years old, first year out	0.
Nicy, ten years old, but the smallest	0.
	4

All told, my own force amounting to four full hands I paid out not exceeding $450, including board for regular hands only, which would be equal to three full hands; about *one-half of which were white.*

He states the crop at the value of $5,451, of which about $1,000 were in grain and meat and the rest in cotton. He says:—

"The above result was made without any white man on the place to direct, the cotton picker Harris coming once a week to get his lessons from me, and the aid of a hired negro Harry. Harris had no authority to whip. did not visit the place the first time until June then not more than seven times afterwards."

The light which this throws upon improved husbandry at the South, the use of white labor with slaves, and the ability of slaves to carry on farming "without any white man on the place to direct," is all very valuable at the present moment. The use of horse-power, the raising of stock, and the consequent supply of manure for the land, and the successful results on the poor "piney land" of Georgia, settles all questions as to the practicability of agricultural reform, if we can only open the country to the light of discussion and the freedom of competition, and then give to the laborers themselves the impulse of intelligence and hope.—*Independent.*

From the Christian Register

A WINTRY DAY.

BY COUSIN CARRIE.

When I look forth at early morn
Upon the drifted snow,
Which lies in such serene repose
On the fair fields below,
I think, what were this life of ours,
If from its paths were driven,
These footsteps of the Beautiful,
Reminding us of Heaven!

I care not for the winter's cold,
I care not for its storms;
I love the gifts it showers on all,
In graceful, magic forms.
The impress of the subtile frost
Upon the glassy pane,
Making a screen, too pure and fair,
For aught on earth to stain.

The naked tree, with pensive grace,
Throws shadows o'er the way,
Where the sweet moonbeams cast their light,
'Mid the still woods to play.
With rainbow tints, the laughing sun
Each spear of ice illumes,
Covering with diamonds every rill,
Which winter's breath entombs.

Oh! winter, welcome art thou here—
And so in merriest glee,
We'll join, in song and roundelay,
For thy sweet purity.
Fall, fall, ye soft and feathery snows,
Lining our path with white;
Ye tell us of the Beautiful,
Like holy things of Light.

Holy and sanctified of Heaven!—
Oh! that the human heart
Might learn the lesson of the hour;
E'er the pure angels part:—
The angels of the wintry time,
These messengers of love,
Crowning the dull and sleeping earth
With glory from above!

The sun has sunk away to rest—
But e'er he meekly goes,
He casts a radiant smile behind,
To *bless* these spotless snows.
So—quiet lies on all the hills
His last seraphic smile!—
And I would drink its fulness in,
While my heart sings the while.

ITEMS.

Taylor, in his description of Greece, says:—"Sarnia is free from all kinds of poisonous and deadly rbs, excepting one herb, which resembles parsley; d which they say causes those who eat it to die ughing. Homer, first, and others after him, call ughter, which conceals some noxious design, 'Sarnican.'"

Recent accounts from the Bahama Islands hold t the prospect of an early and successful resumpn of cotton cultivation, especially in Nassau. The tton produced in the Bahamas had a high repuion from 1780 to 1829. The plant in those islands lds a crop once in every six months, being fit to k about December and again in June.

Coal Mine Accidents.—A Parliamentary return states that in the ten years commencing with 1851, 605,154,940 tons of coal have been raised in Great Britain, and the number of lives lost at the work has been 8,466—a life lost for every 71,480 tons of coal raised. The 5,000,000 tons which are brought to London every year must therefore occasion, on an average, no less than seventy deaths, or about one every five days. In some mining districts the deaths are described as being far beyond this average; in South Wales, for instance, and in the South Staffordshire and Worcestershire district, they have been double the average.

The Solar Atmosphere.—By means of some recent discoveries made in the use of the prism by Fraunhofer, Brewster and Brunsen. Kerschof has announced that the solar atmosphere contains the same *metals* in a gaseous condition as does that enveloping our own globe. Recent researches by the same instrument go to confirm the old doctrine that throughout the whole universe there is diffused an ethereal medium which chemists cannot touch, and that the heat which we feel is communicated by motions of this body. It is thus shown that common flame is exactly analogous to the heat of the sun.

Population of the World.—M. Dietrici, Director of the office of Statistics at Berlin, has published, in the annals of the Academy of that city, the result of his researches relative to the population of the globe. In addition to his calculation of the total number of inhabitants, which he puts down at upwards of 1,288,000,000, M. Dietrici estimates the number of the different human races as follows: The Caucasian, 369,000,000; the Mongol, 552,000,000; Ethiopian, (negroes), 196,000,000; the American (Indians), 1,000,000; the Malays, 200,000,000. The leading religions he divides as follows: Christianity reckons 335,000,000 adherents; Judaism, 5,000,000; the Asiatic religions, 600,000,000; Mahometanism, 160,000,000; and Polytheism, 200,000,000. Of the Christian populations, 170,000,000 belong to the Roman Catholic church; 80,000,000 to Protestants, and 76,000,000 to the Greek church.

American Mechanics.—The improvements in farming tools are exciting compliments toward American ingenuity and enterprise throughout the world. One of the best authorities in these matters—the London *Mark Lane Express*—declares that "the Americans have driven our English plough-makers out of the Australian, Indian, and other colonial markets, owing to their lighter and cheaper articles;" and adds that "unless our British mechanics bestir themselves, by using steel instead of heavy castings, they will be likely to be beaten on their own ground."

The discovery of the fossil bones of a new and gigantic saurian, in a cutting recently made for a railway near Poligny, has just been announced. The animal must have been between 90 and 120 feet in length, and must have existed towards the end of the Triassic period.

The Age of the Guano Deposits.—Mons. Boussingault, the celebrated French chemist, in a paper contributed to the Academy of Science, shows that the age of modern alluvia does not extend beyond historical times, whereas old alluvia date from the period immediately preceding that at which man first began to inhabit the earth; so that the guanas or cormorants, and other allied birds, which deposit guano, must have existed thousands of years before man, seeing that the lower layer of guano is sometimes fifteen or twenty yards in depth, while the old alluvial crust above it has a thickness of upwards of three yards.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The flour market continues very dull and prices are unchanged. There is little shipping demand, and only a few hundred bbls. sold at $5 00 a $5 25 per barrel for superfine; $6 00 a $7 00 for extra family and fancy. Small sales to the trade ranging from our lowest quotations to $7 for common and fancy lots. Nothing done in Rye Flour or Corn Meal. The former is selling at $3 25, and the latter at $2 75.

GRAIN.—Small sales of good Pennsylvania and Western Red at $1 30 a $1 34 per bushel. Some small lots of white sold at $1 40 a 1 50 per bushel Pennsylvania Rye sold at 70 cents. Corn is steady. Holders are asking for new yellow 53 cents in store, and 54c. afloat. Oats—Small sales of Pennsylvania at 34 a 36 cents. New York Barley is selling at 89 cents. No sales of Malt.

SEEDS.—Cloverseed of choice quality is in demand at $5 00 a $5 37 per 64 pounds. Timothy is selling in lot at $2 12 a $2 37 and Flaxseed at $2 10 a $2 15 per bushel; Red Top $2 50 per sack.

GRAHAM, EMLEN AND PASSMORE—SEEDS AND FARM IMPLEMENTS.—Our Garden and Field Seeds are selected with great care, and we can warrant them fresh and genuine. Farming Implements and Tools of all description. Garden and Horticultural Tools. A selection of the most approved Mowing and Reaping Machines in the country on the most liberal terms. Bone Dust and other reliable manures from such factories only as can be trusted.

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VOL. XIX. PHILADELPHIA, FOURTH MONTH 5, 1862. No. 4.

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntington, Indiana.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A brief Exposition of the Testimony to Peace, &c 49
Memoir and Letters of William Thompson 51
Journal of a visit to the Western Indians in 1804 53
The pure heart 55
Now I Lay Me Down to Sleep 55
EDITORIAL 56
OBITUARIES 59
A Contraband School 57
Antediluvian Trees 57
POETRY: 58
AGRICULTURAL DEPARTMENT:
Cost of Beauty 59
Are the Planets Inhabited? 60
Sleep 62
ITEMS 63
ADVERTISEMENTS 64

For Friends' Intelligencer.

A brief Exposition of the Testimony to Peace, as exemplified by the life and precepts of Jesus Christ, and the Early Christians, and held by the Religious Society of Friends.

"From whence come wars and fightings? Come they not hence, even of your lusts, that war in your members."—James iv. 1.

(Continued from page 35)

4th. How did the Middle-age writers understand the precepts of Christ?

Erasmus, a member of the Catholic Church, and who lived in the thirteenth century, in his "Plea of reason, religion and humanity, against War," writes: "They who defend wars must defend the dispositions which lead to wars; and these dispositions are absolutely forbidden by the Gospel. Since the time that Jesus Christ said, 'Put up thy sword into its scabbard,' Christians ought not to go to war."

"Wickliffe (as Dr. Priestly remarks) seems to have thought it was wrong to take away the life of a man on any account, and that war was utterly unlawful."

The Bishop of Landaff (Life of Bishop Watson) says: "I am persuaded that when the spirit of Christianity shall exert its proper influence, war will cease throughout the whole Christian world." "War has practices and principles peculiar to itself, which but illy quadrate with the rule of moral rectitude, and are quite abhorrent from the benignity of Christianity."

Knox also acknowledges, that "Morality and religion forbid war in its motives, conduct and consequences."

The advocates of war have long ago discovered that they cannot find, in the precepts and example of Jesus Christ, wherewith to uphold and justify the practice; hence, they constantly turn back to the old and abrogated law of force for their support. Thus Milton, discoursing on the "duties of war," quotes no less than thirty-nine Scripture texts in favor of the bloody code. Of these, thirty-eight are drawn from the abrogated portions of the Old or Jewish Scriptures, and only one from the New or Christian Scriptures. And it is worthy of remark, that this one is a mere simile, used for the illustration of another subject, having no reference to the lawfulness of war, viz: "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able?" &c. (Luke 14: 31.)

5th. How did George Fox and early Friends understand the doctrine in question?

"I was moved of the Lord (says George Fox) to write a paper to the Protector, under the name of Oliver Cromwell, wherein I did, in the presence of the Lord God, declare, that I did deny the wearing or drawing of a carnal sword, or any other outward weapon, against him, or any other man; and that I was sent of God to stand a witness against all violence and against the works of darkness, and to turn people

from darkness to light, to bring them from the occasion of wars and fightings to the peaceable Gospel, and from being evil doers."—(*Jour.* i. p. 208.)

In an address presented to the King, after the restoration, he used this language—"Our principle is, and our practices have ever been, to seek peace and ensue it; to follow after righteousness and the knowledge of God; seeking the good and welfare, and doing that which tends to the peace of all. We know that wars and fightings proceed from the lusts of men, out of which lusts the Lord hath redeemed us, and so out of the occasion of war." "All bloody principles and practices, we, as to our own particulars, do utterly deny; with all outward wars, strifes, and fightings, with outward weapons, for any end, or under any pretence, whatsoever. This is our testimony to the whole world."—(*Journal*, i. p. 423.)

William Penn says, "Not fighting, but suffering, is a testimony peculiar to this people. They affirm that Christianity teacheth people to beat their swords into plough-shares, and their spears into pruning-hooks, and to learn war no more." "Nor ought they, for this, to be obnoxious to civil government, since, if they cannot fight for it, they cannot fight against it—which is no small security to any State. Nor is it reasonable that people should be blamed for not doing more for others than they can do for themselves."—(*Rise and Progress*, p. 30.)

During the war of the Revolution, Friends were maliciously accused and sorely maltreated for favoring the tory cause, so called. Their feelings and conscientious scruples were not understood, and could not be appreciated by others. Warner Mifflin was entrusted to carry an address from the Society to Gen. Washington, just after the Battle of Germantown, to do which, he had to walk through blood and over the bodies of those slain in battle. During the interview he had occasion to say, "I am opposed to the revolution, and to all changes of government which occasion war and bloodshed." "After Gen. Washington was elected President of the United States, Warner Mifflin visited him in New York, and was treated by the President with kindness and respect. The President recollected what Mifflin had said to him at Germantown, and thus addressed him: 'Mr. Mifflin, will you please to inform me, on what principles you were opposed to the revolution?' Mifflin answered, 'Yes, friend Washington—upon the same principles that I should be opposed to a change in this government. All that ever was gained by revolutions is not an adequate compensation to the poor mangled soldier for the loss of life or limb.' After some pause and reflection, the President replied, 'Mr. Mifflin, I honor your sentiment; there is more in that than mankind have generally considered.'"—(*Friend of Peace.*)

6th. How has Philadelphia Yearly Meeting understood the precepts of Christ?

1739. "Advised that Friends be vigilant in keeping up the peaceable principles professed by us, as a people, and in no manner to join with such as may be for making warlike preparations, offensive or defensive, but, on all occasions, demean themselves in a Christian and peaceable manner, thereby to demonstrate to the world that our practices, when we are put to the trial, correspond with our principles."

1746. "As it hath pleased the Lord, in the breaking forth of the glorious light of the Gospel, and the shedding abroad of his Holy Spirit, to gather us to be a people, and to unite us in love, not only to one another, but to the whole creation of God, by subjecting us to the government of his Son, the Prince of Peace, it behooves us to show our obedience to his examples and precepts, who hath commanded us to love our enemies, and to do good to them that hate us."

1755. "And now, dear friends, with respect to the commotions and stirrings of the powers of the earth at this time near us, we are desirous that none of us may be moved thereat, but repose ourselves upon the munition of that Rock, that all these shakings shall not move, even in the knowledge and feeling of the eternal power of God." "If, contrary to this, we profess the truth, and, not living under the power and influence of it, are producing fruits disagreeable to the purity thereof, and trust to the strength of man to support ourselves therein, our confidence will be in vain."

7th. At what period, and in what manner, are we to expect the millennium spoken of by the prophet?

"He shall judge among the nations, and rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11: 9.) "I will make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." (Isa. 60: 18.)

It certainly is the mission of the Gospel of Jesus Christ to effect the fulfilment of this prophecy. But we fear that too many, even among high-professing Christians, are idly waiting to see some mighty miracle wrought in the general mind of mankind, whereby the world will be suddenly brought into a condition for its accomplishment. This hope will ever prove to be an illusion. The consummation of this happy condition must be an individual work. God is,

indeed, "rebuking many people;" but it will only be, as they individually yield to the "reproofs of instruction," which are "the way of life," and, through watchfulness and prayer, subject all the warring elements of their nature to the peaceable government of Christ, that they can expect to experience millennial peace. It is a state attainable by all—perhaps fully attained by very few—and forms an essential criterion of the true Christian character. The prophecy is therefore fulfilled, and constantly in a process of fulfilment, in our individual experience, in proportion as we attain to "the measure of the stature of the fulness of Christ." (Eph. 4: 13.)

This appears to have been the understanding of the early Christians.

Clemens, Bishop of Alexandria, called the Christians of his time "the peaceable," or "the followers of peace." He says, "The followers of peace used none of the instruments of war."

Ireneus says, "The Christians have changed their swords and lances into instruments of peace, and they know not how to fight."

Justin, the martyr, also says—"You have good reason to believe that the prophecy has been fulfilled; for we, who in times past killed one another, do not now fight with our enemies."

Tertullian is still more explicit: "You must confess that the prophecy has been accomplished, as far as the practice of every individual is concerned, to whom it is applicable."

The principles of Christianity admit of universal application, whether to individuals, smaller communities, or nations; for the latter are only combinations of the former.

The question is continually asked—What would you have us to do, when assailed by an assassin? or, when our country is invaded by an enemy? This is a grave question, and should be fairly answered. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." (Prov. 16: 7.)

When the children of Israel were in the wilderness, the Red Sea before them, and the armed hosts of Egypt behind them, to human eyes escape seemed impossible. Yet they did escape. The command was, "Stand still and see the salvation of the Lord." And this is still the command to every tribulated son and daughter of Adam—"stand still,"—do not take one step, nor strike a blow, in thy own will and creaturely wisdom, but seek and wait for Divine counsel and direction; and He who gave the command—"Peace, be still," and the winds and the waves obeyed him, will, in his own time, command the infuriated passions of wicked men; and they, too, shall obey and be still.

Yet, it must not be forgotten that the evil is sometimes permitted to prevail over the good, and the wicked to oppress the righteous. Jesus of Nazareth was nailed upon the cross by impious hands; and many of his devoted followers have suffered cruel persecution and death by men, who thereby "crucified to themselves the Son of God afresh, and put him to an open shame." Why this has been permitted, or for what end, is not for us now to inquire. It is enough for us to know that "The ways of the Lord are right, and the just shall walk in them." (Hos. 14: 9.) In his pastoral charge to the twelve disciples, Jesus said—"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings, for my sake, for a testimony against them and the Gentiles." (Matt. 10: 16–18.) The Apostle inquires, "Who is he that will harm you, if ye be followers of that which is good? But if ye should suffer for righteousness' sake, happy are ye." (1 Pet. 3: 13, 14.)

(To be concluded.)

Christ's sheep, are known by their sheeplike behaviour; and a great many are indeed sheep, which on the far mountain side, in their peacefulness, we take for stones.—*Ruskin.*

MEMOIR AND LETTERS OF WILLIAM THOMPSON.

(Continued from page 40.)

The school vacation, at the end of the year, was spent partly with his parents and partly at Liverpool. At the latter place his mind received some peculiarly forcible religious impressions, which appear to have produced in him an increased seriousness. The following letters were written soon after this period:—

"*To* ——.

"*Penketh, January 10th*, 1816.

"The English language, in my opinion, possesses that happy flexibility which qualifies it as a medium for the grave or the gay; for the dry axioms of metaphysical research, or the most glowing and vivid colors of poetic imagination. Strength and copiousness are its characteristics; and if, in some instances, it is thought inferior in elegance to the Greek and Roman tongues, the simplicity of its grammar, and the energetic force of its idiom, together with the vast *copia verborum* it contains, may be deemed fully equivalent. If to admit varieties of style be an essential requisite, where shall we find a wider contrast than the sententious brevity of Swift and the diffusive elegance of Shaftesbury? If a resemblance between the sound and the sense contribute to the perfection of a language, numbers of English words will be found to possess this astonishing analogy.

"But whilst indulging this panegyric, I feel strongly reminded that all existing languages

are but so many mementos of human folly and ambition; and that, whether employed as vehicles for the dissemination of religious knowledge, or the advancement of natural science, care should be taken that sense is not sacrificed to sound, and that the awful form of truth be not bowed to the intricacies of style, or made to serve the ostensible purposes of criticism. The enquiry with me is not so much what niceties of arrangement a language is capable of, as who are the men of acknowledged probity, virtue and ability, who have written in it? Minds of the first order cultivate the language of the nation in which Providence gave them birth, and, whatever may be its natural defects, generally succeed in transfusing into the souls of others their own superior energies.

"Still a love of reason bids me hesitate in exchanging sound argument for flimsy declamation. Perhaps, when we compare the state of our physical knowledge with that of the ancients, and consider that the glorious light of the Gospel has dispelled those crude, visionary notions, which floated in the minds of the Roman populace, we shall be less surprised at the sober air which modern rhetoric has assumed. The heathen, however dignified in other respects, had not the cheering light of revelation; hence the absurd notion of a cosmogony, in which his deities possessed human passions. The transition to the deification of heroes, living or dead, was easy; and to this imaginary deification, we may impute part of the enthusiam created by their popular harangues. Happily for us, we live in times when the nature of man, and the relation he holds with his Maker, is more distinctly ascertained; when the politician or the preacher is only acknowledged as a delegate, and is known to have some of the infirmities common to mankind.

"The greater our watchfulness and integrity of heart, the brighter and more active is the state of our mental faculties. I have sometimes experienced this in a remarkable manner; and I am convinced the natural and experimental philosopher would derive very important aid from the belief, that inward peace with God qualifies to attain to a more intimate knowledge of the outward and visible creation. Robert Hall, in one of his sermons, has said of religion, that 'Passions pure and calm, with habitual serenity, the full enjoyment of life, undisturbed by the dread of dissolution, or the fear of an hereafter, are its invaluable gifts.' They are truly invaluable; nor can we ever be sufficiently grateful, if, amidst the alluring baits of time and sense, the distraction of business, and the difficulties peculiar to our station, we are preserved in a quiet, contented, thankful frame; when we are able to stand amidst internal and external storms, the objects of the blessed promise, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.'

"There is a sort of honesty of heart relating to small, and apparently indifferent matters, too little known, I fear, amongst Christian candidates. This mortification of the will in trifling, or, what the apostle terms, lawful things, is indeed rarely heard of; while it is certain it constitutes a principle and leading feature of that religion whose blessed Founder himself gave the example. . . . . W. T."

"*To* — —.

"The intelligence I had of the death of thy dear husband was very afflicting; that of thy dear son not equally so, as I was encouraged to hope his removal would be from suffering to rejoicing, a release from the pain of disease, and the danger of youthful temptation. Hard indeed it must have been, to receive, without murmuring, these deep and awful trials. I have endeavored to impart what poor counsel was with me to give, when I have recollected that the consolations of the Lord were neither few nor small; that he was the God of David, of Daniel, of Jonah; that great peace was the portion of those who kept his statutes, and that, if thou looked to Him in true simplicity of heart, he would fortify thee with patience, and confer a healing virtue even in the cup of bitterness.

"Oh! for stronger and more perfect faith to believe that His ways are true and righteous; that His appointments are just and merciful; and that all things (however unpromising in appearance) shall work together for good to them that love God. It is this humble, thankful frame of mind, (and this alone,) that can tinge with brightness the darkest clouds; nay, it can, for a moment, rend away the gloomy veil of poverty, trials and afflictions, and reveal the transporting prospect of an eternity of bliss. I am anxious for thee, as time continues its silent progress, and as thy maternal solicitudes, in rearing a numerous family, increase, that thy spiritual strength and needful attainments may increase also. I covet for thee, with myself, that humility and lowliness of heart may adorn the inner man, looking to our great Pattern, and conforming our lives in all things to the light He has graciously bestowed.

"It is a great and solemn exercise to walk at all times uprightly, secretly to practice self-denial, and, through faithfulness, to become a pillar in Zion, an honorable stone in the temple of the Holy One; and this, I believe, is the Lord's will concerning us; nor am I without hopes, that we shall be enabled to walk worthy of our high calling, and to make our election sure.

"I trust that ere I see thee I shall become a member of the Society. It seems as if nothing less would complete the peace I have for some

time been favored with. And in the concern I feel on this subject, thy advice is feelingly brought to my remembrance; want of opportunity prevents me from enlarging. I have a tolerably full school, which, together with a studious mind in an infirm body, leaves us but little leisure. W. T."

(To be continued.)

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

JOURNAL OF A VISIT TO THE WESTERN INDIANS IN 1804.

(Continued from page 38.)

We had not been long in harbor, before our anxiety to proceed exceeded our patience, and observing in view at an apparent distance of one and a half to two miles from us, about fifty houses resembling a village, we concluded to abandon our peroque, walk to the settlement, and then endeavor to procure horses to take us to Detroit.

At 11 o'clock this morning we set out for this purpose, followed by our men with our baggage on their backs, and after walking over a wet prairie, through mud and water, half a leg and more in depth, for the distance of nearly six miles, we reached the place. Viewing this settlement from the lake, and over a tract so level that the elevation between it and us did not exceed two feet, occasioned us to be so greatly deceived in the distance. On arriving we found that, instead of a village, it was a settlement of French farmers situated along the river Raisin, and presenting a very beautiful scene. The farms contain from sixty to eighty acres, laid off in parallelograms. The buildings are good, and the gardens and orchards handsome. We understand that about two miles higher up the river there is another settlement composed of about forty families, and upon Otter Creek, about four miles distant, a third settlement containing about thirty families. These people are Roman Catholics. We were soon informed that the distance from here to Detroit was thirty-six miles by land, and that the road passed through so flat and wet a country, for the greater part of the way, that at this season of the year, it was almost impossible to travel it on horseback, and were advised to wait on the wind for a passage by water. We, therefore, concluded to take lodgings at the house of John Bedient, who has offered to entertain us, and dispatched our men to the boat, with instructions to come up the river Raisin for us, as soon as wind and weather permitted; being so wearied and overcome with our "Jack-o-Lantern" excursion, that we could not consent to retrace our steps to the boat.

23d. A strong west wind, attended with heavy rain last night and this day, have prevented our men from getting to us. It is a fact well-known here, that northwest and west winds are as certain to produce cloudy weather as easterly winds with us. This is doubtless owing to the humidity of the vast western lakes. The same winds are severely cold in winter, no doubt from the immense bodies of ice then accumulated upon those lakes.

24th. This morning our men arrived about 8 o'clock, with the peroque, the wind having abated and the weather fair. We again embarked, and on our way down the river Raisin were amused with the great numbers of wild geese, which were at play in the ponds near the margin of the river. They feed here so undisturbedly, that though we were within gun shot of them, they took but little notice of us. We again entered the lake, and encouraged our men to make the best of its smooth surface. They proceeded with great industry, and at night we reached a Wyandot town, called Brown's town, making a distance of about thirty miles. Here we concluded to lodge at the house of William Walker, who is interpreter for those of the Wyandot nation who are settled on this side of the lake. He is married to an Indian woman who speaks good English, and is very conversible. She gave us for supper bacon, bear's meat, and eggs fried, also a dish of tea.

Brownstown is situated at the mouth of the Detroit river, and on the American side. The river Detroit is a vast body of running water. Its mouth is two miles in width, and the water passes out of it into the lake with a strong current. Its channel is wide, generally ten fathoms in depth, and in many places much deeper. The name Detroit *river* is a corruption. Detroit, a French word, signifies the Strait, a name much more appropos, it being but an outlet from the waters of the western lakes to Lake Erie.

25th. This morning our curiosity led us to take a view of Brownstown. The village contains about one hundred houses, which are generally built of small round logs, and roofed with elm bark. These Indians cultivate a considerable quantity of corn, and their fields are enclosed with rails of their own splitting. We saw a sample of the wheat which they had raised the last season, which looked well. They have gardens and a considerable number of fruit trees. They have a small number of cattle, and raise a large number of hogs. The interpreter says they are greatly disposed to civilization, and have requested of the United States to furnish them this year with cattle, instead of goods or money for their annuity.

After taking breakfast, we again embarked and proceeded up the river Detroit, passing by

another Indian town called Walk-in-the-Water village, a name derived from the principal chief of the settlement. The village contains about twenty houses, and bears the same civilized appearance as Brownstown.

After passing the river Le Cas and the river Range, we came opposite to a British town called Sandwich, where, upon an elevated position, we beheld the horrible spectacle of two men hanging in gibbets.

The white settlements, on both the American and British shores of the Detroit, are so near together, that the farms resemble villages. Nearly opposite Sandwich is Detroit, which we reached about 5 o'clock in the afternoon, and proceeded to the boarding house of the widow Harrison, to whom we had been recommended, having come eighteen miles. In the evening, Charles Jewett and several others came to see us; they told us they had heard of the arrival of some strangers, and expected we were from the interior of the United States; that for a long time they had received no account from the seat of government, and were anxious to hear the news. Having an open letter from the Secretary of War, directed to Charles Jewett, and to the commanding officer at Detroit, we embraced the opportunity to present it. The letter was as follows:

"War Department, February 20th, 1804.

"*Gentlemen*,—This will be handed you by Joel Wright, George Ellicott, and Gerard Hopkins. They are amongst the most respectable members of the Society of Friends in Maryland. Their object is to visit some of the western Indians, for the laudable purpose of encouraging and aiding them in the introduction of agriculture and other improvements essential to the happiness of the red people. They are men of science, information and property, and are entitled to the civilities and attention of all good men. You will please to afford them every aid, and should they wish to cross the lake from Detroit to Niagara, and a public vessel being about to sail for that place, accommodations should be afforded them free of expense, and letters of introduction given them to Major Porter.

"I am respectfully

"Your humble servant,

"H. DEARBORN.

"To the Commanding Officer at Detroit, and Charles Jewett, Esq., Indian Agent."

Charles Jewett received us with great civility, and has invited us to dine with him to-morrow, to which we have consented.

4th month 27th. This morning Charles Jewett again called upon us, and at his request we accompanied him to the garrison, and were introduced to the commanding officer, Major Pike, who appears to be a genteel and clever old man. He informed us that a public vessel would sail for Niagara, about the first of the ensuing month, and recommended us very strongly to take passage in her, in preference to any other vessel, she being in good order, and under the management of mariners well acquainted with the lake. This vessel is under his superintendence.

Agreeably to engagement, we dined to-day with Charles Jewett. The revenue officer for the port of Detroit, Captain Ernest, also dined with us.

28th. This day we dined with Major Pike, in compliance with an invitation which he gave us yesterday. He treated us with great respect and attention, and appeared to be pleased with our company. New Jersey being the place of his nativity, he has considerable knowledge of our Society. In the course of conversation he inquired after Peter Yarnall, and says that Peter and himself were in the same military company during the Revolutionary war; he had not heard of his death.

The following circumstance, as related by him, making at the time considerable impression upon me, I have thought proper to record it. He told us that several officers with Peter and himself were lodging together; that one night Peter alarmed them all with loud screams to such a degree that on first awaking he supposed the enemy had fallen upon their army with bayonets. Peter was on his feet, and appeared to be awake. They spoke to him repeatedly, and endeavored to approach him, but every advance they made increased his alarm. Finally he recovered himself and became composed, and for several days afterwards, instead of satisfying their inquiries, appeared to be sunk in distress and gloom. He afterwards told them he considered his alarm as a warning to him, and that his fright arose from a plain representation of the devil, come to take him off. Peter in a short time left the army, and (said the Major) I always believed that his reformation had its rise from that circumstance.

28th. This day we dined with Robert Monroe, factor of the United States in the Indian Department. At his table we met our friend Charles Jewett, the revenue officer before named, Judge Henry and Lawyer Sibley.

29th. This day we dined with Frederick Bates, at his lodgings. He is descended from Friends, and discovers great partiality for our company. He is a young man of superior understanding, and is much esteemed in Detroit. I feel and fear for the situation of this young man. It is not in human nature to support good principles unblemished, when left alone to stem the torrent of fashionable and fascinating vices. Detroit is a place of great corruption.

30th. This day we rode nine miles up the river Detroit to take a view of Lake St. Clair. This lake is thirty miles in length, and twenty miles in width. We had a beautiful prospect of

it, from a commanding situation. I ought to have mentioned that bordering the river, the whole distance from Detroit to the lake, the land is handsomely improved. The houses are so near each other that the margin of the river looks like a village. These farms are grants made by the French government nearly a century ago. They uniformly lie in parallelograms containing about one hundred acres. Added to tolerable dwelling houses are the handsomest apple orchards I ever saw. The extraordinary heathfulness of the trees, indicates a suitableness of climate or soil, or both.

The pear trees also are very large and handsome; but their cherry and peach trees do not thrive well, the climate being too cold for them.

In this little excursion we were accompanied by Frederick Bates, and returned in time to comply with an invitation we had received to dine with Doctor Davis. Major Pike, and several others, dined with us.

5th month 1st. We this day dined with Dr. Wilkinson, who removed from the lower part of the State of Maryland. Were we as fond of eating and drinking as the people of Detroit appear to be, it would be no marvel if we should forget our homes, and think ourselves well enough entertained where we are; but whilst we have been under an apparent necessity of yielding to the invitations we have received during (shall I say?) *our imprisonment here*, we know we have been very anxious for the time to arrive, in which we may embark homewards, and hope that tomorrow morning the vessel for which we have been waiting will sail.

2d. This morning, wind and weather appearing to permit, we were informed that at 9 o'clock the vessel would sail. We accordingly bade farewell to our acquaintance, and went on board the United States brig called the John Adams, commanded by Commodore Brevoort. About 9 o'clock sail was hoisted, and we proceeded to the mouth of the river Detroit, when night coming on, and the wind being unfavorable, we anchored near the British shore, and opposite to the town of Malden.

3d. Weighed anchor. Winds light and opposite; anchored again about 8 o'clock in the evening, near an island called the Middle Sister.

4th. About 4 o'clock this morning again weighed anchor, and a calm coming on about 10 o'clock, we anchored again near Middle Bass Island, where we were confined the remainder of the day. In the afternoon some of us amused ourselves with fishing. The small boat was rowed by several hands around the island, whilst we cast our lines, about thirty feet in length, having hooks baited with the skin of pork and covered in part with a piece of red cloth. In a short time we caught upwards of five dozen black bass, justly esteemed an excellent fish, and weighing from four to six pounds. The lake water is so clear, that fish can be seen from twelve to fifteen feet below the surface. Many of the fish we caught, we saw advancing to our hooks.

5th. At 4 o'clock this morning again hoisted sail. Weather windy, attended with rain. We had not proceeded far before a head wind opposed our sailing, and we cast anchor at an island called Middle Island. At 4 o'clock in the afternoon a heavy rain and thunder gust coming on, it was deemed safest to return back a few leagues to a harbor called Put-in-Bay, where we lay during the night.

(To be continued.)

Yet in opinions look not always back,
Your wake is nothing—mind the coming track;
Leave what you've done for what you ought to do;
Don't be *consistent* but be simply *true*.

THE PURE HEART.

The springs of everlasting life are within. There are clear streams gushing up from the depths of the soul, which flow out to enliven the sphere of outward existence. But, like the waters of Siloam, they "go softly." You must listen to catch the silvery tones of the little rill as it glides from its mountain home; you may not witness its silent march through the green vale, but its course will be seen in the fresh verdure and the opening flowers; its presence will be known by the forms of life and beauty which gather around it. It is ever thus with the pure. You may not hear the "still small voice," or heed the silent aspiration, but there is a moral influence and a holy power which you will feel. The wilderness is made to smile, flowers of new life and beauty spring up and flourish, while an invisible presence breathes immortal fragrance through the atmosphere.

From the Christian Register.

NOW I LAY ME DOWN TO SLEEP.

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

Who are you, man or woman, for whom this prayer has not old, sweet associations; who, hearing its words, hear not, too, the "memory bells" ringing up from the golden plains of your childhood, and feel not the soft gales from the morning land of your life sweeping over your soul?

You may be a man now, in the pride and strength of your years; you may have carved out for yourself an honorable name and destiny in this world—mayhap you are the owner of broad lands and proud homes, and your heart has grown hard in its battle with the world.

But stop a moment, and listen to this little

verse—so simple that the merest babe who learns to lisp the words can comprehend them, and so grand in its sublime significance and faith, that the wisest shall only have learned fully the true lessons of life when the soul utters them as it did in its infancy.

Let us see! how many years ago was it? twenty, thirty; no matter, at the old sound of "Now I lay me," they have rolled their massive doors, and you go down through them to the old red one story house, where your life first took its morning. You see the little window on the right side, close under the rafters; ah! you slept a sounder slumber, and dreamed sweeter dreams in that old garret than you ever did in your lofty chambers, with the gilded ceiling and snowy draperies; and what matter if your bed was a straw one, and your coverlet made of red and yellow "patches" of calico, you never snuggled down so contentedly under your spring mattrasses and Marseilles counterpanes.

"Now I lay me," how softly sleep would come and weigh down your eyelids, as you repeated the words after her; ah! you may hear her very tones now stealing across your heart, though it is so many years since death silenced them; you feel the soft touch of her head on your pillow, and the tender lingering of her kiss upon your lips—you break down here, proud man as you are—this memory of your mother is more than you can bear. If she had only lived, you would not have been what you are now; but, thanks be to God, she left you something holy and beyond all meaning; something that cannot grow old and dim, not even in the "unspeakable brightness" beyond the shining gates—the memory of a loving, praying, Christian mother.

Reader, it may be many years since you repeated this prayer, or, alas! it may be that in the din and struggle of life you may have forgotten to pray at all, and that, night after night, you have lain down on your pillow, never thinking of the shining ranks of angels that God's mercy stationed around, or thank him for the day or for the night.

But come back, we beseech you, to the old prayer of your childhood. You cannot have outgrown that—no matter if your hair is frosted with the snow of life's December, and if your years are three-score and ten. Kneel down by your bedside, and uttering these words, see if something of the old peace and faith of your childhood does not come back to you; if something of its dew and blessing fall not upon your slumber.

And remember that, sooner or later, you must "lie down to sleep," when this prayer will be all your soul can take—all that will avail of your rank, or wealth, or fame, whatsoever you most prize in this world, which is but the shadow of eternity. Ah! we shall soon pass the

"Green threshold of our common graves;"

but the little prayer, the first, may be, that we took upon our childish lips, shall follow us as we sail out under the solemn arches of the "River of Death"—follow us as a sweet, faint, tender air, from the shores, and when we shall cast anchor—

"The Lord our soul shall take."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MO. 5, 1862.

MARRIED, at Richmond, Indiana, on 5th day evening, 20th of 3d month, by Friends' ceremony, JESSE H. BROWN, late of Loudon County, Virginia, to FRANCENIA HIRST, of this city.

——, On the 6th inst., by Friends' ceremony, WILLIAM S. BROOKE to MARY S. HALLOWELL, daughter of Benjamin Hallowell, all of Sandy Spring, Montgomery County, Md.

DIED, on the 24th inst., REBECCA S. ASH, wife of Dr. Caleb Ash, aged 61 years.

——, on the same day at her residence in Upper Darby, MARY ASH, in the 97th year of her age.

This dear friend was the mother of sixteen children, all of whom attained their majority. The oldest and youngest survive her; the latter is over sixty years of age. Her third daughter was buried on Seventh-day, the 22d inst., in her 74th year.

This venerable friend was about twelve years old when the battle of Brandywine was fought; she retained a vivid remembrance of it. Her father's house and barn afforded shelter to the officers and men on their retreat to Philadelphia. Their necessities were kindly administered to by her parents.

She occupied the house she lived in over seventy-five years. She retained her cheerful Christian disposition and unimpaired faculties until within three days of her peaceful departure.

——, at Darby, on the 27th inst., CALEB ASH, M. D.

——, at his residence, in Jerusalem, N. Y. 1st mo. 25th, JESSE DAVIS, aged 84 years.

J. Davis came from Montgomery County, Pennsylvania, while but a boy, and located in this county, in 1791, then an entire wilderness, without town or county organization, without municipal law, and only known as the Genesee country. Here he lived to the time of his death, a period of seventy-one years.

This is probably longer than any individual of the white race ever occupied this soil. He belonged to the Society of Friends, and lived a quiet, peaceable life, and by subjecting all his habits to the control of the laws of his being, he was enabled to live to a good old age. He lived and died enjoying the respect and confidence of a large circle of friends and acquaintances.—*Yates Co. (N. Y.) Chronicle.*

——, at her residence, in Radnor, Delaware Co., on the evening of 11th of 3d mo., LYDIA DAVIS, in the 78th year of her age. She was a consistent member and a diligent attender of Radnor Monthly and Particular Meeting, until within a few months of her decease, when she was prevented by bodily infirmities.

Died, at Ercildoun, on the 14th of 2d mo., of membraneous croup, Freddie, son of Smedley and Mary E. Darlington, aged two years.

——, at his residence, in Bucks County, Pa., on the 15th inst., Samuel Comfort, in the 86th year of his age, a minister of Fallsington Monthly Meeting.

This aged friend was the last surviving grandson of John Woolman, and was said to have resembled that eminent man in disposition and character. He resided on his farm, near Fallsington, Bucks Co., for about 72 years, and during that long period adorned the doctrine of God his Saviour by a life of integrity and uprightness. For many years he occupied a prominent position in Philadelphia Yearly Meeting, and perhaps there was no member of that body who exercised a more salutary influence in its deliberations. The solidity and simplicity of his character, the fewness and fulness of his words, and the gravity of his deportment, gave his opinions great weight with his fellow-members, while the innocent cheerfulness of his disposition and the suavity of his manners endeared him in an emnient degree to those who enjoyed the privilege of more familiar intercourse. He was confined mostly to his chamber for three months previous to his decease, and when near the close, remarked, in substance, to his wife: that in a careful retrospect of his life, from childhood to the present time, he felt no condemnation, and was peaceful in feeling he had done the best he could. His remains were interred from Friends' Meeting House at Fallsington, on which occasion a large and solemn meeting was held.

A CONTRABAND SCHOOL.

Lawrence. Kansas, 2mo. 18th, 1862.

It may not be uninteresting to your readers to have some account of our "contraband" school. "Contrabands" have been coming in here for several months. Nearly three months ago an evening school was established for them. It commenced with four scholars, but soon increased to over one hundred. Many of these are grown persons, but many also are children, and there are many other children who cannot attend in the evening. If we could have a day-school, there would be fifty regular scholars. The school is held in the court-house, and has to contend with many inconveniences. They have no desks, and have to write with a pencil on their knees. They are learning very fast. Some who began with the alphabet now read quite fluently.

They feel very much the need of a building, and are determined to have one. They are beginning themselves. Their method of raising money is novel but suggestive. Three are giving ten cents a day; seventeen are paying five cents a day; fourteen are paying five and ten cents a week. Last evening a woman came forward and said she had signed fifteen cents a week. She said "she believed the Lord Jesus would give them the school-house." As she was going to Leavenworth, she said she would pay her sixty cents now, and would continue to pay till the house was built.

Two brothers came into the school last night. They had just escaped from slavery. They were about the size of boys fourteen and fifteen years old; but they were eighteen and nineteen. Hard work and harder usage had dwarfed them. They show in their looks, in their twisted forms and in a constant shaking of the head, what slavery has done for them.

We have all been surprised at the degree of honesty and industry exhibited by these people. Coming from bondage, as they did, with no idea of self-reliance and no means of support, we expected much trouble from them this winter. We expected many would be thrown upon our charity, and many others would contract habits of pilfering. But though work has been scarce the past winter, not one has applied for charity, and I believe not one has been found guilty of theft. They mind their own business, and trouble nobody.

One person has aided them at times by small loans. He has loaned to twenty-six different persons, in sums of from fifty cents to two dollars. Not one of these has failed to pay at the time set.

They have religious service every Sabbath morning and evening, and a Sabbath-school. At the evening service 150 are often present. They are very attentive to the Word, and many of them are earnest Christians. R. C.

ANTEDILUVIAN TREES.

We saw a few days since two remarkable specimens of petrified trees from Pike's Peak. They belong to the University of Chicago, and so far as our knowledge extends, though a young institution, it has the finest and largest specimens of the antediluvian forests with which we are acquainted. One is lost in his own thoughts, while attempting to grasp the vast revolutions which have passed over our planet since these immense trees grew.

While the change to stone is complete, the structure of the wood is as perfectly preserved as if no change had occurred. The petrifying agent was silica, and it may be seen incrusting some portions of the surface in white and blue globules.

From the curvature of the annual rings of growth, we judge the tree from which these specimens come, to have been at least fourteen feet in diameter, and their number and thickness indicate that it must have required about one thousand and six hundred years to grow to that size. The larger specimen of the two is over nine feet in circumference at the base, on which it stands nearly erect, and is five feet and a half high, and weighs one ton and a half (3000 pounds). The other specimen is nearly as long, weighing half as much, and is nearly uniform in size from end to end, while the larger specimen

tapers from the base to about half the size at the top.

The species to which these wonderful specimens belong, has probably been long extinct, but they appear to resemble very closely in every respect, the California redwood; and for a public institution of learning they constitute a most beautiful and lasting monument of the primeval forest to which they belonged. They are well worthy of the attention of the curious and the scientific.—*Chicago Tribune.*

Discourse tending to innocent mirth, to exhilarate the spirits, is not *idle discourse;* as the time spent in necessary recreation is not *idle time.—Doddridge.*

THINGS HOPED FOR.

Her silver lamp half-filled with oil,
Night came, to still the day's turmoil,
And bring a respite from its toil.

Gliding about with noiseless tread,
Her white sheets on the ground she spread,
That wearied men might go to bed.

No watch was there for me to keep,
Yet could I neither rest nor sleep,
A recent loss had struck so deep.

I felt as if Omnipotence
Had given us no full recompense
For all the ills of time and sense.

So I went, wandering silently,
Where a great river sought the sea,
And fashioning the life to be.

It was not drawn from book or creed,
And yet, in very truth and deed,
It answered to my greatest need.

And satisfied myself, I thought,
A heaven so good and perfect ought
To give to all what all have sought.

Near where I slowly chanced to stray,
A youth, and old man, worn and gray,
Down through the silence took their way;

And the night brought within my reach,
As each made answer unto each,
Some portion of their earnest speech.

The patriarch said: "Of all we know,
Or all that we can dream below,
Of that fair land to which we go,

"This one assurance hath expressed,
To me, its blessedness, the best—
'He giveth his beloved rest.'"

And the youth answered: "If it be
A place of inactivity,
It cannot be a heaven to me."

"Surely its joys must be to lack
These hindrances that keep us back
From rising on a shining track,

"Where each shall find his own true height,
Though in our place, and in our light,
We differ as the stars of night."

I listened, till they ceased to speak;
And my heart answered, faint and weak,
Their heaven is not the heaven I seek!

Yet their discourse awoke again
Some hidden memories that had lain
Long undisturbed within my brain.

For oft, when bowed earth's care beneath,
I had asked others of their faith
In the life following after death;

And what that better world could be,
Where, from mortality set free,
We put on immortality.

And each in his reply had shown
That he had shaped and made his own
By the best things which he had known;

Or fashioned it to heal the woe
Of some great sorrow, which below
It was his hapless lot to know.

A mother once had said to me,
Over her dead: "My heaven will be
An undivided family."

One sick with mortal doubts and fears,
With looking blindly through her tears—
The way that she had looked for years—

Told me: "That world could have no pain,
Since there we should not wait in vain
For feet that will not come again."

A lover dreamed that heaven would be
Life's hour of perfect ecstacy,
Drawn out into eternity!

Men bending to their hopeless doom,
Sailing as in a living tomb,
Down shafts of everlasting gloom,

Out of the dark had answered me;
"Where there is light for us to see
Each other's faces, heaven must be."

An aged man, who bowed his head
With reverence o'er the page, and read
The words that ancient prophets said—

Talked of a glory never dim,
Of the veiled face of cherubim,
And harp, and everlasting hymn;

Saw golden streets and glittering towers—
Saw peaceful valleys white with flowers,
Kept never-ending Sabbath hours.

One, whom the cruel sea had crossed,
And seen, through billows madly tossed,
Great shipwrecks, where brave souls were lost,

Thus of the final voyage spake:
"Coming to heaven must be to make
Safe port, and no more journeys take."

And now their words of various kind
Came back to my bewildered mind,
And my faith staggered, faint and blind,

One moment; then this truth seemed plain,
These have not trusted God in vain:
To ask of Him must be to gain!

Every imaginable good,
We, erring, sinful, mortal, would
Give our Beloved, if we could;

And shall not He, whose care enfolds
Our life, and all our way controls,
Yet satisfy our longing souls?

Since mortal step hath never been,
And mortal eye hath never seen,
Past death's impenetrable screen,

Who shall dare limit Him above,
Or tell the ways in which He'll prove
Unto His chidren all His love?

Then joy through all my being spread,
And, comforted myself, I said:
"Oh, weary soul, be comforted!

"Souls, in your quest of bliss grown weak—
Souls, whose great woe no words can speak—
Not always shall ye vainly seek!

"Men whose whole lives have been a night,
Shall come from darkness to the light;
Wanderers shall hail the land in sight.

"Old saints, and martyrs of the Lamb,
Shall rise to sing their triumph psalm,
And wear the crown, and bear the palm.

"And the pale mourner, with bowed head,
Who, for the living lost, or dead,
Here weeps, shall there be gently led.

"To feel, in that celestial place,
The tears wiped softly from her face,
And know love's comforting embrace.

"So shall we all, who groan in this,
Find, in that new life's perfectness,
Our own peculiar heaven of bliss—

"More glorious than our faith believed,
Brighter than dreams our hope has weaved,
Better than all our hearts conceived.

"Therefore will I wait patiently,
Trusting, where all God's mansions be,
There hath been one reserved for me,

"And go down calmly to death's tide,
Knowing, when on the other side
I wake, I shall be satisfied."

—*Chambers' Journal.* PHŒBE CARY.

For the Children

TIME IS PASSING.

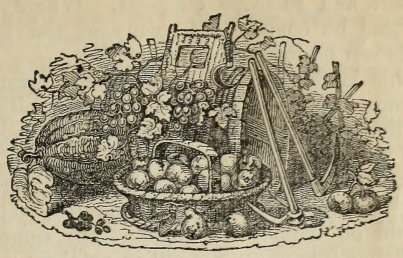
The watch is ticking—ticking,
Ticking my minutes away;
The minutes make up the hours,
And hours make up the day.

The clock is striking—striking
The hours so loud and clear;
The hours make up the days,
And the days make up the year.

The time is quickly passing—
My minutes are passing away;
And they are telling—telling
Of what I have done this day.

The time is swiftly fleeing—
My hours are fleeing away;
Oh what are the hours telling
Of what I have done this day?

Have I improved the minutes
And the hours that make the day?
And been loving, and kind, and useful,
All the years that have passed away?



COST OF BEAUTY.—There are persons who think that a home cannot be beautiful without a considerable outlay of money. Such people are in error. It costs little to have a neat flower garden, and to surround your dwelling with those simple beauties, which delight the eye far more than expensive objects. Nature delights in beauty. She loves to brighten the landscape and make it agreeable to the eye. She hangs ivy around the ruin, and over a stump of the withered tree twines the graceful vine. A thousand arts she practises to animate the sense and please the mind. Follow her example, and do for yourself what she is always laboring to do for you.

This is particularly the month to pay attention to the hardy annuals. The sooner they are sown, the finer they will flower; that is, provided they are really hardy. Tender annuals, such as Globe amaranthus, Balsams, &c., rot if they are sown before the weather becomes quite warm. The seedmen's catalogues usually distinguish these clases for their customers. In sowing annuals, the soil should be slightly stirred with a broad-bladed knife or trowel; and after the seeds are sown, they should have a little soil sprinkled over them, about one-sixth of an inch deep, according to the size of the seeds; barely enough to cover is all that is required. Failures usually arise ftom the seeds being buried too deeply. Failures also frequently occur from the soil with which the seeds are covered being too stiff or clayey, "baking" after a rain. Light sandy earth or decayed vegetable loam from the woods should be employed for the purpose. Stick a peg in where the seeds are sown, so that when turning out the plants in May, from pots, the annuals will not be disturbed. Also take care to preserve the names of the kinds. This is a great part of the interest in a flower-garden.

Of annuals that may be sown in March, there are some that are so very beautiful, and which do so well generally, that they *at least* should be grown. These are a *few* of them: Caccalia coccinea, Coreopsis Drummondii, Erysimum Peroffskianum, Escholtzia Californica, Malope grandiflora, Marvel of Peru, Nemophila insignis, Phlox Drummondii, Mignionette, Whitlavia grandiflora, Clarkia pulchella, Gaillardia picta, Palafoxia texana, Linum grandiflorum rubrum, Lobelia gracilis, White and purple can-

dy tuft, and Phacelia congesta. Where a hot-bed can be commanded, many of the tender kinds can be forwarded under glass.

This is the proper season to lay down box-edgings. To make them properly, the soil along the line of the edge should be first dug, and then trod very hard and firm, so that the soil may sink evenly together, or the line will present ugly-looking undulations in time. Rooted plants should be employed; cuttings are sometimes used, but frequently die out in patches; a good edge can rarely be made from them. The plants should be set pretty low down, leaving the plants, when set, one or two inches above the soil, according to their stockiness. Sometimes box-edgings are laid around beds formed in grass. When so, a few inches of clear ground should be kept clean between the grass and the box, or the weeds will be so intermixed with the box, after a while, as to render it a nuisance.

Walks should now have their spring-dressing —the verges cut and a thin coating of new gravel laid on. Before putting on the new, harrow up the face of the old gravel with a strong iron-toothed rake. Roll well after the new is laid on.

Planting trees will require particular attention now; but do not be in a hurry the moment the frost is out of the ground. Cold winds are very hard on newly set out trees. Wait till they are gone. Always shorten in a little the shoots of all trees planted. They will grow the faster for it, and are more certain to live. Evergreens should be left to the last.—*Gardener's Monthly.*

From a Foreign Quarterly.

ARE THE PLANETS INHABITED?

Are the planets inhabited? is a question which naturally presents itself to the human mind, and for a solution of which we as naturally look to the science of Astronomy. But when the immense distance which separates us even from the nearest of the planets is remembered, it can scarcely be matter of surprise that the telescope affords no direct evidence on the question, whether the planets, like the earth, are inhabited globes. Yet, though it gives no direct answer to this inquiry, modern astronomy has collected together a mass of facts, connected with the positions and motions, the physical character and conditions, and the parts played in the solar system by the several globes of which that system is composed, which forms a vast body of analogy, leading the intelligent mind to the conclusion that the planets are worlds, fulfilling in the economy of the universe the same functions, and created by the same Divine hand, for the same moral purposes, and with the same destinies, as the earth. Thus, for example, we find that these orbs, like our own, roll in regulated periods round the sun; that they have nights and days, and successions of seasons; that they are provided with atmospheres, supporting clouds, and agitated by winds; and that thus, also, their climates and seasons are modified by evaporation, and that showers refresh their surfaces. For we know that wherever the existence of clouds is made manifest there water must exist; there evaporation must go on; there electricity, with its train of phenomena, must reign; there rain must fall, there hail and snow must descend. Notwithstanding the dense atmosphere and thick clouds with which Venus and Mercury are constantly enveloped, the telescope has exhibited to us great irregularities on their surfaces, and thus proved the existence of mountains and valleys. But it is upon the planet Mars, which approaches nearest to the earth, that the greatest advances have been made in this department of inquiry. Under favorable circumstances its disk is seen to be mapped out by a varied outline, some portions being less reflective of light than others, just as water would be less reflective than land. Baer and Maedler, two Prussian astronomers, have devoted many years' labor to the examination of Mars, and the result has put us in possession of a map of the geography of that planet, almost as exact and well-defined as that which we possess of our own; in fact the geographical outlines of land and water have been made apparent upon it. But a still more extraordinary fact in relation to this planet remains to be considered. Among the shaded markings which have been noted by the telescope upon its disk, a remarkable region of brilliant white light, standing out in boldest relief, has been observed surrounding the visible pole. This highly illuminated spot is to be seen most plainly when it emerges from the long night of the winter season; but when it has passed slowly beneath the heat of the solar beams, it is found to have gradually contracted its dimensions; and at last, before it has plunged into light on the opposite side, to have entirely disappeared. But the opposite pole then coming into similar relations, is found to be furnished with a like luminous spot, which in its turn, dissolves as it becomes heated by the summer sun. Now these facts prove to us incontestably, that the very geographical regions of Mars are fac-similes of our own. In its long polar winters the snows accumulate in the desolation of its high northern and southern latitudes, until they become visible to us in consequence of their reflective properties; and these are slowly melted as the sun's rays gather power in the advancing season, until they cease to be appreciable to terrestrial eyes. This fact is the most striking one in reference to the present question. For, to quote the remarks of one of the authors before us:—

"If the moon has proved to us, incontrovertibly, that one of the celestial luminaries is

solid sphere, carved into elevations and depressions analogous to those familiar to us as the mountains and valleys of the terrestrial surface, Mars teaches us as emphatically that another among them is a world fitted with its rains, and snows, and clouds, and seasons, to the purposes and wants of organic life, which is intimately dependent upon such adaptations for its being."

The comparative proximity of our own satellite, the Moon, has necessarily rendered it an object of the greatest interest, and it has, perhaps, in a greater degree than the other celestial orbs, been subjected to the scrutinizing observations of the telescope. Since the completion of the great instrument of Lord Rosse, that nobleman has frequently observed it, and its appearance, as seen by the great telescope, is thus described by Dr. Scoresby:

"It appeared like a globe of molten silver, and every object of the extent of one hundred yards was quite visible. Edifices, therefore, of the size of York Minster, or even of the ruins of Whitby Abbey, might be easily perceived, if they had existed. But there was no appearance of any thing of that nature; neither was there any indication of the existence of water, or of an atmosphere. There was a vast number of extinct volcanoes, several miles in breadth; through one of them there was a line, in continuance of one about one hundred and fifty miles in length, which ran in a straight direction like a railway. The general appearance, however, was like one vast ruin of nature; and many of the pieces of rock, driven out of the volcanoes, appeared to be laid at various distances."

We have here a strong, nay, a complete confirmation of the most interesting recent discoveries of the continental philosophers, Maedler of Dorpat, and Baer of Berlin. The result of their curious and elaborate observations has been a map of what may now, without a figure, be called the geography of the moon, in which the surface of that satellite has been laid out with as much accuracy as that of our own globe. Of this map, a singular triumph of human ingenuity, Dr. Nichol has given a reduced copy, besides a number of plates, representing on a larger scale special parts of the surface. The general character of the moon is highly irregular, marked by huge mountains and pits, the height and depth of which have been accurately measured. About a third part only of the surface presented to us is comparatively regular, this regular portion being plains, and not seas, as was formerly imagined. There is no appearance of water; and although astronomers are divided in opinion about the existence of an atmosphere, we are to conclude that the moon is not, in its present state, adapted for the abode of organized beings. With regard to the mountains, a great number of them are isolated peaks, such as Teneriffe; mountain ranges, of which some reach a great elevation, are also present in the moon, though not a chief feature in its surface. At least three-fifths of its surface are studded with caverns, penetrating its body, and generally engirt at the top by a great wall of rock, which is serrated and often crowned by lofty peaks. These caverns or *craters*, as they are called, vary in diameter from fifty or sixty miles to the smallest visible space. And it is also remarkable that as they diminish in size they increase in number. In order that the general reader may obtain some notion of these vast craters, we will accompany Dr. Nichol in his ideal visit to one of them—a crater to which the name of Tycho has been given:—

"Wandering through a district perhaps the most chaotic in the moon, where ranges, peaks, round mountains with flat tops are intermingled in apparently inextricable confusion, where there is no plain larger than a common field, that, too, rent by fissures, and strewn with blocks that have fallen from the over-hanging precipices—we descry in the horizon what seems an immense ridge stretching farther than the eye can carry us, and reflecting the sun's rays with dazzling lustre. On approaching this wall, through a country still as toilsome, it appears not so steep, but to have an outward sloping, which, however rough, is yet practicable to the strong of head and firm in knee. Ascend, then, O traveller! averting your eyes from the burning sun, and, having gained the summit, examine the landscape beyond. Landscape! It is a type for the most horrible dream—a thing to be thought of only with a shudder. We are on the top of a circular precipice, which seems to have inclosed a space fifty-five miles in diameter from all the living world forever and ever! Below, where the wall casts its shadow, it is black as Orcus—no eye can penetrate its utter gloom; but where daylight has touched the base of the chasm, its character is disclosed. Giddy it must be to stand on the summit of Mont Blanc, or the Jungfrau, or Teneriffe; but suppose Jacques Balmat, when he set the first foot on that loftiest Alpine peak, had found on the other side, not the natural mountain he ascended, but one unbroken precipice, thirteen thousand feet deep, below which a few terraces disturbed the uniformity; and at some ten miles distance from its base, a chasm deeper, from where he looked, by two thousand feet, than Mont Blanc is elevated above the level of the sea! would even the stout Swiss have brought home his senses? or, rather, would he have returned at all, and not lain there to this hour, fascinated as by ten thousand rattlesnakes? But onward, and to the bottom of this mysterious place! No foot of man can take us there, so that we must borrow a wing from the condor.

Off then, down, down, and arrive! It is, indeed, a terrible place! There are mountains in it, especially a central one, four thousand feet high, and five or six concentric ridges of nearly the same height, encircling the chasm; but the eye can rest on nothing, except that impassable wall, without breach—only with a few pinnacles on its top—towering seventeen thousand feet aloft on every side, at the short distance of twenty-seven miles, and baffling our escape into the larger world. Nothing here but the scorching sun and burning sky; no rain ever refreshes it, no cloud ever shelters it; only benign Night, with its stars, and the mild face of the Earth. But we tarry no longer, so off again, and rest for a moment on the top of that highest pinnacle. Look around now, and away from Tycho. What a scene! Those round hills with flat tops are craters, and the whole visible surface is studded with them—all of less diameter than Tycho, but probably as deep. Look yet further! What are those dazzling beams, like liquid silver, passing in countless multitudes away from us along the whole surface of the moon? Favorites they are of the sun; for he illumines them more than all else besides, and assimilates them to his own burning glory. And see! they go on every side from Tycho. In this very center, overspreading the very chasm we have left, there is, now that the sun has further ascended, a plain of brilliant light; and outside the wall, at this place at least, a large space of similar splendor from which these rays depart. What they are we know not; but they spread over at least one-third of the moon's whole surface. And so this chasm, which, in first rashness, we termed a hideous dream, is bound indissolubly to that orb, on which, when the heart is pained, one longs to look and be consoled, and through her to the beneficent universe, even by those silver though mystic cords!"—*Contemplations on the Solar System.*

The phenomenon of these rays is generally believed to indicate a protrusion from below, through rents or cracks in the moon's crust, extending over a vast portion of its surface, and produced by the convulsions which formed that stupendous chasm. The formation of the rays and the crater was therefore the same; and the crater is the mere mouth or point of escape of some tremendous internal and *eccentric* force. And thus, at an early age in the history of the present crust of the moon, at least five thousand cubic miles of rock were displaced, and the solid surface in all directions rent, in one case, through the length of seventeen hundred miles, by some terrific convulsion. But our space prevents our dwelling longer on this interesting topic. Dr. Nichol's work above quoted contains the most ample details of the discoveries relative to our satellite—discoveries so amply verified by the great Rosse telescope; and we cordially recommend it, both on account of accuracy and elegance, to the notice of all readers.

SLEEP.

There is, we believe, no duty of watchfuln as to health, that needs to be so often pressed our attention, as that of obedience to the m tions of nature as to sleep. The inculcation the following article are worthy of being o repeated.

The first sensation of drowsiness is natu call for sleep. Waking shows the body is res After the degree of strength of which the s of the system is capable, is restored by sl longer stay in bed only relaxes. He perv reason who, by a habit of artificial excitem keeps awake so late that he is not ready to by daybreak—nature's undoubted signal quitting repose, obedience to which secure desire to rest at the fit hour. Some people c their shutters against it.

George III., it is said, consulted his hou hold physicians separately, as to the modes life conducive to health and longevity; as the importance of early rising, there was coincidence. Old people, examined as to cause of their longevity, all agree that they h been in the habit of going to bed early rising early. In debilitated people, a degree fever, or something resembling it, comes toward evening; going very early to bed is great consequence to them. Rising an hour two earlier than usual often gives a vigor wh nothing else can produce. Many people, waking, feel a disposition to rise; they los by indulging a lethargic state, or lolling awh We lose vigor by lying in bed in health lon than for sleep; the mind is less tranquil; body is less disposed for refreshing sleep; ap tite and digestion are lessened. After long late mental exertion, sleep is a watch; thoughts continue themselves, effecting usel fatigue. Some people cannot go to sleep; th hope to find refreshment in an additional na another and another leaves them more langu they fancy themselves unfit for exertion un they have taken a breakfast, which they make effort to merit. Nothing breaks up the streng sooner than want of sleep at the hour natu obviously designed for repose, marked, as w by the regular return of day and night, as our own feelings, if not prevented by artific habits. Labor, which is light in the day, burthensome in the night. The accumulat *stimuli* of the day are sufficient for the te porary exhaustion of the system; the rest the night is requisite to recruit us for each su cessive day.

Never chide for anger, but instruction.—*Pen*

FORESTS ON THE NORTH SIDE OF HILLS.

Dr. Stevens, in a lecture on the geological history of North America, described the great submergence of the continent after it had received nearly its present form. During this submergence, a cold ocean current swept over the land which was buried beneath the waters, from the north to the south, wearing away the rocks and carrying their *debris* upon their southern sides. Dr. Stevens stated that our most fertile soils are found in this drift.

At the close of the lecture Professor Mason, the President of the Association, said that several years since he happened to have a conversation with a man who had spent his life in buying and selling land, and the man told him that he very soon learned not to take up land upon the north side of a hill. Professor Mason said that his attention being thus called to the matter, he had made very extensive observations and inquiries which had fully confirmed the opinion of the speculator. He added, if any one who has occasion to ride from this city to Canada will observe, he will see that the lands are generally cleared for cultivation upon the south sides of hills, while the forests are left standing upon the comparatively barren rocks on the north sides.

ITEMS.

Gold Fish.—In cases where gold fish are kept in vessels in rooms, &c., they should be kept in spring water. The water will require to be changed, according to the size of the vessel or the number of fish kept therein, but it is not well to change the water too often. A vessel that will hold a common sized pail of water two fish may be kept in by changing the water once a fortnight, and so on in proportion. If any food is supplied them, it should be a few crumbs of bread dropped in the water once or twice a week.

A Significant Fact.—Prof. Henry the distinguisshed *savan*, and head of the Smithsonian Institution, testifies that he knows but one man among the scientific men of the United States who is an infidel. This fact speaks volumes, and shows conclusively that the lights of science have any other tendency than to make men skeptical or unbelievers.

A flax manufactory, as we learn from the *Prairie Farmer*, is about to be erected at Chicago. Quite as good flax can be raised in Illinois and most of the other Western States as in Ireland.

The President has approved the additional Article of War, which goes into immediate operation, namely:

"All officers or persons in the military or naval service of the United States are prohibited from employing any of the force under their respective commands, for the purpose of returning fugitives from service or labor, who may have escaped from any persons to whom such service or labor is claimed to be due; and any officer who shall be found guilty, by a court martial, of violating this article, shall be dismissed from service."

Gleaning in France.—An affecting and beautiful law of kindness to the poor has been decided by the Court of highest jurisdiction to be in existence in France. It is this. In the entire country no farmer has a right to drive his sheep or cattle into any fields that he has reaped—or vineyard he has gleaned—until at least two days after the crops have been taken off; and during this time the poor are to be allowed to go in and gather up the leavings. In order, too, that they may have a full chance of obtaining good in this way, he is never allowed to let out the privilege of gleaning from his fields for payment, but is to leave them open for all.

The *Times'* Paris correspondent states that a plan suggested by the Emperor for establishing a communication between Algeria and Senegal by means of caravans is about to be carried into execution. A joint-stock company is being organized for the purpose. It is expected that French commerce will gain considerably by penetrating into the Soudan, and thus establishing a regular traffic between Algiers and St. Louis, Senegal.

Louis Napoleon has issued an edict, in which he announces that in future no attempts are to be made to supply the colonies of France with negro laborers from the coast of Africa. He admits that the practice, which had been so loudly denounced by the friends of freedom, in which French agents had been engaged on the Mozambique coast, was calculated to warrant the belief that the French government desired to patronize a modified system of slave labor. So, also, he admits that there were equally strong, if not greater objections to the system pursued on the Western coast of the African continent; and it is now ruled that the policy of the Government must be changed.

Goats at Malta.—The small island of Malta, in the Pacific, contains numerous droves of goats which are driven about from place to place by their owners. Early every morning the tinkling of small bells suspended from their necks may be heard, and go wherever you will, there these goats are met with, sometimes in large droves of thirty or forty, but generally in small companies. They are driven from house to house, and milked at the doors. Scarcely any cow's milk is to be had in Malta. Sometimes a number of sheep are mingled with the flocks of goats. These animals, though usually driven in front of their owners, are often seen following them as in oriental lands, and in accordance with the pastoral allusions in the Bible.

PHILADELPHIA MARKETS.

Flour and Meal.—The flour market continues very dull and prices are still weak. There is little shipping demand, and only a few hundred bbls. sold at $5 00 per barrel for superfine; $ 5 50 a$6 50 for extra family and fancy. Small sales to the trade ranging from our lowest quotations to $7 for common and fancy lots. Little doing in Rye Flour or Corn Meal. The former is selling at $3 25, and the latter at $2 75.

Grain.—Small sales of good Pennsylvania and Western Red at $1 30 a $1 31 per bushel. Some small lots of white sold at $1 36 a 1 40 per bushel. Pennsylvania Rye sold at 70 cents. Corn is steady. Holders are asking for new yellow 54 cents in store, and 55c. afloat. Oats—Small sales of Pennsylvania at 35 cents, and Southern at 31 a 34 cents. New York Barley is selling at 90 cents. Barley Malt is worth $1 a $1 10.

Seeds.—Cloverseed of choice quality is in demand at $5 12 a $5 25 per 64 pounds. Timothy is selling in lot at $2 12 and Flaxseed at $2 10 a $2 15 per bushel; Red Top $2 50 per sack.

REMOVAL.—GENERAL BOOK BINDERY. CHARLES H. MAROT takes this method of informing the public that he has removed his Bindery from the old premises, rear of 52 North Sixth Street, to the more convenient and accessible location, *No.* 25 *North Sixth Street*, (Second Story,) opposite the City Bank, where he hopes, by unremitting personal attention to business, to *keep* all his *old friends* and make many *new ones*. Large and small orders to the Trade on the most Liberal Terms; also, JOB BINDING in every style: Magazines, Scrap Books, &c., &c., handsomely and well bound to order at reasonable rates. Missing Numbers supplied when practicable. Old and rare books carefully rebound. Friends' Periodicals, &c. (*The Friend, Friends' Intelligencer* and *Review*,) and other Friends' Books, bound in neat and durable styles. Country Friends will find this a convenient and central place to call; or their orders through Dispatch will receive prompt attention.

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CONTENTS.

A brief Exposition of the Testimony to Peace, &c..... 65
Thoughts on the Acquisition of Wealth..... 67
Memoir and Letters of William Thompson..... 67
Journal of a visit to the Western Indians in 1804..... 69
Purity and Catholicity of Taste..... 71
EDITORIAL..... 72
OBITUARIES..... 72
John Gough, the Blind Philosopher..... 73
POETRY:
Song of the Bees—Evening Thoughts..... 75
AGRICULTURAL DEPARTMENT:
The Ailanthus Silk-worm—Horticultural Society..... 76
Extracts of a Letter from Port Royal..... 76
The Destroyer and his Victim..... 78
Breathe through the Nose..... 78
ITEMS..... 79
ADVERTISEMENTS..... 80

For Friends' Intelligencer.

A brief Exposition of the Testimony to Peace, as exemplified by the life and precepts of Jesus Christ, and the Early Christians, and held by the Religious Society of Friends.

"From whence come wars and fightings? Come they not hence, even of your lusts, that war in your members."—James iv. 1.

(Concluded from page 51.)

Innumerable instances have occurred, which prove to a demonstration, the over-ruling power of the Creator in controlling the malignant passions of the creature. We can only notice a few:

Robert Barclay was met by a highwayman, who presented a pistol and demanded his purse. With his usual calm self-possession, he looked the robber in the face, with a firm, but meek benignity; assured him that he was his, and every man's friend,—that he was willing and ready to relieve his wants—that he was free from the fear of death, through a divine hope of immortality, and therefore was not to be intimidated by a deadly weapon. He then appealed to him, whether he could have the heart to shed the blood of one who had no other feeling or purpose but to do him good. The robber was confounded,—his eye melted; his brawny arm trembled; his pistol fell to his side, and he fled from the presence of the non-resistant hero whom he could no longer confront.

The retaliatory and revengeful wars which the Indians waged against the earlier American colonists, were conducted agreeably to the usages of savage warfare, by stealth and stratagem, with the tomahawk and the scalping knife. The feeble, the defenceless, the unprotected, were their victims. Yet they carefully discriminated between friends and enemies. From this horrible warfare, the inhabitants sought safety, by abandoning their homes, and retiring to fortified places. But amidst this general desolation, and universal terror, Friends, who, in many places constituted a large portion of the population, continued steadfast to their principles. They would neither retire to garrisons, nor provide themselves with arms. They remained openly in the country, and pursued their usual occupations in the fields, or at their homes, without a weapon of annoyance or defence. Yet they continued to live in security, and without molestation. Only three members of the Society lost their lives, all of whom had either provided arms, or sought protection in the forts, contrary to their professed principles.

The experience of Friends during the rebellion in Ireland was nearly similar. It is well-known to have been a time, not only of open war, but of cold-blooded murder,—of the utmost fury of bigotry, and the utmost exasperation of revenge. Threats and insults were heaped upon them from all quarters, but they steadfastly adhered to their resolution of doing good to both parties, and harm to neither. Their houses were filled

with widows and orphans; with the sick, the wounded, and the dying, belonging both to the loyalists and to the rebels. Yet they were preserved to a proverb. When strangers afterward passed through scenes of ruin, and observed a house standing uninjured and alone, they would sometimes point and say:—"That, doubtless, is the house of a Quaker." So complete, indeed, was the preservation which these people experienced, that in an official document of the Society, they say, "No member of our Society fell a sacrifice, but one young man, and that young man had assumed regimentals and arms."

We have said that the same rule ought to govern individuals and larger communities of men.

It has been the ordinary practice of those who have colonized different countries, to force a footing, or to maintain it with the sword. One of the first objects has been to build forts and provide a military,—to make the adventurers soldiers, and the colony a garrison. This was the *war policy* upon which most of the American colonies were established; and which soon involved them in disastrous wars with the natives, and sometimes resulted in their total destruction. Not so, however, with Pennsylvania. Wm. Penn and his companions, believed that war was incompatible with Christianity, and therefore resolved not to practice it. Without soldiers, and without arms, they planted themselves in a wilderness country, where they were surrounded by savages, who well knew that they were without arms. If the prospect of an easy conquest, or their obvious inability to defend themselves, are ever calculated to invite outrage, the Pennsylvania colonists should have been the very sport of violence. Plunderers might have robbed them without retaliation, and armies might have slaughtered them without resistance. If their condition was not a temptation to outrage, then the feeble and the defenceless have nothing to fear from that cause. "I cannot wonder (says Dymond) that these people were not molested—extraordinary, and unexampled as their security was. There is something so noble in this perfect confidence in the Supreme Protector,—in the utter exclusion of slavish fear,—in the voluntary relinquishment of the means of injury or defence; that I do not wonder that even ferocity could be disarmed by such virtue. A people generously living without arms amidst nations of warriors!—who would attack a people such as this? There are few men so abandoned as not to respect such confidence. It were a peculiar, and an unusual intensity of wickedness that would not even revere it."

This security and quiet which Pennsylvania enjoyed, was not a mere transient state of repose. It lasted for more than seventy years. *Clarkson* remarks, "That while Wm. Penn's principles prevailed, or the Quakers had the principle share in the government, there was no spot on the globe where there was so much virtue, or so much true happiness as among the inhabitants of Pennsylvania." To which Duponceau adds:—"Not that her citizens were entirely free from the passions of human nature; for they were men and not angels; but it is certain, that no country on earth ever exhibited such a scene of happiness, innocence and peace, as was witnessed here during the first century of our social existence."

But the prosperity of the colony led to its declension. Numerous adventurers were attracted to its shores, who were strangers to, and could not appreciate, the simplicity of those patriarchal people, or conform to the high standard of political and religious excellence which they had established. These being men of the world, imbued with the war spirit, and encouraged by the home government, and the adjacent colonies, finally gained the legislative ascendency, and set up a *military*, in place of a *Christian* Government. Then, and never until then, was the virgin soil of Pennsylvania encrimsoned with human blood at the hands of professing Christian warriors.

"When (says Dymond) was the security of Pennsylvania molested and its peace destroyed? When the men who had directed its counsels, and who would not engage in war, were out-voted in its legislature,—when they, who supposed that there was greater security in the sword, than in Christianity, became the predominating body. From that hour the Pennsylvanians transferred their confidence in Christian principles to a confidence in arms; and from that hour to the present, they have been subject to war."

The experiment has been fairly made, and the entire sufficiency of a non-resistant peace policy fully proved. In all the instances cited, (and many more might be given) this policy was attended by complete success; while those who abandoned it have constantly suffered for their folly.

How true is the declaration, "when a man's ways please the Lord, he maketh even his enemies to be at peace with him."

"We wrestle not (says the Apostle) against flesh and blood; but against principalities; against powers; against the rulers of the darkness of this world; against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day,—having your loins girt about with Truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace." (Eph. vi. 12—15)

It was this *armor of God* which enabled those who placed their trust in it to *with-*

stand the evil day, and to outweary persecution in their conflict with the *rulers of darkness* and *spiritual wickedness in high places;* and obtained for them the victory.

It was this *breast-plate of righteousness* which preserved our fathers from the scalping knife, and turned aside the weapons of savage warfare.

It was this *preparation of the Gospel of peace* which enabled them to spread among the nations the glad tidings of "glory to God in the highest, and on earth peace, good will to men."

And if WE will only place our trust in the same Divine Power, we shall surely realize in every emergency that "The Lord's hand is not shortened that it cannot save; nor his ear heavy that it cannot hear." (Is. 59: 1.) We shall indeed know that "The Lord is our defence, and the Holy One of Israel our King." (Ps. 89: 18.)

THOUGHTS ON THE ACQUISITION OF WEALTH.

By Lindley Murray.

My views and wishes, with regard to property were, in every period of life, contained within a very moderate compass. I was early persuaded that, though "a competence is vital to content," I ought not to annex to that term the idea of much property. And I determined that when I should acquire enough to enable me to maintain and provide for my family, in a respectable and moderate manner, and this according to *real* and *rational*, not imaginary and fantastic wants, and a little to spare for the necessities of others, I would decline the pursuit of property, and devote a great part of my time, in some way or other, to the benefit of my fellow creatures, within the sphere of my abilities to serve them.

I perceived that the *desire* of great possessions generally expands with the gradual acquisition, and the full attainment of them; and I imagined that charity and a generous application do not sufficiently correspond with the increase of property. I thought too, that procuring great wealth has a tendency to produce an elated independence of mind, little connected with that humility which is the ground of all our virtues; that a busy and anxious pursuit of it often excludes views and reflections of infinite importance, and leaves but little time to acquire that treasure, which would make us rich indeed.

I was inclined to think that a wish for personal distinction, a desire of providing too abundantly for their children, and a powerful habit of accumulation, are the motives which commonly actuate men in the acquisition of great wealth. The strenuous endeavors of many persons to vindicate this pursuit on the ground that the idea of a competency is indefinite, and that the more we gain, the more good we may do with it, did not make much impression upon me. I fancied that, in general, experience did not correspond with this plausible reasoning; and I was persuaded that a truly sincere mind could be at no loss to discover the just limits between a safe and competent portion and a dangerous profusion of the good things of life. These views of the subject I reduced to practice; and terminated my mercantile concerns, when I had acquired a moderate competency.

MEMOIR AND LETTERS OF WILLIAM THOMPSON.

(Continued from page 53.)

"*To R. O.*

"*Penketh, 4th mo.* 18, 1816.

"Who can tell, amidst this blaze of intellect which has distinguished the commencement of the nineteenth century, if scruples may not arise and multiply on the unchristian, immoral, inhuman tendency of war? Very many, I am persuaded, in various congregations, are already convinced of it, but are kept in a kind of lukewarm, indifferent state, concerning the matter, owing (it is to be feared,) to the avowed approbation given it by their teachers. What then is to be done? While the 'prince of the power of the air' reigns ascendant, we can only repeat in the spirit of meekness and hope, 'Thy kingdom come!' We can only hope (which is not impossible) that predisposing causes, in the hand of Providence, may effect such a universal change and revolution in the minds of men, as may finally extirpate the root of bitterness, and the tree designed for the healing of the nations, may flourish in its stead.

"Oh! that we may individually approach a nearer conformity to that Divine Person, who has set the example of meekness, forgiveness, and love to his followers!

"— —'s very sudden removal is an awful memento, which I earnestly wish may be improved by survivors. It has been remarked, that every thing in nature has a warning voice, which indeed is the case to a reflecting mind. But when death actually makes his visits, and with relentless hand separates beloved relations or dear friends, the subject then assumes a tangible shape; we feel as if a slender thread was all that connected us with time; as if tottering on the brink of a precipice, the most trifling casualty might serve to force us into the abyss of eternity. Amongst the enigmas which perplex the studier of Human Nature, perhaps none is more strange than the inaptitude we feel towards the contemplation of a future state. Immersed in the cares, the pleasures and follies of present existence, thousands, nay millions sail tranquilly down the stream of life, without the knowledge of any destined port; the haven of rest and bliss has rarely occupied their thoughts for a moment; and unless snatched from

perdition by a miracle of grace, they sink to rise no more. Can we ever, amidst this devastating prospect, sufficiently prize our privileges: possessing a love, an ardent love of literature, we have been guided through its manifold snares, and taught its relative value and dependence on *truth*. Impressed with awfully sublime views of the nature and attributes of the Deity, the imperfection of man, and the immeasurable length of that eternity to which he is swiftly hastening, we have been induced, I hope, to endeavor after that purity of heart, which may give boldness in the hour of trial, and confidence at the day of judgment. A wondrous admiration of the richness and extent of the Divine Mercy will, I am persuaded, form part of the employment of glorified spirits, as it so often excites a mixture of rejoicing and astonishment in those who are yet toiling in the wilderness of this world. W. T."

"*To J. A.*

"*Penketh, 7th mo.* 14*th*, 1816.

"However negligent I may have seemed, I do assure thee thou hast often been foremost in my thoughts, and my soul hath felt a degree of union with thee, in the overflowings of that love which is unspeakable. Though no advocate for the doctrine of final perseverance, yet I begin to think, that a soul which God hath once visited, will not easily be suffered to perish in its blood; my own private experience has furnished me with abundant proofs of the exceeding forbearance of our common Saviour. Nay, the mere restraint of punishment is not all, for frequently in the very height of ingratitude and disobedience, we are loaded with the most inestimable gifts of heaven, and, as it were, 'compelled to come in,' and taste of the marriage supper of the Lamb. The last winter and succeeding spring has been with me a time of closer searching than I remember to have experienced at any former period, not excepting even my first convincement. I went to Liverpool during the vacation, expecting to have derived much pleasure from visiting libraries and other public buildings. But Oh! on the second evening of my arrival in that town such a solemn, weighty sense of the Divine Presence came over me, accompanied with such a humiliating view of my own nothingness, that I was made willing to sit, as at the feet of the great Master and Teacher of souls. I returned home full of strength and faith, and was mercifully favored with the enjoyment of a peaceful and grateful heart. I set out in the performance of the duties of the new year, with new resolutions, and with a strong reliance on my Saviour and Preserver. Though the above is not wholly applicable to my present state, yet I bless the Lord, I feel a daily sense of his care and love. Not having heard from thee for so long, I can only trust, that thou art preserved the same example of patience, meekness, humility, and brotherly love. W. T."

Thus was he gradually refined and withdrawn from this world, and prepared for that change which he was now soon to experience.

During these eight years that have now passed in review, he was a diligent attender of the meetings of Friends; and although not yet an acknowledged member of the Society, he was in a great measure convinced of the truth of its doctrines, and in almost all things conformed to its practice; he had not yet applied for admission, and his most intimate friends forbore to urge it, from a firm persuasion, that whenever he made the application, it would be the result of a clear conviction of the truth of the principles of the Society. The conviction appears to have been completed about this time; he says in one of his letters, that the subject had dwelt closely upon his mind, during the beginning of the year 1816, and that he had been led deeply to consider it. It will be seen, by the next letter, that he became convinced of the propriety of adopting the practice of the Society, in the only remaining particular upon which he hesitated, or in which he differed from it.

He resolved, with the approbation of some of his friends, to apply for admission as a member of the Society: from particular circumstances, this was delayed for some time: he alludes to it in several of his subsequent letters, from which it will appear that the request, when made, was granted.

"*To G. C.*

"*Penketh, 7th mo.* 23*d*, 1816.

"On returning home from Liverpool, to reopen the school, I felt strengthened; and I believe it was about this time that I felt a total delivery from certain sceptical notions which had floated in my mind, not of my own, but the sentiments of wicked or misguided authors which I had chanced to see. One thing has long stood in my way to a nearer union with Friends, and had it not been graciously removed, might still have served as a stumbling block; this is nothing more than the cross I found in the use of the numeral appellations of days and months. I now see, that to tamper in the performance of small duties, is a very dangerous thing. When about the age of fifteen, the beauty and propriety of the Scripture *thou* and *thee*, was clearly opened to my understanding, and I was enabled to bear a consistent testimony to it. With regard to using the heathen names of days and months, I also felt a secret scruple; but not judging this sufficient to induce a mode of expression, from which I apprehended much ridicule, I gradually eased myself of the concern, till I began really to believe it a very unimportant matter. I had even collected many arguments to prove this, but alas! what are arguments when viewed in

the irradiating light of God's Holy Spirit, when brought to the test of an unerring touch-stone of truth? In the course of this spring, some papers were sent to Penketh, being advice from Lancashire Quarterly Meeting, on days, &c.; and D. H. sent me a copy; and a full conviction appeared to my understanding, that even this was a part of that holy testimony which we are called to bear; and the desire I felt to be found faithful in it, was accompanied with a thankful, contented frame of mind. The effect was complete, all doubts being removed; and small as this might appear to some, I rejoice in having been helped one step nearer to a state of stability. About this time, I had some very affecting recollections (chiefly in meetings) of the Lord's early dealings with me, and these seemed, together with present feelings, a confirmed assurance that if ever I intended to take up my lot with any religious people, this was the people.

W. T."

"*To R. O.*

"*Penketh.*

"I hope we shall each of us be preserved in the principles and practice of virtue, that there may be an increasing bond of union between us. Many other sources of friendship there are, but they are polluted, and will certainly sink into oblivion: this is the only desirable basis, and on it a superstructure may be raised, which will survive the wreck of time.

"I thank the Almighty that religious impressions were not only *early*, but *deeply* laid in my mind; these feelings have of late been awakened with peculiar force; I have been led, as in days past, to consider the few moments of my existence as an almost undistinguishable point in the boundless void of eternity. What room, then, I have cried, is there for wasting one of these precious moments on trifling pursuits? Shall we abridge that period, which is already too short, to allow us to fill up those innumerable duties which, as reasonable creatures, devolve upon us. My determination at present is, to engage in no studies which do not enlarge my sphere of usefulness; and to associate only with such men and books, as tend to my improvement in true wisdom. W. T."

(To be continued.)

JOURNAL OF A VISIT TO THE WESTERN INDIANS IN 1804.

(Continued from page 55.)

6th. This morning at 6 o'clock we again hoisted sail; wind and weather clear and pleasant. We are now, 9 o'clock at night, under sail.

7th. Have been under sail last night and this day until evening, when we cast anchor opposite to Presqueile, for the purpose of landing a part of our passengers.

8th. During last night lay at Presqueile, and this morning put on shore the passengers bound for that place, after which, the wind heading us, we lay at anchor the rest of the day. Presqueile is a town on the American side of the lake, containing about forty houses, several of which are stores. A small garrison of the United States is stationed here.

9th. About 10 o'clock last night, a light favorable breeze sprung up, which encouraged us to proceed. The vessel has been all night and during the day under sail. At 8 o'clock in the evening we dropped anchor, within four miles of Niagara river. Our commander says that the channel leading into the harbor, is rocky and dangerous, and deems it imprudent to attempt an entrance at night.

It is a pleasing reflection, that we are so near to the end of our passage over the lake; and we are gladdened with the hope, that we shall shortly prosecute the remainder of our journey over terra firma, where we shall not be subject to the impediments of opposing winds, and be freed from the dangers of storms. Lake Erie is a very beautiful body of water, 300 miles in length and generally from 50 to 60 in width. Much of the distance we have sailed has been out of sight of land. The water of the lake appears to be of a beautiful deep green color, but when taken up in a glass vessel, is to be admired for its transparency. I think it is, without exception, the sweetest water I ever drank.

10th. At 4 o'clock this morning our anchor was again hoisted, and in about half an hour we were safely moored at Fort Erie. This is a small fort on the Canadian shore of the lake, garrisoned by the British. Immediately on our arrival, we set out on foot for Buffalo, distant 5 miles, a town situated at the junction of Buffalo Creek with Lake Erie, and near the commencement of the outlet of the lake, commonly called Niagara river. The object of this excursion was to obtain a conveyance across the country to the nearest line of public stages. We were successful in an application to one of the inhabitants, who agreed to furnish us with a light wagon, to be in readiness two day's hence. Here we met with Erasmus Granger, an agent of the United States, in the Indian Department. We had conversation with him at considerable length on Indian affairs. He tells us that many individuals amongst the Indians of his district, (who are of the Six Nations,) are turning their attention to agriculture.

About mid-day we returned in a small boat to our vessel. After dining on board, we went on shore at Fort Erie, and joined by our Commodore and Lieutenant Cox, a passenger with us from Detroit, we engaged a light wagon to return with us at 4 o'clock to-morrow morning, to view the Falls of Niagara, distant about eighteen miles. We extended our walk for a considerable distance

along the shore of Lake Erie; it is here composed of a solid body of limestone, beautifully marbled.

11th. This morning we sat out for the Falls of Niagara; our road passed near the margin of Niagara river, from the lake to the Falls, a distance of 18 miles, which afforded us a view both of the river, and of the adjacent improvements. The land is generally under cultivation, and is tolerably improved. The soil appears rather cold and stiff; but some of the meadows are nearly equal to the best I ever saw; some of the farms belong to members of our society, and we are told that there is a meeting of Friends not far distant from the Falls. Considerable emigrations are making from the United States, to this as well as other parts of Upper Canada, owing to the very advantageous terms upon which the British Government dispose of the land, being scarcely removed from a gift.

We reached a Canadian town called Chippewa, to breakfast, after which we walked to the Falls, a distance of two miles. This was a walk, of which every step seemed to increase curiosity and surprise. Our attention was soon arrested by a cloud which hangs perpetually over the Falls for the height of 600 feet, arising from the dashing of the waters.

As we advanced to the Falls the solid earth and rocks shook, or seemed to shake, under our feet, whilst the roar of the waters so overpowered every other sound that, notwithstanding we were tete-a-tete, it was necessary to raise the voice to a very loud key in order to be heard. Meanwhile the cloud above mentioned issued continually in what we sometimes hear called a Scotch mist.

There is a common saying, "Those who know no danger, fear none." This was our case on returning to the extremity of an overjutting rock, called Table Rock, opposite to the great cataract, in order to gratify our curiosity, in a peep down the precipice which is more than 150 feet perpendicular. In passing afterwards a short distance below this rock, we were alarmed with the discovery, that the place on which we had stood was but a thin shell, the Falls having undermined the rock for many feet. Proceeding a little lower down the Falls, we again found that our second stand was almost as baseless. We however supposed that the danger was not equal to our apprehensions, as the names of great numbers of visitors were cut in these rocks, near their extremities. I shall not attempt to give a particular description of the Falls of Niagara, which has been done by persons who have visited them, for the especial purpose of gratifying the curious. After we had gratified our curiosity in a view of them we returned to Fort Erie, and after night were rowed in a small boat to Buffalo town, in order to be in readiness for setting out homeward in the morning.

12th. The person who has engaged to take us on our journey this morning has disappointed us. The circumstance is a trial, as we have become very anxious to reach our homes. Being at leisure we accompanied the Indian agent in a ride, four miles above Buffalo Creek, to an Indian village of the Senecas, one of the tribes of the Six Nations.

They are making considerable progress in agriculture, live in tolerable log houses, and have a number of cattle, horses and hogs. We saw many of them at work; they were preparing the ground for the plough by rolling logs, taking up stumps, &c.

We also saw among them a large plough at work, drawn by three yoke of oxen, and attended by three Indians. They all appeared to be very merry, and to be pleased with our visit. The land upon which these Indians are settled is of a superior quality. We saw amongst them Red Jacket, Farmers Brother, and several other distinguished Chiefs. Many of these Indians wore in their ears, and round their necks, strung upon strings, several descriptions of Lake shells. Here we met with Saccarissa, a principal chief of the Tuscarora tribe. He has come for the purpose of being assisted by the agent in vesting fifteen thousand dollars in the purchase of land from the Holland Land Company. They have greatly declined hunting, and are becoming agriculturists. The Tuscarora Indians removed from North Carolina many years ago, and were received into the then Five Nations, or Iroquois Indians, who gave them a small tract of country, which they now think wants enlarging. It is a fact, that the Six Nations have stock in the Bank of the United States to the amount of more than one hundred thousand dollars, from which they draw regular dividends. This is money which they received some years ago from our Government for the sale of their lands.

The Chiefs and principal people took the advice of General Washington, in making bank stock of their money.

13th. This morning we set out from Buffalo in a farm wagon drawn by two horses, and travelled 32 miles through a rough and inferior country.

14th. Proceeded 23 miles and reached Batavia, a new town, handsomely situated. We have had a muddy, disagreeable road, through a country too flat to be desirable. The land is pretty rich, and very heavily timbered. We have been all day followed by millions of mosquitoes; crossed a handsome stream called the Tantawantae, and were told at the Ford that a little distance above us 120 rattle snakes lay dead. These snakes were killed by some fishermen with their spears, the warm weather having brought them out of their dens. People are making settlements here very rapidly.

15th. Travelled 33 miles, and lodged at Warner's Tavern. The land for the most part tol-

erable. The New England people are making many handsome settlements here. They have built fine farm houses, planted handsome orchards, and emigration is increasing. The stone is mostly limestone. We passed for several miles over a tract covered with limestone, which contained a great variety of curious marine shells. The country affords many fine springs; one which we passed contains water sufficient to turn a mill. We also passed through a large Indian town, near the Genesee river, and to-day crossed that river, where its width is about 100 feet.

16th. At 6 o'clock this morning we again proceeded; passed near Hemlock lake, and Honey lake, of which the waters empty into the Genesee river. The face of the country is generally tolerable, but stony. We to-day also saw the same appearances of marine shells as yesterday. About mid-day we reached the town of Canandaigua; situated upon a lake of that name, about 20 miles in length, and from one to two miles in width; its waters empty into Lake Ontario. The improvements on this tract are astonishingly handsome for a new country, particularly through a settlement called Bloomfield. At Canandaigua, we exchanged a rough wagon, for the public stage, a circumstance additionally gratifying to us from the hope that we shall now proceed homewards with expedition. At 2 o'clock set out in the stage, and reached the town of Geneva where we lodged. This is a handsome new town situated upon Seneca lake, a body of water forty miles in length, and from three to three and half miles in width.

17th. Travelled about fifty miles and lodged at the village of Onandagua. On our way we reached a handsome wooden bridge one mile in length, over Cayuga Lake.

18th. Travelled fifty miles to the handsome town of Utica, situated on the Mohawk river. Passed near Oneida Lake, and through a large settlement of Indians of the Oneida tribe. Their town consists of about seven hundred Indians. They have good houses, a meeting house, barns and orchards. Their land is under cultivation, is level, and appears to be of good quality. We saw many of them in their fields preparing for corn. These Indians have been greatly aided in agriculture, by the Friends of Philadelphia.

19th. This morning we again proceeded, and at night lodged at a small village called Georgetown, making a distance of fifty miles. Our road led us the whole distance along the Mohawk river.

The Bottoms along this river are called the German Flats, and are very rich and handsome. They were settled many years ago by the Germans. We stopped to view the Falls in the river, where the navigation is made easy by locks; a very romantic place, there being limestone rock of enormous size, both in the water and upon the hills. In proceeding along the bottoms of this river there are many marks which indicate that at some period of time there was a vast body of water covering these Flats. The Flats are generally from half a mile to a mile in width; their margins are a continuation of hills on each side, which are from two to three hundred feet in height; the surface of the hills show stones of great size, which are washed into all shapes; added to this, the hills discover evident appearances of those indentures common to river shores.

20th. Again prosecuted our journey, passing along the Mohawk river to the town of Schenectady, where we crossed the river, and in the evening reached the town of Albany upon the North river, making a distance of forty eight miles. I cannot but observe here, that in proceeding along the Mohawk river to-day, we came to the end of those high chains of hills mentioned yesterday, where the country made quite a level appearance; so that we were puzzled to conjecture what became of the earth which had enclosed so great a body of water, as the hills seem to declare once washed their summits. I may add, in humble confession, that in the course of our long journey, I have had frequent occasions to acknowledge, in a view of those extraordinary and inexplicable natural curiosities, which have fallen under our observation, the truth of that excellent sentiment of a religious poet,

"Nature is wrapt up,
In tenfold night, from reason's keenest eye."—YOUNG.

Between Schenectady and Albany the country is the poorest I ever saw. The surface is a body of sand, producing scarcely a tree. Surely one of Churchill's lines, relative to a part of Scotland, may with propriety be applied to this tract,

"Here half starved spiders feed on half starved flies."

21st. Having concluded to go by water from Albany to New York, at 3 o'clock this afternoon, we set sail, and at six o'clock in the evening of the 23d reached New York, a distance of one hundred and sixty miles.

24th. At 8 o'clock this morning, we took public stage, and passing through the city of Philadelphia, reached Baltimore on First-day the 27th of 5th month, 1804. Here reader, allow me to add I was gladdened with the favor of being permitted safely to return to my home, and grateful for the additional blessing of finding my dear wife and infant children all well.

We were absent on this visit three months and four days, and travelled about two thousand miles.

(To be continued.)

PURITY AND CATHOLICITY OF TASTE. THE PERCEPTION OF BEAUTY.

The temper, therefore, by which right taste is formed, is patient—it is distrustful of itself, so as to be ready to believe and to try all things,

and yet so trustful of itself, that it will neither quit what it has tried, nor take anything without trying. Our purity of taste, therefore, is best tested by its universality, for if we can only admire this thing or that, we may be sure our cause of liking is of a finite or false nature. But if we can perceive beauty in every thing of God's doing, we may argue that we have reached the true perception of its universal laws. Hence, false taste may be known by its fastidiousness, by its demands of pomp, splendour, and unusual combination, by its enjoyment only of particular styles and modes of things, and by its pride also; for it is ever meddling, mending, accumulating, and self-exulting; its eye is always upon itself, it tests all thing around it by the way in which they fit it. But true taste is forever growing, learning, reading, worshipping, laying its hand upon its mouth because it is astonished, casting its shoes from off its feet because it finds all ground holy, lamenting over itself, and testing itself by the way that it fits things. And it finds whereof to feed, and whereby to grow.—*John Ruskin.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MO. 12, 1862.

"The Testimony to Peace, as exemplified by the life and precepts of Jesus Christ and the early Christians, and held by the religious Society of Friends," is concluded in the present number. It has been prepared by a friend who is impressed with the importance of presenting the subject at this time, not only to his fellow members, but to all who profess the name of Christ.

When the spirit of strife and contention, which leads to war and bloodshed, is sweeping over the land, a solemn responsibility rests upon the professed followers of the Prince of Peace to examine the ground of this testimony, and as ability is furnished, to call the attention of other professors of the Christian name to the same examination.

One of the objects of the writer is to revive the testimony of the primitive Christians, which goes abundantly to prove that all wars and fightings are incompatible with that benign religion which breathes "glory to God in the highest, peace on earth and good-will to men." The essay which has appeared in the present and three preceding numbers, will be published in a neat tract, for general circulation, and can be procured by application to the publisher of the Intelligencer.

Price, $3 a hundred, and 5 cents for a single copy.

[As the obituary sent us last week concerning Mary Ash contained some inaccuracies, another has been furnished.]

DIED, on the 24th of 3d mo. last, MARY ASH, in her 97th year; a member and for many years an Elder of Darby Monthly Meeting.

We feel that a tribute of remembrance is due to this dear deceased friend. She was a most remarkable woman; for truly the Christian virtues shone conspicuously in her character, and she was a bright example of industry, simplicity and economy to those who came within the sphere of her acquaintance. She was the daughter of Joseph Gibbons, formerly the proprietor of Westtown farm. She married at an early age Matthew Ash, of Darby, and resided in the house in which she died for more than 76 years. She was the mother of sixteen children, ten of whom survive her. She retained her faculties until within a short time of her death, and gently passed away without much suffering. It was a great privilege to visit this dear "Mother in Israel," her memory being so perfect she could relate many things of interest that occurred long since.

She was seldom *idle*, employing her time in reading, knitting or sewing, and, until within a few years, in taking care of her flower garden, in which she learned many useful lessons, remarking on one occasion to the writer—"How often, when my mind has been troubled and weary, have I gone into my garden, and there I would soon become calm and collected." She was liberal in her views, and her character and benevolent feelings often led her to express her sorrow for the suffering slave, and her deep interest for the welfare of our now disturbed country. She remarked to a friend lately that her prayers went forth also for those who had transgressed the laws, that they might see the error of their ways, and return again to their allegiance.

Her third daughter, Hannah Ash, was buried on 7th day, the 22d ult., in her 74th year; and her daughter-in-law, Rebecca S., wife of Dr. Caleb Ash, of Darby, survived her only a few hours; and on 5th day following, her son, Caleb Ash; four of the family being called away in the short space of one week. M.

——, at his residence near Coxsackie, Green Co. N. Y., on the 26th of 3d mo., JAMES THORN, in the 63d year of his age, a member and minister of Coeyman's Monthly Meeting, N. Y. The deceased suffered long and much from a cancerous affection, which he bore with Christian fortitude and resignation. Though ardently desiring his releasement from the body, yet he as fervently craved that his patience might hold out to the end. His mental powers held out to the last; he gave directions about his funeral, and quietly passed away like one falling into a sleep. His ministry was not in the enticing words of man's wisdom, but in the demonstration of the spirit and with power, as many can testify who have sat under it, as it "distilled like the dew, or the small rain upon the tender grass." His funeral was attended by a very large concourse of friends and neighbors, and several testimonies were borne to the worth and excellence of the dear deceased.

Died, at his residence in Shrewsbury, N. J., on the 29th of last mo., Thomas T. Borden, aged 51 years, 7 months and 5 days. Through a life of repeated trials and afflictions he became measurably prepared to pass through a suffering and lingering illness of several months, which he bore with meekness and resignation.

——, at the residence of her son, Stephen Cox, in the town of Rush, Monroe Co., N. Y., 4th mo. 4th, 1862, of typhoid pneumonia, Hannah Cox, widow of Isaac Cox, in the 84th year of her age, a member of Rochester Monthly and Wheatland Preparative Meetings.

——, suddenly, at his residence, near Smithfield, Jefferson Co., Ohio, on the 4th of 1st mo., 1862, in the 74th year of his age, Joseph Watson, a member and minister of Short Creek Monthly Meeting.

——, on the 27th of last month, in his 85th year, David Chambers, a member of Londongrove Monthly Meeting, Chester Co. He was punctual and upright in his dealings, and a regular attender of his religious meetings.

——, on the 24th of 1st mo., 1862, at the residence of his father Jonathan Harned, Adrian, Michigan, John L. Harned, in his 42d year. Some weeks before his decease he lamented over the misspent time of his youth, and gave evidence of a peaceful change.

JOHN GOUGH, THE BLIND PHILOSOPHER.

(From "Nicholson's Annals of Kendal.")

John Gough, called by Dr. Kitto and other writers, "The Blind Philosopher," was born in Kendal, the 7th of January, in the year 1757, and was the oldest child of Nathan Gough, of Kendal, shearman-dyer, and Susannah his wife.

His father was the only child, by a first marriage, of Thomas Gough, skinner and glover, of Wyersdale, in Lancashire; his mother was the oldest daughter of Mr. John Wilson, a respectable yeoman, who had a good estate on the west bank of Windemere Lake.

When a man has been a successful cultivator of any department of science, literature or art, he becomes an object of public curiosity; and the history of his childhood is examined for incidents which shed a light upon the origin of his pursuits, and the development of his character. To the subject of this biographical sketch, there happened, at a very early age, an event, which in his opinion, gave birth to his character. Before the completion of his third year, he was attacked with small-pox, which deprived him of his sight. The whole globe of the left eye was destroyed; the damage done to the other was not so extensive; for though the greater part of the cornea was rendered opaque, there was a minute pellucid speck to the right of the pupil, which permitted a ray of light to fall upon the verge of the retina, and thus he was enabled to distinguish between day and night; but he had no perception of the form or color of objects around him; so that for all useful purposes, vision was completely lost.

During the bright days of childhood, brief as they were, the imagery of the external world had found access through the infantile eye, to the mind; and lasting impressions of a few scenes and objects were registered on memory's tablet.

To the latest period of his life, Mr. Gough had a distinct recollection of being an eye witness of the last Kendal Guild, in 1759. But the procession with all its gaudy pageantry, had no charms for him. On the contrary, having been carried into an upper chamber for a view of what was passing below, he was greatly alarmed by the multiplicity of strange sights, and, escaping from his companions took shelter in a bed and concealed his face in the bedclothes. He had also a lively idea of an appearance, which he conceived to be a body of cavalry in motion; but as a distant troop does not constitute an object of touch, he had no means of subsequently testing the truth of this supposition. Another object which he recollected having seen, was a chimney-piece ornament. But as in this instance it was color probably to the exclusion of form that arrested the eye of a child, he failed afterwards to discover by touch the counterpart of what he had seen; though his restless fingers were accustomed to run over every object within reach, even over the identical ornament itself, for it was on his father's mantlepiece. Hence he was led to remark, "I remember various appearances, which I cannot refer to any particular class of objects." Another object really seen was an earthworm, crawling among a collection of dirt on a garden-bed, and by a curious coincidence, which we shall presently mention, he verified "with the greatest certainty," a fact that probably had a material influence in developing that fine appreciation of form which he manifested so conspicously at a more advanced stage. But now with a veil drawn over all the visible beauties of creation, and "wisdom at one entrance quite shut out" forever; and though other inlets for knowledge were destined to be more widely opened, the time was not yet come. Long after the malady had done its mischief, the victim of its ravages was a being of commiseration, for that watchful sentinel, the ear, was ignorant of its duties. Ordinary sounds added to his wretchedness, because he knew not whence they were, or what was their nature, Time passed heavily. Neither did night bring any solace to the tedium of the day, for his sleep, instead of being tranquil, was disturbed by dreams and visions; so that his existence, at this period, seemed to mark him out as a child of misfortune.

But this wretchedness was to have a limit. His situation began to improve; and by degrees he learned to substitute touch in place of sight, and to derive knowledge, as well as pleasure, from the use of his fingers. The education of his touch was promoted by his father, who en-

couraged him to investigate every object that could be handled with safety. It was on one of these occasions, that the parental instructor, while angling, gave him a worm to examine, in the first year of his blindness. He at once knew that it was a creature of the same kind that he had seen in the garden. The fact is interesting, and forms a curious instance how the image of an object, which has been once impressed upon the sensorium, through the retina, a nerve of special sense, may be afterwards reproduced and called to mind, when conveyed through another channel, a nerve of common sensation.

About the expiration of a year from the time that he became blind, a trifling incident happened, which greatly relieved his uneasy apprehensions: a hammer was accidently placed in his hands as a plaything, which he exercised upon a boarded window seat; and after a few strokes had been given, by means of his own hand, he made an important discovery—the sound produced was similar to a noise which had disturbed him so much in the early days of his misfortune. Hence the result of these strokes with his own hammer was proved to be identical with the perplexing sounds caused by the hammers of a number of carpenters at work in a neighboring house. His fingers and his ears were now in active employment. Various bodies, which he learned to discriminate by their forms and other tangible characters, were named for him by his parents and friends; and whenever such objects came a second time into his hands he had no difficulty in recognising them, and recalling their names. These homely lessons soon taught his inquisitive spirit to appreciate the value of conversation in supplying him with the materials of thought and instruction. He began to understand that numbers of animals existed in the world in addition to the few which were domesticated. His questions on this subject were incessant in the presence of his father, who gave him in return, popular descriptions of the forms and habits of lions and wolves, and various other quadrupeds, as well as of birds, and strange serpents and fishes. As a proof of his progress, he informs us that before he was the age of four years and a half he had a clear conception, that the animal kingdom was divided into quadrupeds, birds, fishes, serpents, insects, and crustaceous and testaceous animals—a classification generally adopted at that period.

The art of acquiring knowledge thus begun and pursued at home, was soon extended to a wider circle. Not only was the field of observation enlarged, but a greater variety of objects also was embraced. The horns and violins of itinerant musicians were listened to with delight, the instruments were examined, and occasionally an attempt was made to elicit similar sounds by the application of his own lips and fingers; and while in his father's arms, he was permitted to handle the bears, monkeys, and camels which traveled the streets. At a later period he was introduced by the same cautious guardian into a travelling menagerie and an arrangement having been made with the keeper, he entered many of the cages, and examined all the harmless animals. But the fulfilment of this part of the agreement did not satisfy the curiosity of the blind boy; he begged to be permitted to handle the rest of the collection, and his entreaties prevailed. The result was, that he ran his fingers over all the carnivorous animals, nothing daunted by their expressions of disapprobation; the hyena's cage being the only one which was not entered, though he was ready to make this venture also, had not the keeper refused to comply with his wish.

Such were the simple rudiments of zoology imparted to Mr. Gough, in his early youth, by his father. A thirst for more information than could be thus obtained was an earnest of the interest which he took in the study of Nature's products. And, small as were these germs of thought in the spring-time of his mental evolution, yet, by self-help and incessant application, they were cultivated and matured, in length of time, into a full and fruitful harvest of knowledge.

In the summer of 1761, before the completion of his fifth year, a circumstance occurred which materially contributed to a more refined culture of his sense of hearing. He became acquainted with an old man and his son, who were both partial to music—the former playing upon the violin, and the latter practising the same instrument and the German flute also. To their performances the blind youth frequently listened with raptures, and the old man as frequently extolled the delicacy and correctness of his ear. The son took a fancy to give him instructions on the violin, but this musical education, though calculated to administer to his enjoyment, was destined to receive an early check, for his father, who was a member of the Society of Friends, from religious scruples, put a stop to his further progress, though at the same time he had the good sense to perceive the value of some permanent employment.

But the choice of a settled pursuit required due deliberation, and at length the study of Latin was selected. With this intention, therefore, at the age of six, he was placed under the care of Mr. Rebanks, at that time master of the Friend's school, in Kendal. Some one of his class-fellows read over the rules of the Latin grammar and accidence, which he committed to memory without much difficulty; yet the amount of knowledge acquired was trifling, as compared with the time consumed. But fortunately when the young student was about twelve years

old, Mr. Rebanks retired in favor of Mr. Bewly, who was a good classic, and under his tuition, Mr. Gough made rapid progress in Latin. In addition to his classical knowledge, Mr. Bewly was well read in the different branches of natural philosophy, a circumstance which at a later period, proved of great advantage to the pupil.

The study of the classics, however, did not efface his early impressions. He admired the lives of illustrious men, as portrayed in the original language of Cornelius Nepos; but he loved more dearly living animals and their short histories, as given in the few books to which he had access. Nature was ever the idol of his mind; plants found a place in his early affections. For we learn that in his eighth year, he was in the habit of visiting an aged couple, who had a few flowering plants standing at a window. The powerful odour of one of these (a Moldavian balm), attracted his attention; groping his way to the specimen, he examined its stem, leaves and the whorl in which the flowers were arranged; and as carefully also did he compare these different parts with the corresponding parts of another plant, which stood beside the balm. And this comparison led him to conclude that as much pleasure and instruction might be expected from the vegetable kingdom as from a study of animals. At this period his knowledge of plants was of small compass. But the information so acquired had its value. His fingers were schooled in a minute perception of form; and every fresh specimen being distinguished by the relation which it had to other vegetable productions already known to him presented itself as a new species. The distinctive characters of each plant, therefore, were his own; for, hitherto, Nature was the only book he consulted. Need we, then, be suprised at his own remark?—"My progress in botany proved very slow for a long time. It is true I never desisted from the pursuit; for every plant that fell in my way became an object of careful scrutiny. I treasured up in memory the forms of a multitude of vegetables, so as to afterwards recognise many of them when I came to read their descriptions."

(To be continued.)

A SONG OF THE BEES.

BY HANNAH F. GOULD.

We watch for the light of the moon to break
And color the eastern sky,
With its blended hues of saffron and lake,
Then say to each other, "Awake! Awake!
For our winter's honey is all to make,
And our bread for a long supply."

And off we hie to the hill and the dell,
To the field, to the meadow and bower;
We love in the columbine's horn to dwell,
To dip in the lily with snow-white bell,
To search the balm in its odorous cell,
The mint and the rosemary flower.

We seek the bloom of the eglantine,
Of the pointed thistle and briar;
And follow the steps of the wandering vine,
Whether it trail on the earth supine,
Or round the aspiring tree-top twine,
And reach for a state still higher.

While each, on the good of her sisters bent,
Is busy and cares for all;
We hope for an evening with hearts content,
For the winter of life, without lament
That summer is gone, its hours misspent,
And the harvest of life is past recall.

For Friends' Intelligencer.

EVENING THOUGHTS.

The pitiless storm is driving
'Gainst pane and casement bar;
The strong wind fiercely sweeping
Cometh now near,—now far;

Dark is the night, and starless
Without where the storm-king reigns;
But safe in my quiet chamber,
He knocks in vain at the panes.

My darlings sweetly sleeping,
Each dear little head at rest,
Softly presses its pillow,—
Soft throbs each little breast.

Not *all* thy children, oh, Father!
Are safe from the merciless blast;
Not *all* have a harbor of refuge
Till the storm is over and past.

Some on the fathomless ocean
Pray for thy mercy to save,
Cling to the plank that divides them
From life and the dark whelming wave.

The soldier alone on his night-watch,
Weary and worn, waits for day;
The children of penury tremble
And shrink from the bitter winds' sway.

Keep them, oh, Father! Thy children
Even though far they have strayed;
Haply their feet may tread backward,
O'er paths by the "still waters" laved.

And, Father, from one o'er whose pathway
Dark clouds of affliction have passed,
Yet ever a lining of silver,
In mercy thy goodness has cast;

From a heart too prone to wander,
Accept thou the tribute of praise,
That welled from its secret fountain,
As I sought my fireside blaze;

And felt when the wind was beating,
And the storm in its wrath came near,
That safe in a home of affection,
I could banish every fear.

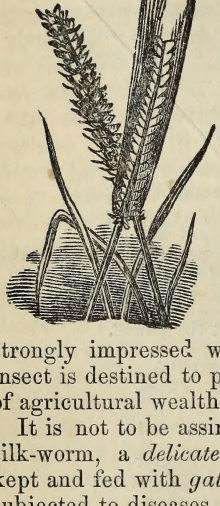
And not alone safe from the tumult,
Of elements fiercely at strife
But that loving hands would shield me
From all the storms of life.

3d *mo.*, 1862. P.

Lord, take me off from the curiosity of knowing only to know; from the vanity of knowing only to be known; and from the folly of pretending to know more than I do know: and let it be my wisdom to know Thee, who art life eternal.—*Sir Wm. Walter's Divine Meditations.*

THE AILANTHUS SILK-WORM.

Extract from Second Report of Philip T. Tyson, State Agricultural Chemist to the House of Delegates of Maryland.



Within the past year several notices have appeared in periodicals abroad and at home, relating to the successful introduction into France and Algeria, of a species of silk-worm *new* to Europe, but which has long been nurtured in China for its silk, and fed on the leaves of the Ailanthus tree.

Although this is not within the range of my duties, yet I have felt bound to give it some attention, because I am strongly impressed with the opinion that this insect is destined to prove an important source of agricultural wealth in our State.

It is not to be assimilated with the mulberry silk-worm, a *delicate animal*, requiring to be kept and fed with *gathered* leaves in houses and subjected to diseases from which great losses fall upon the owners. Besides the cost of buildings and the great amount of labor required must prevent the mulberry worm, or *Bombyx mori*, from being profitably raised with us. Such was my opinion during the morus multicaulis excitement twenty-four years ago. I was at that time a farmer, but would have nothing to do with it, and advised parties I met with to avoid it as an impracticable scheme, for the reasons given above.

The Ailanthus silk-worm, or *Bombyx Cynthia*, differs from the B. Mori in being very hardy and rustic, and is *raised in the open air*. For this purpose the Ailanthus is planted in rows two metres apart, (about six and a half feet,) and half that distance in the row. They are cut down close to the ground annually, so as to form a hedge of succulent stems and leaves, and the spaces are kept clean with the plow or cultivator.

After hatching, the young worms are placed on small wooden trays, (into which a few leaves are placed,) which are suspended upon the hedges. The worms crawl upon the hedges, and thereafter take care of themselves and spin and attach their cocoons to the twigs, making two crops a season, which are as easily gathered as cotton from its bolls.

My attention was first seriously attracted to the Ailanthus silk-worm by a paper read at the Academy of Science in Philadelphia, last winter, by the learned Secretary, Dr. Stewardson, who exhibited a case containing the following named specimens:

1. The worm and the butterfly of the Bo byx Cynthia and also of the B. Arrindia.
2. Cocoons of the same.
3. Samples of the silk obtained from t cocoons after being boiled with water containi soap, and subsequently alkali.
4. Samples of the spun thread and wove fabrics of different degrees of fineness.

The Doctor's information was further to t effect that the cheap clothing for the great ma of the immense population of the Chinese em pire is made of *this Ailanthus silk*.

It has always been a matter of surprise th *all* the paper, including the wrappings and ca ings of teas, silks, firecrackers, &c., importe from China, should be made from silk. The i quiry naturally arises, what becomes of the linen and cotton rags? It is, however, solved b the fact above stated.

The information thus far obtained forced belief that this insect will enable us to introduc an entirely new branch of industry to the agr cultural community, of vast importance. Desi ing, however, all additional information tha could be obtained, I took measures to procur from Paris whatever was to be had upon th subject, and received several interesting publ cations. The most important of these consist o a copy of the official report to the Emperor, b M. Guerin De Meneville, (by whom this impor ant insect was first introduced into France,) an a brochure containing minute directions for th management of the whole operation of produ cing the Ailanthus silk.

This learned gentlemen continues to devot his attention to this most important subject b direction of the present enlightened Empero of France.

His imperial Majesty has manifested a dee interest in this as in every thing useful to agri culture, and has ordered extensive plantation of Ailanthus to be made in each of his numer ous farms. It may not be generally known i this country, but I believe it to be a fact, tha the present Emperor is not only the most exten sive farmer in France, but he is the best farme in Europe. I could give abundant evidence o this if the limits of this report would admit.

After reflecting as to the best mode of intro ducing this branch of industry among us, brought it to the notice of the chief of the Agri cultural Bureau of the U. S. Patent Office, (Mr Newton,) who promptly opened a correspon dence with the American minister at Paris upo my suggestion.

There is no doubt, from the known liberality of the Emperor, that he will direct an ample sup ply of cocoons to be furnished to commenc this branch of industry in our own country.

Knowing that my friend, the Rev. Dr. John G. Morris, has made the order of insects t which the Bombyx belongs, an especial study

eferred to him all the documents received m Paris. He has made up from them and ided to me a very interesting account of the lanthus silk-worm.

A more comprehensive paper upon this sub- t has been furnished by Dr. Morris for the thcoming report of the Patent Office, by re- est of Mr. Newton, chief of the Agricultural reau.

HORTICULTURAL SOCIETY.

A stated meeting of the Horticultural Society, s held at their rooms, at the southeast corner Broad and Walnut streets. The object of meeting principally was to discuss the Utility of Orchard Houses," a subject of much erest to horticulturists. It was stated that plants w more luxuriantly in orchard houses than in open air. Numbers of trees are grown in the n ground under glass, and an immense num- in pots, tubs and barrels, which show a me- m size. If the orchard houses are useful it ecause they are always sure of a crop and do admit of the *yellow*.

Peaches for the last year and a number of rs past, have been stung by the curculio. oseberries were also stung to a third of the it. It is hardly wise to grow grape vines and it trees in the same orchard house, as they likely to produce the red spider in great mbers, this insect being very troublesome to gardener. An illustration was also shown fruit trees growing in baskets. Among those ich can be grown in this manner are pine oles, pears and plums. This custom is not w. It has been in use by the Chinese for usands of years, and fruit has been known to e grown in that country in the above men- ned manner, which was of the most beautiful l delicious kind ever seen.

TRACTS OF A LETTER FROM PORT ROYAL,

Dated 3d of last month, from the N. Y. Tribune.

Returning to Port Royal after three weeks ab- ce in Florida, I do not find much outward nge in the condition of affairs to note.

Yet I suppose few days in the history of rolina, or the annals of the black race, were re momentous in their interest to both, than day on which the Atlantic arrived from w York, bringing the pioneers of a new social periment.

Fifty-five persons, twelve of them women, ne down on the Atlantic to begin this exper- ent. Tools, seeds, clothing, and books, had n purchased and given in considerable quan- es. On the arrival of the Atlantic, the ole company was temporarily placed at Beau- t, except two, who were dispatched at once to Edisto, where two or three agents, who had arrived earlier, were already at work, and in need of immediate assistance.

During the first fortnight the work of survey- ing the plantations on the different islands, se- lecting the best points for occupation, establish- ing the agents, and distributing the supplies, was pushed with vigor. By last Saturday the agents had all been assigned their stations, Mr. Pierce establishing his head-quarters at the plantation, formerly owned by Mr. Pope, on St. Helena Island. The islands on which all or nearly all the plantations have been placed un- der superintendence, are Port Royal, on which Beaufort is situated, Ladies', St. Helena, Parry, Hilton Head, and Dawfuskie. On these the es- timated number of plantations is 172. One su- perintendent has generally charge of three or four plantations lying near to each other, and in some cases, two occupy the same point, jointly caring for seven or eight estates. In addition to the estates on these islands placed under reg- ular superintendence, it is made the duty of sev- eral of the agents on Ladies', and St. Helena Islands to visit occasionally the plantations on the smaller adjacent islands, Wassa, Dathaw, Coosa and Morgan. On some of these estates the negroes were found to be doing so well, as to need no superintendence whatever. They were industriously and regularly at work, de- veloping the full capacity of the plantations, peaceable and orderly in their social life, and requiring only some supplies of which they were entirely destitute, and sometimes a word of advice or suggestion.

The whole number of agents, including a sub- sequent arrival of twelve, is entirely sufficient for the work to be done, and I am desired to say that no more are wanted, or can be profita- bly employed at present. Mr. French, aided by the women who came out especially for this purpose, has devoted himself to religious, edu- cational and industrial efforts at Beaufort, and is usefully engaged among the negroes there collected.

The duties of the agents resident on the planta- tions have little immediate concern with the planting and raising of cotton. That is the business of the negro driver, who has always directed the processes of cultivation, and may be supposed able to do, now that he is free, what he has hitherto done as a slave. He re- tains considerable authority over the negroes, even in the absence of the overseer and master, who formerly supported and enforced it, and with the help merely of the presence of a su- perintendent is quite competent to manage the plantation under a new system. The superin- tendent or agent is now charged with the gene- ral oversight of the plantations under him; is to protect the blacks and at the same time train them in habits of regular industry; to give them,

so far as possible, education and religious instruction; and to send full and frequent accounts to the General Superintendent, and refer all difficult questions to him for settlement.

Only corn and potatoes have yet been planted. The season for planting cotton is from the first of April to the end of the first week in May. It is the work of preparing the ground for the seed which has been so long delayed, and for which tools and stock are so much needed.

THE DESTROYER AND HIS VICTIM.

On a hot summer day, a gentleman sat down to think over a subject on which his mind was greatly troubled. He was wondering how it was that so many of the young men of his acquaintance had yielded to temptation, and been destroyed.

While he was thinking over the subject, he saw a worm moving along softly in the footpath. He moved quietly and without any fear. "Now," said the gentleman to himself, "that poor worm can go safely, though it has no reason to guide it. There lies in wait no destroyer to entangle it, while our young men, with reason and conscience, are destroyed by scores!" Just then he saw a spider dart across the path, in front of the worm. She did not *appear* to be thinking of the worm, nor the worm of her. When she got quite across the path, she stopped and stood still. The worm kept on, but soon was brought to a stand by a small cord, too small for our eyes to see, which the spider had spun as she rushed before him. Finding himself stopped, the worm turned to go back. The instant he turned, back darted the spider, spinning a new cord behind her. The poor worm was now brought up a second time, and twisted and turned every way to escape. He seemed now to suspect some mischief, for he ran this way and that way, and every time he turned, the spider darted around him, weaving another rope. There gradually was no space left for him, *except in the direction of the hole of the spider!* That way was left open, but on all other sides, by darting across and around, the space was gradually growing less. It was noticed, too, that every time the worm turned toward the hole of the spider, he was instantly hemmed in, so that he could not get back *quite* as far as before. So his very agony continually brought him nearer to the place of death! It took a full hour to do all this, and by that time the worm was brought close to the hole of the destroyer. He now seemed to feel that he was helpless, and if he could have screamed, he doubtless would have done so. And now the spider eyed him a moment, as if enjoying his terror, and laughing at her own skill, and then darted on him, and struck him with her fangs. Instantly the life began to flow out. Again she struck him, and the poor thing rolled over in agony, and died. Mrs. Spider now hitched one of her little ropes to her victim, and drew him into her hole, where she feasted at her leisure.

When I see a boy who goes with bad company, and who listens to their profane and licentious conversation, I think of the spider and her victim.

When I see one disregarding his father and mother, and doing what he knows will grieve them;

When I see one occasionally going to the oyster cellar, and to the drinking saloons in company;

When I see one going to the theatre, where nothing good, but all evil, is displayed;

When I have reason to suspect that he takes money from his father or his employer, which is none of his, but which he *hopes* to replace;

Why, I always think of the spider and the worm.—*John Todd.*

BREATHE THROUGH THE NOSE.

George Catlin, the famous painter and investigator of the habits and customs of Indian tribes, has recently published a pamphlet, entitled "The Breath of Life" in which he undertakes to demonstrate that the common practice of breathing through the mouth is very detrimental to health. He says that it is not a natural habit, for when God created man, "He breathed the breath of life into man's nostrils," and why should he not *continue* to live by breathing in the same manner? The mouth was made for the reception and mastication of food for the stomach and other purposes; but the nostrils with their delicate and fibrous linings for purifying and warming the air in its passage, have been mysteriously constructed, and designed to stand guard over the lungs,—to measure the air and equalize its draft during the hours of repose. The atmosphere is nowhere pure enough for man's breathing until it has passed this mysterious refining process, and therefore the impudence and danger of admitting it in an unnatural way, in double quantities upon the lungs and charged with the surrounding epidemic or contagious infections of the moment. The impurities of the air which are arrested by the intricate organization and mucus in the nose are thrown out again from its interior barrier by the returning breath. The air which enters the lungs is as different from that which enters the nostrils as distilled water is different from the water in an ordinary cistern or frog-pond.

He argues that the habit of sleeping with open mouth is particularly hurtful; points out a number of diseases which are traceable to this cause and among the rest ascribes the early decay of the teeth to it.—*The Moravian.*

ITEMS.

Use of Birds.—Four petitions have been presented to the French Senate asking the influence of that body in preserving birds which destroy insects hurtful to agriculture, and a committee of the Senate have drawn up a report on these petitions. Many of the facts mentioned are very curious, and, of course, highly in favor of the preservation of birds of all kinds, with the exceptions which may easily be guessed. Sparrows, rooks, owls, and birds of that class, are specially valuable according to this report, and it is proposed, for the preservation of birds, to prohibit birdsnesting and the destruction of the eggs and the young of birds, and also to prohibit the destruction of all birds except by firearms, with such exceptions as are named in the report.

Photographing in Natural Colors.—M. Niepce de Saint Victor, in continuing his researches upon heliochromy, has succeeded in giving greater permanence to the colors obtained, chiefly by the employment of a bath of chloride of lead and dextrine. In diffused light the colored images obtained will stand ten or twelve hours. This is certainly a step in advance toward the solution of this very interesting problem; and, as M. Niepce remarks, if it be not yet completely solved, it affords encouragement to hope that it may be ere long.

Photographs of the Interior of the Eye.—At the February meeting of the American Photographical Society, Dr. Henry D. Noyes exhibited a negative showing the optic nerve and interior of a rabbit's eye. The impression was obtained by a newly invented instrument devised by himself and Mr. Grunow, a practical optician. Such a photograph has never been obtained before in this country, although it is said to have been done in France. The interior of the eye, namely, the retina and optic nerve, has been disclosed to observation in the living person, by an instrument invented in Germany, called the opthalmoscope. This has been in use for ten years, but it is only now that the interior of the eye has been photographed. Dr. Noyes explained the working and principles of the new opthalmoscope, by the aid of diagrams and the presentation of the instrument itself. Through it diseases of the eye can be studied with greater facility, and scientific records of them kept. The instrument displayed, in its elegant and finished workmanship, the highest mechanical skill. The discourse of the doctor was listened to with close attention, and the audience expressed their approbation by applause.

The poor of Paris.—It appears from a report presented by the Prefect of the Seine to the Municipal Council that the indigent poor in Paris are lamentably increasing. The number amounted in 1859 to 70,000, in the year 1860 to 91,000, and at present they amount to the formidable figure of 106,000. The expense of the indigent poor of the city of Paris for the ensuing year is estimated at 11,443,000f., being 855,000f. more than it cost the city this year. The expense of primary instruction in the city of Paris is set down for next year at 3,156,000f., being an increase of 140,000f. over the present year, and of 840,000f. over the year 1859. There are in Paris 119 public and gratuitous establishments for elementary instruction, 38 private establishments likewise gratuitous, but supported by the city funds. These establishments afford education to 71,800 children. The Prefect's report states that 3,000,000f. have been expended for each of the last two years on public monuments in the city of Paris.

Enamel for Leather.—The manufacture of enameled leather, commonly known as "patent leather," has, up to this day, been kept a profound secret by the French and German manufacturers, and notwithstanding the fact that a large number of manufacturers in this country have tried to imitate the French enamel, they have not succeeded in producing an article of the same beauty and durability in hot and cold weather, and the French patent leather has still the preference in the market. A resident of Brooklyn, New York, has now discovered an enamel which when properly spread on the leather, will not crack in the cold nor lose its lustre in the heat, and which in every respect equals the best French or German patent leather.

To Preserve Tools from Rust.—Iron and steel tools may be preserved from rust by dissolving in a given quantity of benzine half its weight of white wax, and then applying the solution to the metal with a brush. The benzine evaporates and leaves a thin, smooth and permanent coating of wax on the surface, which protects the metal, and, it is said, resists the action of acid vapors.

The Cause of Malaria.—An important discovery in connection with sanitary science and with physical geography has been made by the illustrious agricultural chemist, Bousingault. He lately read before the Academy of Sciences a paper in which he demonstrated, with remarkable precision, that oxide of carbon accompanies the liberated oxygen, whenever the sun shines upon a vegetable submerged in water impregnated with carbonic acid. The presence of so deleterious a gas as carbonic oxide in the atmosphere of marshy countries is manifested by this discovery, and it explains the fatal attacks which animals suffer in their health when exposed to the influence of marshy exhalations.

On the other hand, it is maintained, that in large cities where coal is consumed, as in Paris and London, carbonic oxide is much more abundant in the atmosphere than it is in the most unhealthy marshy situations, and yet marsh fevers do not prevail in those cities. This has led to the conclusion that the cause of marsh fevers is due to a solid organic body, a microscopic insect, or the *debris* of an insect carried through and penetrating the air passages of the lungs, and acting like a putrid foreign body which vitiates the whole mass of the blood in the animal by a process of putrefactive fermentation.

PHILADELPHIA MARKETS.

Flour and Meal.—The flour market continues very dull and prices are still weak. There is little shipping demand, and only a few hundred bbls. sold at $5 12½ per barrel for superfine; $5 50 a $6 50 for extra family and fancy. Small sales to the trade ranging from our lowest quotations to $7 75 for common and fancy lots. Little doing in Rye Flour or Corn Meal. The former is selling at $3 25, and the latter at $2 75.

Grain.—Small sales of good Pennsylvania and Western Red at $1 28 a $1 30 per bushel. Some small lots of white sold at $1 32 a 1 45 per bushel. Pennsylvania Rye sold at 70 cents. Corn is steady. Holders are asking for new yellow 54 cents in store, and 55c. afloat. Oats—Small sales of Pennsylvania at 35 cents, and Southern at 31 a 34 cents. New York Barley is selling at 90 cents. Barley Malt is worth $1 a $1 10.

Seeds.—Cloverseed of choice quality is in demand at $5 00 a $5 25 per 64 pounds. Timothy is selling in lot at $2 00 and Flaxseed at $2 10 a $2 15 per bushel; Red Top $2 50 per sack.

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REFERENCES—J. M. McKim, Samuel Rhoads, Dillwyn Parrish, Prof. C. D. Cleveland, Dr. Caspar Wistar, James Mott, Thomas Williamson, W. H Furness. 4th mo. 5th, 1862—6 m.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

Sarah G. Rich 81
Consider Your Standpoint 83
Memoir and Letters of William Thompson 84
Appendix to the Journal of Gerard T. Hopkins 87
Editorial 89
Obituaries 90
Lost Arts 91
Poetry:
Mountain Pictures 91
"I, even I, am He that comforteth you." 91
Agricultural Department:
The Ailanthus Silk-worm 92
Review of the Weather 94
The Eagle's Swoop 94
Items 95
Advertisements 96

For Friends' Intelligencer.

SARAH G. RICH.

Several years have elapsed since the decease of Sarah G. Rich, who was endeared by many virtues to a large circle of friends, and whose long continued sufferings rendered her a subject of interest even to the stranger. We desire to cherish the memory of her Christian example, so that if similar afflictions befal us, we may be incited to seek the same strong arm of power by which she was upheld, and if exempt from such trials and sufferings we may remember whence the blessings, and endeavor so to number our days as to apply our hearts unto wisdom.

Sarah Rich was the daughter of Benjamin and Sarah Rich, members of the Society of Friends, and was born at Ellicott's Mills, Maryland, 4th month 6th, 1801.

After the death of her father, which occurred while she was very young, her mother, a religiously concerned woman, removed with the family to Bucks Co., Pa.

She was afflicted from her childhood, but was *generally* able to attend actively to business until her last sickness. Her youth was preserved in comparative innocence, but her mind becoming seriously impressed, about the twentieth year of her age, she was led into greater simplicity of dress and deportment.

Partly from business considerations, but principally it was thought, from a desire to enjoy the Society of Friends, she went to Philadelphia, in the year 1837, and continued a member of Philadelphia Monthly Meeting until her death on the 17th of 8th mo., 1858.

The cheerfulness and patience with which this dear friend endured extreme sufferings through a period of thirteen years, during which time she was confined to the bed, were very remarkable, and the unabated interest she retained in everything pertaining to *good* that was transpiring, manifested a triumph over pain and disease seldom witnessed. The nature of her disease permitted little change of position, and each year, as it departed, left her still prostrate on her back. Though her pain was often of the most excruciating character, and she was unable to relieve her weariness by turning on either side, yet there were no complaints intruded upon the ears of her visitors, who were ever welcomed with a smile, and the purity of her spirit was so sensibly to be felt, that it was truly a privilege to sit by her bedside.

In a letter to her relatives, she says, "Every season finds me less able to bear such excessive heat as we have had many days of this summer, and my nights are more and more wearisome. With Job, I may say truly, 'My bones are pierced in me in the night season, and my sinews take no rest'—for often, *often* do I feel when awakened from disturbed sleep by the intensity of the pain in the lower part of the spine and hips, as if sleep was an aggravation of my distress, instead of a refreshment. In truth, I of-

ten dread to fall asleep, and do not until nature is exhausted; at the same time, I desire to be preserved from murmuring, and to be ever ready to ascribe thanksgiving unto Him, who having mercifully been with me in six trials, I trust will not forsake me in the seventh."

A few years later, to the same friends, she writes, "Words could not express the joy my heart would know, had the time of my release arrived, and yet I hope I am mostly in that state wherein I can say—Grant me but patience to endure, give me but the incomes of thy spirit, strengthen me with a portion of that heavenly resignation, which enabled Him who has trodden the path of affliction before us to say, 'If this cup may not pass from me, not my will, but Thine be done.' So do I desire to feel, and with heart-felt thanks may say to my humbling admiration, this has been my state, enabling my soul to magnify the goodness of that Love, which surely will not afflict beyond what strength will be granted to bear, and by which the afflicted again and again raise their Ebenezer, saying 'Hitherto the Lord hath helped.'

"Think not that I am not at times ready to rebel, and say, Why must I suffer, as few can have any conception of? Such feelings as these would oft get the mastery, did not *that* mercy which suffereth long, make bare the arm that is ever underneath, with the language 'look unto me and be ye saved.'

"He who knows how my soul shrinks from everything that has not the stamp of the most High upon it, will, I doubt not, in the plenitude of his mercy, be pleased to blot out the errors and infirmities of the flesh. When His righteous judgment shall be pleased to say, '*it is enough*,' then in love will he look beyond these, into the deep recesses of the heart, and see that to *love* and *serve* Him was my *only joy*. Yea, I believe, His answer will be, 'She hath done what she could,' and thus no handwriting on the wall shall remain against me. What a stimulus to abide forever in His presence, and thus be ready at any watch of the day to receive the summons, 'The master is come and calleth for thee.' Oh, my dearest friends, in his courts do I trust we shall meet, *all, all,* and no partings will there await us. This is a delightful theme to dwell upon, especially to one, who is so painfully separated from loved ones, while passing through this scene of trials."

The sweetness and benignity, which beamed from her countenance, spoke not of the conflicts, either mental or physical, through which she was passing, so that it might be truly said of her, that when she fasted, she obeyed the injunction, to "wash and anoint" that she "might not appear unto men to fast."

When at all able, her time was mostly employed in knitting various little articles for sale, thus endeavoring to use profitably the feeble powers left her, which her friends felt were often too severely taxed through the fear, as she herself expressed it, of being a "cumberer of the earth."

Through the long period of her confinement her sufferings were mitigated by the kindness of the relatives with whom she had a home, and the devoted attentions of a sister, blessings which she appeared fully to appreciate, and to which she often alluded.

EXTRACTS FROM THE DIARY OF S. G. R.

2nd month, 17th, 1847.—It has often suggested itself to my mind to pen my thoughts as they arise, but I have heretofore not done it, from a fear of doing anything which might appear as a display of feeling, well knowing how much need I have to keep alive *humility*. Last night was one of almost entire wakefulness, during part of which my mind was so impressed with the love and goodness of the heavenly Father that an evidence was furnished, that though the body may be enduring unceasing pain, yet the soul can calmly repose its trust in *His* power, which is so sweetly sustaining under every affliction.

It is now two years since my physical suffering has been such as to make me an entire invalid; and although some of my friends, have been sanguine of my recovery, the contrary has been my settled opinion for many months past, believing my disease an incurable one—but not until within the last three weeks has the assurance been so unequivocal of the progress of an internal affection, the nature of which has been heretofore hidden. As I have before said, my mind was impressed with the belief that my disease was incurable, yet the late developement has caused me to look upon my time as perhaps short, and my desire has been that I may not lull my feelings into a false security; but a fear is upon me for I am amazed at the calmness, with which I can contemplate putting off this mortal for immortality; and why is it so? This question is almost constantly with me, for I am keenly sensible that my life has been one of frailty and ofttimes of error, but one unspeakable consolation to my mind at this time is, that although many have been my frailties, yet they have ever been attended by the reproofs of that quick Witness, which if not stifled reproves for sin; for which great blessing my spirit has often praised the God of love.

Last night in an especial manner, though the poor body was suffering greatly, my mind was humbled under the evidence of the Father's love, that gives the assurance of our sins going beforehand to judgment. Still there is the constant need of maintaining the "*watch*." Oh Lord, increase this feeling! Cause me ever to feel that I am no longer safe than while I dwell with thy spirit!

23d.—Days have passed since writing the above, although in the time I have known more of suffering than abounding, yet I desire in all things to learn obedience, for I feel it to be a lesson I much need.

4th mo. 17th.—The present excited feelings upon the "success of our *arms*,"* as it is considered, and the intended manifestation of it by the proposed illumination of our city, is a subject which has clothed my mind with much suffering. How can we put in comparison the acquisition of a few acres of land with the thousands of lives that have been sacrificed in the attainment. Oh! the mind sickens when it contemplates a professed Christian people being thus deluded by a false glare of honor, instead of seeking practically to carry out the precepts and example of Jesus, none of which, perhaps, was more forcibly enforced than that against wars and fightings, and returning evil for evil. How prompt was he to stretch forth his hand to heal the ear of the servant of the high priest;—there was no exultation in seeing his enemy thus mangled. Mark the rebuke, "Put up thy sword, for they who take the sword shall perish with the sword." But *we glory* in the *thousands slain*, when the conquest is on our side. Yet 'thank heaven that we are not as other men.' We believe in the *Scriptures*, in *Christ* as the saviour of mankind. Oh inconsistency how great! Would that we *did believe* in Christ, what a different aspect of things would then be presented.

5th mo. 15th.—This morning parted with my niece, most likely for the last time. Solemn truly was the feeling; but of how small moment are these trials, for we are all passing away, and that one is taken a short time before another is in the course of nature; then why should we be grieved? Last evening, as a dear friend was sitting beside me, much overcome with sympathy for me, my feeling was, why should it discompose any one to see me thus wearing away; for to myself it is of very little moment; "neither count I my life dear unto me, so that I may finish my course with joy." She had encouragement for me, though she said she had not language to express her feelings, which were comforting and precious, that though I might feel tried as to an hair's breadth, yet He who had been with me in six troubles would not forsake in the seventh if there was a trusting in Him, &c. Oh, saith my soul, may not my friends be deceived in my state, for many have expressed comfort in sitting beside me. My aspirations arise far oftener than the morning to know the true state of my soul, and though I have at times to feel that I possess the treasure in an earthen vessel, yet great is the satisfaction sometimes witnessed, in that we have a kind Father to look unto. That while at seasons a sense of our frailities almost overpowers us, and we are ready to say, vain is the effort to maintain the watch as we fain would, He looks on with compassion, and is touched with a feeling of our infirmities and remembers man is dust, and the sincere breathing of a contrite heart He will ever regard. Therefore, my soul, look unto Him with trust and confidence, believing that for the sighing of the needy, He will ever arise.

I sometimes think we make too much of a mystery of a life of piety and devotion. It is comprised in a few words—Love the Lord with our *whole* heart, and our neighbor as ourselves,—why make difficult what ought to be so easy and simple?

16th.—Yesterday the waves and billows so encompassed me that for a time it seemed as if the anchor was lost, but praised be the name of the Bishop of souls, I have been made to experience the truth of the assertion, that sorrow should last for a night, but joy should spring up in the morning. After a night of tossing and distress, I awoke this morning from a short slumber, with a language distinctly heard by the spiritual ear, "Trust in the Lord Jehovah, in whom is everlasting strength." May the impression be revived from time to time and be as a beacon to guide my barque into the haven of safety.

(To be continued.)

*The war in Mexico.

From the Christian Register.

CONSIDER YOUR STANDPOINT.

The stereoscope ought to teach us one important lesson, which we are very slow to learn, and that is, that most of our views of things intellectual and moral are imperfect and one-sided, for want of a double point of vision.

This, as everybody knows, is the peculiarity of the stereoscope, that by its means, two pictures taken from slightly different positions, produce one perfect and complete whole.

The standpoint of most men is, necessarily, their calling in life. If that be of a sort which narrows, or is of an absorbing character, the majority of his views of matters outside his own province will be distorted and untruthful. If it be of a nature which liberalizes, requiring or admitting travel, bringing him into contact with a great variety of men, compelling incursions into divers and diverse realms of investigation, his views and opinions are much more likely to be sound, even though his level be much lower than the observer from a single outlook.

He who is great in science, or medicine, or mechanics, or metaphysics, or theology, or money-making, is likely to be of small authority in most other things, just in proportion as he is great in those,—unless he possess brain and time enough to employ in broadening his scope, by non-pro-

fessional study and labor, and wise humility enough so to employ them.

It is forgetfulness or contempt of this slightly unpalatable fact, which begets so much idle discussion, unsound speculations, and diametrically opposite (and equally erroneous, opinions among men of equal culture, learning and intelligence,—equal, that is, in degree, but differing in direction.

Nor is this the worst of it. When a man has acquired any considerable eminence, he is very apt to forget how he got there, and also the mental and moral constitution of the beings on a level. Consequently, whether he essay to help others to his level, or to make them happy and comfortable where they are, he works at a great disadvantage. Many elaborate and well matured plans utterly fail because their promulgators forget the manner of men by whom the plans are to be practically tested.

It is idle to prescribe a system of hygiene,—though never so faultless,—to a *sick* man. He wants medicine, curatives: *restore* him to health first, then you may impose rules for *preserving* his health. But the want of stereoscopic vision is felt less by what is done, than by what is neglected.

St. Paul understood the principle, as you may see by reading the latter part of the ninth chapter of first Corinthians.

Many a good enterprise fails from want of the co-operation of those who stand aloof, because, from the exclusiveness of their vision, *they* cannot see the necessity; or, because that is not *their* way of working,—which is much worse, because that involves the conclusion that "*their way*" is more clear than the coveted end.

Hear the conclusion of the whole matter. Don't dogmatize, except, perhaps, in your own narrow sphere of thought and knowledge. Don't even "make up your mind" by one single glance from your solitary loop-hole.

Don't dismiss without examination a well-compacted opinion, because it differs *in toto* from yours. Don't forget that what is trite to you, may be new to others, and communicate; also, that what is new to you may be trite to others, and be reticent.

Don't make your wants the exact measure of other people's needs, and so frown down a scheme as idle and useless because you feel no demand for it, or could derive no help from it. Try to consider all matters stereoscopically.

MEMOIR AND LETTERS OF WM. THOMPSON.

(Concluded from page 67.)

For a considerable time, during the early part of the year 1816, he felt considerable bodily weakness; and in the summer, several symptoms appeared which induced a fear that he would fall a victim to consumption; he had a bad cough, and a pain in his side, with other attendants of that disease. He however continued to attend the school for some time, under great weakness and difficulty; but in the early part of the 8th month, increasing bodily indisposition compelled him to relinquish it. This was a severe trial to him, and he did it with great reluctance; but he earnestly sought for resignation, and in many of his letters, written about that time, he mentions the circumstance with much Christian meekness.

"*To J. A.*

"*Penketh, 9th mo. 1st,* 1816.

"How am I lost in a contemplation of what the Lord hath done for me, in awakening me for some time back to a greater concern for His truth! and now that sickness hath come, and my prospect of eternity grows nearer, I bless the Lord, it also grows brighter. All my desire is after holiness, and a mind formed from the model of the blessed Jesus. Oh! for the meekness, the resignation, the love which characterized his living and dying moments! But I feel a fear, lest in disclosing thus much of my mind, I may speak improperly, and exalt the fleshly, selfish part: for every spiritual benefit received our language ought to be, 'Not unto us, O Lord, but unto thee, be the praise.'

Notwithstanding the desire I have to possess the most precious of all treasures, yet I find many obstacles in the way, arising principally from the hardness and insensibility of my own heart. I sometimes feel myself a poor creature, but at such low seasons, I have frequently been favored with a renewed manifestation of love, and a comfortable assurance, that the Lord would still extend his fatherly care over me. Some little have I known of the purging and fanning mentioned by John the Baptist; but much, very much remains to be done. O, it is a great thing to be made meet for an inheritance with the saints in light! Great as such a preparation may seem, I anxiously long it may be the object of my desires, wishes, and endeavors; so that if it should please the Lord to restore me to health, I may have benefited by his chastisement; and if not, a blessed eternity opens to my view.

"I have many visitors, kind and obliging to the utmost, but how few speak to me in a manner that sympathizes with the state of my mind, how few speak of my Beloved, or seem to have their minds resting under the shadow of his pavilion. I have been a little grieved at this; but the Lord hath shown me, that He alone is sufficient, and that I might be led to lean on an arm of flesh. Two dear friends from America called to see me; they spoke in much sweetness, and I may say, told me the secret of my heart. The language of my soul, as I now write, is that of praise. Oh, that we may both be finally con-

ducted to that city, whose walls are salvation, and whose gates are praise! W. T."

"*To* — —

"*Penketh*, 10*th mo.* 8*th*, 1816.

"It is a small matter to possess an historical knowledge of truth, and to wear the cloak of profession in common with others; but to make a solemn dedication of all the mind's powers; to be wholly devoted to the advancement and prosperity of truth, requires for its support, a heart filled with humility, and the united aid of faith, prayer, and the most diligent watchfulness. A few there are who walk thus, having their conversations in heaven, and with these my humble desire is to sojourn whilst on earth, in the unity of the spirit and the bond of peace.

W. T."

"*To J. H. W.*

"**** Minds which have simply one object in view, viz. an advancement in knowledge and virtue, soon approximate towards each other, and from the slightest interviews, the most lasting unions have been formed. Something of this I experienced in the profound respect and sincere affection which thy short stay at Penketh inspired.

"But whilst I contemplated those superior talents which the gift of Providence and thy own industry have furnished thee with, I felt a tender solicitude, that they might be preserved pure and untainted, fit for the service of the Great Head of the Church. Excuse me for making such early mention of my anxiety on this head; it is what I often wish for myself, and particularly for those, who, to the advantages of a good education, add the possession of superior natural endowments.

"My health has suffered much since I saw thee; I have been confined from school more than ten weeks, and I fear there is as yet very little prospect of a speedy amendment. Though it has been a deep trial, yet I think it has afforded me improvement in the best of things. I have been induced to greater watchfulness, and to a more diligent examination of my own heart; and though a peaceful confidence has been often (through mercy) granted me, yet I have daily to mourn over my slowness, coldness, and negligence. W. T."

"*To G. C.*

"*Penketh*, 11*th mo.* 1*st*, 1816.

"I believe that the diversity of gifts, mentioned in 1st Corinthians, would be more fully displayed in many individuals, were they to endeavor after that preparation of heart which the Lord requires.

"I have no doubt but the cordial reception which the Monthly Meeting was pleased to give to my request, would afford thee satisfaction. J. B. and W. F. had a solid opportunity at my house the day but one before the meeting; and two days after it, I. and S. H. called to inform me of the result. This was by no means the least interesting part of the concern; our minds, I believe, were drawn together in much love, and many sound cautions and good advice were imparted. My anxiety now ought to be, that I may walk worthy of my high calling, and by a life of purity and love bring no stain on truth and its professors. May I be enabled to follow Christ in the way of regeneration, and to take up my cross in good earnest, forgetting the things that are behind, and pressing forward to the mark of the prize of our high calling, in Christ Jesus! W. T."

"*To R. O.*

"11 *mo.* 12*th*, 1816.

"I often feel comforted that I have at length become united, (I trust) both in name and spirit, to that people, who practise the doctrine of the cross; yet I am sensible that there are defections existing; and for the few individuals of —— meeting I have been under some exercise of late, but I am also favored with a right view of whence our strength cometh, and that though all men should forsake the Lord, yet His truth, and the excellency of it, would remain the same.

W. T."

"*To G. C.*

"*Penketh*, 11*mo.* 23*d*, 1816.

"I have much time for serious reflection, and hope I may improve so valuable an opportunity of increasing in heavenly wisdom. I have had clearer views of late of the causes of deviation and slackness in some, so much so that I have detected a spirit of censoriousness at work in my mind, which, if hearkened to, would lead from love and true charity. Humility begins with correcting errors at home, and exhibits as much tenderness towards offenders as is consistent with truth. Notwithstanding, there is a state of irreligion prevalent with some minds, which cannot but excite sorrow at times, in the hearts of those who have taken up their cross, and are following their Divine Master in the path of regeneration. W. T."

His illness was long and often painful: his decline was gradual, the consumptive symptoms continued to increase; and at the approach of winter, they became still more distressing, and difficult to bear; and left the termination scarcely any longer doubtful.

He had throughout the benefit of the professional advice of the medical friend who has been mentioned before; and though the progress of the disease could not be arrested, yet every measure was adopted that might tend to its amelioration.

The writer of this sketch saw him, for the

last time, a few weeks after he had given up the school; he was then much enfeebled in body, but in an excellent frame of mind, manifesting great patience and resignation. He expressed his gratitude to the Almighty for His past favors, and said, "I do not feel anxious about outward support, seeing that I am inwardly so helped and strengthened."

He was preserved in this resigned and serene state of mind through the whole of the deep trial, and submitted without repining to every thing allotted him to bear. This disposition is thus described by one who attended upon him in his illness with affectionate care. "Never shall I forget the inexpressible sweetness of his mind, when in the deepest affliction; there was such a resignedness and peace about him, it was a comfort to be near him; always satisfied, never murmuring: it was a peace which was to be felt; the peace of God. He was a pattern of patience. For more than a year before he died, I had noticed a particular solemnity and humility of mind about him." "Many times, when got down stairs with much difficulty, he would burst into tears, and say, 'It is worth suffering anything to enjoy the peace of mind which I feel.'"

During the early part of his confinement, he conversed much with those who called to see him, and continued to read a good deal: but subsequently, he endeavored after stillness, and inward retirement, in which he found an increase of spiritual strength; and desisted from reading nearly all books but the Holy Scriptures, regarding most others as "strange things;" his communications too became less frequent, generally consisting of short texts of Scripture indicative of great thankfulness and peace. To a friend who visited him, he spoke of the great love manifested by the Redeemer to the poor of this world, and said, "I have been lost in love and wonder, as I have been considering this morning, that such great and high reward is reserved for them, to sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven."

Frequently when his pain remitted a little, he seemed to be absorbed in divine contemplation and waiting upon God. These seasons were many times attended with tears: and upon his sister's observing that he fretted himself, he answered, "Oh no: it is to me unspeakable joy."

As his malady increased, and his body became more enfeebled, the powers of his mind seemed to acquire strength, and to shine brighter and brighter as he approached the termination of life. A few days before his death, he calmly looked up to a friend who was with him, and said, "I have had three such days! oh, such days of unutterable blessedness, as I have never before conceived possible in this state of existence." Thus was he like one who has his lamp burning, waiting for the coming of the bridegroom.

Towards the end of the first month, 1817, he was confined to his bed, and his breathing became increasingly difficult. His faculties, however, remained unimpaired; and he frequently spoke of the comfortable state of mind with which he had been blessed during this long and afflicting trial, and of the great thankfulness which he felt, that best help had been afforded throughout. On the morning of the 9th of the 2d month, he seemed to have a presentiment that his dissolution was very near, and said to his sister, "A trying time is coming: pray for me: thou must endeavor to pray for me!" About an hour after this, he peacefully departed: being a few days more than twenty-three years of age.

It is presumed that the character and sentiments of this extraordinary young man have already been pretty fully developed; yet it may not be improper to conclude this account of him by a few further remarks.

He was of a truly innocent and amiable disposition, mild and gentle in his manners, and ever unassuming. He always evinced a propriety of behaviour which had for its basis, the real source of all true politeness, a constant endeavor to do unto others as he would that others should do unto him.

He was frank and candid in his speech; his conversational powers were very great; and he expressed his sentiments with much fluency, generally having some pertinent remark to offer on most topics of discourse; this he did with great sweetness of manner, and always showed much deference to the opinions of those with whom he conversed. In select society where he felt greater freedom, his conversation assumed a more serious cast, and sometimes turned upon the state of his own religious feelings; then, like a scribe well instructed in the affairs of the kingdom, he brought forth from his treasury things new and old.

He possessed a retentive memory: his mind was of that vigorous cast, which generally accomplishes whatever it undertakes; and he seemed almost intuitively, to arrive at conclusions, which in most men would have required considerable reflection. This enabled him to form just opinions on many subjects, and compensated in degree for want of experience, giving him something of the wisdom of age, whilst possessing the elasticity of youth.

His attainments in various branches of knowledge, and his great love of reading, have been already noticed; but, whilst he held in high estimation the pleasure arising from literary pursuits, and partook largely of that pleasure, it was still his constant care to keep that enjoyment and those pursuits in their proper places, ever making them subservient to the higher and more important claims of religion; hereby affording a proof that a well-regulated literary taste is

not incompatible with the profession and practice of true Christianity.

Christian patience, humility, and faith, were always conspicuous parts of his character, and he endeavored to live near to, and abide under the spring of good in his soul. These virtues were particularly exemplified on two occasions: once when he was obliged to relinquish his school, his only source of income, yet he expressed that he felt no anxiety respecting outward support; his trust was in Him who has promised never to leave nor forsake his humble dependent children; the fulfilment of this he was favored to witness, (even in the outward sense,) by having his every want supplied. In early life also, when he endured with meekness and humble fortitude, the scoffs and scorn of those into whose company he was brought by his employment.

Should these pages fall into the hands of any who were fellow-laborers with him at that time, let them view his walk through life; let them consider his piety and virtue; and they will be constrained to acknoweldge that *his* was the true wisdom; that he preferred, and sought, and found, that knowledge which maketh wise unto salvation. And above all, let them contemplate and derive instruction from his peaceful close; when, as he approached the confines of that "city which hath foundations," his heart was filled with hope, and his tongue employed in praise, even the beginning of a song, of which the melody is unlimited and the duration eternal, "The Lord is my strength and song, and is become my salvation."

AN APPENDIX TO THE JOURNAL OF GERARD T. HOPKINS.

Whilst engaged in taking a copy of the preceding journal, I have been induced to examine the manuscripts left by the late George Ellicott, of Ellicott's Mills, the companion in this embassy of the author of the narrative, to discover if I could find amongst them any matter concerning the Indians, and of the care manifested by the Friends of Baltimore Yearly Meeting on their behalf. In the course of this investigation a variety of material on the subjects mentioned has presented, from which I have gleaned some fragments, which, as they promise to be interesting to the readers of the present day, are herewith presented.

The first extracts are from the unpublished account of a journey to Upper Sandusky, in 1799, performed by some of the members of the Indian Committee of Baltimore Yearly Meeting, and written by George Ellicott. He appears to have considered that any narrative of the kind should be preceded by information concerning the Indians, as they were in former years; and had therefore prepared a preface to this work, compiled from the writings of Jefferson, and other authorities, from which the following is taken: T.

"When the first effectual settlement was made in Virginia,* which was in the year 1607, the country from the sea coast to the mountains, and from the Potomac to the most southern waters of James river, was occupied by upwards of forty different tribes of Indians. Of these, the Powhatans, the Mannahoars, and Monacans, were the most powerful. Those between the falls of the rivers and the mountains were divided into two confederacies; the tribes inhabiting the head waters of the Potomac and Rappahannock being attached to the Mannahoars, and those on the upper part of James river to the Monacans. But the Monacans and their friends were in amity with the Mannahoars and their friends, and waged joint and perpetual war against the Powhatans. We are told that the Powhatans, Mannahoars, and Monacans, spoke languages so radically different, that interpreters were necessary when they transacted business. Hence we may conjecture that this was not the case between all the tribes, and probably that each spoke the language of the nation to which it was attached, which is known to have been the case in many particular instances. Very possibly there may have been anciently three different stocks, each of which multiplying in a long course of time, had separated into so many little societies. This practice results from the circumstance of their never having submitted themselves to any laws, any coercive power, or any shadow of government. Their only contrasts are their manners, and that moral sense of right and wrong which, like the sense of tasting and feeling in every man, makes a part of his nature. An offence against these is punished by contempt, by exclusion from society, or, where the case is serious, as that of murder, by the individuals whom it concerns. Imperfect as this species of coercion may seem, crimes are very rare amongst them, insomuch that were it made a question whether no law, as among the native Americans, or too much law, as among the civilized Europeans, submits men to the greatest evil; one who has seen both conditions of existence would pronounce it to be the last, and that the sheep are happier of themselves, than under the care of wolves. It will be said that great societies cannot exist without the aid of government. The savages therefore break themselves into small ones. The territories of the Powhatan confederacy south of the Potomac, comprehended about 8000 square miles, 30 tribes, and 2400 hundred warriors. Captain Smith tells us, that within 60 miles of Jamestown were 5000 people, of whom 1500 were warriors. From this we find the proportion of their warriors to their whole inhabitants was as 3 to 10. The Powhatan

*See Jefferson's Notes on Virginia.

confederacy then would consist of about 8,000 inhabitants, which was one for every square mile; being about the twentieth part of our present population in the same territory, and the hundreth of that of the British Islands. The numbers of some of them are stated as they were in the year 1669, when an attempt was made by the Assembly to enumerate them. Probably the enumeration is imperfect, and in some measure conjectural, and that a further search into the records would furnish many more particulars. What would be the melancholy sequel of their history, may, however, be augured from the census of 1669, by which we discover that the tribes therein mentioned and enumerated, were, in the space of 62 years reduced to about one-third of their former number. Spirituous liquors, the small pox, war, and an abridgment of territory, to a people who lived principally on the spontaneous productions of nature, had committed great havoc among them. That the lands of this country (Virginia,) were taken from them by conquest, is not so general a truth as is supposed. We find in our histories and records, repeated proofs of purchase which cover a considerable part of the lower country, and many more would doubtless be found on further search. The upper country, we know, has been acquired altogether by purchases made in the most unexceptionable form, westward of all these tribes, beyond the mountains, and extending to the great lakes on the Massamones, a most powerful confederacy, who harassed unremittingly the Powhatans and Mannahoars. These were probably the ancestors of the tribes known at present by the name of the Six Nations. Very little can now be discovered of the subsequent history of these tribes severally. The Chickalaminies removed about 1661 to Mattapony river. Their chief, with one of each of the tribes of the Pamunkies and Mattahonys, attended the meeting at Albany, in 1685; this seems to be the last chapter in their history. The Monacans and their friends, better known latterly by the name of Tuscaroras, were probably connected with the Massawonais, or Five Nations; for though we are told that their languages were so different that the intervention of interpreters was necessary between them, yet we also learn that the Erigas, a nation formerly inhabiting the Ohio, were of the same original stock with the Five Nations, and that they partook also of the Tuscarora language. Their dialects might, by long separation, have become so unlike as to be unintelligible to each other. We know, that in 1712, the Five Nations received the Tuscaroras in their confederacy, and made them the Sixth Nation. All the nations of Indians in North America, lived in the hunter's state, and depended for subsistence on hunting, fishing, and the spontaneous fruit of the earth, and a kind of grain, which was planted and gathered by the women, and is now known by the name of Indian corn. Long potatoes, pumpkins, and squashes of various kinds were also found in use among them. They had no flocks, herds, or tamed animals of any kind. Their government a kind of patriarchal confederacy. Every town or family has a chief, who is distinguished by a particular title, and whom we commonly call "Sachem." The several towns or families that compose the tribes have a chief who presides over it, and the several tribes composing a nation have a chief who presides over the whole nation. Those chiefs are generally men advanced in age, and distinguished for their prudence and abilities in council; the matters which merely regard a town or family, are settled by the chief and principal men of the town, those which regard a tribe such as the appointment of head warriors or captains, and settling differences between tribes and families, are regulated at a meeting of the chiefs from the different towns; and those which regard the whole nation, such as making war, concluding peace, or forming alliances with the neighboring nations. are deliberated and determined in a national council, composed of the chiefs of the tribes, attended by their head warriors, and a number of chiefs from the towns, who are his counsellors. In every town, there is a council house, where the chiefs and men of the town assemble when occasion requires, and consult what is proper to be done. Every tribe has a fixed place for the chief of the towns to meet and consult on the business of the tribe. And in every nation, there is what they call the central council house, or council fire, where the chiefs of the several tribes, with the principal warriors, convene to consult and determine on their national affairs. When any matter is proposed in the national council, it is common for the chiefs of the several tribes to consult thereon apart with their counsellors, and when they have agreed, to deliver the opinion of the tribe at the national council. And as their government seems to rest wholly on persuasion, they endeavor by mutual concessions to obtain unanimity. Such is the government that still exists among the Indian nations bordering on the United States. To the northward of these, there was another powerful nation, which occupied the country from the head of the Chesapeake Bay, up to the Kittitinny mountain, and as far eastward as Connecticut river, comprehending that part of New York, which lies between the Highlands and the ocean. All the State of New Jersey, that part of Pennsylvania which is watered below the range of Kittitinny Mountains, by the rivers or streams falling into the Delaware, and the County of New Castle, in the State of Delaware as far as Duck Creek. It is to be observed that nations of Indians distinguish their countries one from another, by natural boundaries, such as ranges

of mountains or streams of water. But as the heads of rivers frequently interlock or approach near to each other, as those who live upon a stream claim the country watered by it, they often encroached on each other, and this was a constant source of war between the different nations.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MO. 19, 1862.

There are few positions in which the old adage, "many men of many minds," is so verified as in the experience of editors of periodicals. This diversity of sentiment would occasion no inconvenience, were it not that some, and we willingly acknowledge they are the fewest number, seem to require that the paper they take should be the organ only of their own peculiar views. This might be curiously exemplified were we to publish some of the communications we constantly receive, which, if acted upon, would banish much of the matter from our pages, and make our path so narrow, that it could not be trodden at all. One friend is unwilling to give the paper his support if it contains any items of information as to the war now waging; while others express regret at their discontinuance, as it was their most reliable means of information. A friend takes exception at our having published the action taken by the Government and benevolent individuals in regard to the "nation's freedmen," at Port Royal, and other places, and thinks the best mode of advancing our testimonies is by silence as regards every act of the administration; while another thinks our paper but "milk and water," if we do not notice everything that has a bearing on the interests of our common humanity, and by which our principles and testimonies may be held up to view. One thinks we have too much scientific matter; another that we have too many Friends' journals. One or two friends have expressed uneasiness that in some of our select pieces the plural language, and the heathen names of the months and days, are used. In regard to the latter objection, the alternative is, either to reject what is really excellent—to put into the mouths of individuals language they never used, or to take the piece with the objectionable words; when the article has sufficient merit we take the last alternative, believing "The body (truth) is more than raiment," (words.)

One province of those who conduct periodicals, and particularly those devoted to the interests of a religious body, should be to harmonize those diversities of view in regard to *particulars*, which, constituted as we are, are found among those who are yet united upon the *main question;* their labors may thus tend to prevent that narrowness which is the result of looking at subjects entirely from our own point of view. We cannot fully conform to the golden rule of doing to others as we would they should do to us, unless we cultivate habitually, trust and confidence in each other; a disposition that does not easily admit the idea that others are disposed to lay waste the testimonies we hold as a Society, because they may differ from us as to the best means of carrying them out.

Our readers will have gathered from these remarks, that we shall continue to exercise our *best judgment* as to the articles admitted; and we desire them to remember that the promotion of truth, as it is understood and held by the Society of Friends, is our only object, however imperfectly we may manifest it.

The Proposed School.—The approach of our Yearly Meeting, again recalls the subject of the proposed Boarding School, which has claimed a share of the thoughts of many Friends for the past eighteen months. The lively interest displayed at the meeting of the friends of the measure held during the Yearly Meeting week of last year, was very encouraging. Though all felt that the time then was very unfavorable for raising money, and amid the discouragements and uncertainty thrown over the future by the cloud of civil strife, then at its darkest, there seemed scarcely room to hope that the object could be accomplished; yet, so important was the concern regarded, that an adjournment was effected with the confident hope that, by another year, a plan might be inaugurated which would lead to the ultimate accomplishment of the object. In reviewing the previous efforts for raising funds, it has appeared that too much importance was attached to obtaining large sub-

scriptions from the wealthy; these, however desirable, are not absolutely necessary. If every Friend in the three Yearly Meetings of Philadelphia, New York, and Baltimore, who can afford to become a shareholder, will do so, we shall be able to make a beginning, and may leave the accumulation of further capital to the spontaneous donations and bequests of those who feel their responsibility as stewards of a superabundance of this world's goods.

The origin of this concern appears to have been mainly connected with the great want of competent teachers of youth in our religious Society, a want experienced, perhaps, in most neighborhood schools, and increasing with the constantly augmenting demand for a higher standard of education. The science of our times cannot be taught by the crude systems which grew up before railroads or telegraphs, nor can the mind be trained for the work of our wonderfully progressive age and country by the unthinking process of memorizing facts, which constituted the chief part of a common school education thirty years ago.

To meet the requirements of an age rapidly progressing in science and practical knowledge, we want a system of education extended to every village and neighborhood school, which shall develope in the forming mind of the young the utmost capacities for originality of thought and observation. It is a great mistake to suppose that primary schools do not call for a high grade of capacity in the teacher. We have repeatedly endeavored in the Intelligencer to point out the fallacy of this prevailing idea. The initial step in education is the most important. Who does not recognize the fact in relation to the moral impressions produced on the mind of the child? The sooner the mother plants the seeds of virtue and religion, or we should rather say, the sooner she begins to nurture the innate love of truth and goodness in her child, the more sure will she be of a beautiful and healthful growth as life advances; so with the seeds of intellectual growth; we cannot begin too early to plant, and water, and weed this garden of promise, nor can we be too well fitted for this delicate charge by previous culture ourselves. What we have thus said of teachers applies equally well to mothers upon whom so large a share of the training of the young depends.

Hundreds of those for whom this school was originally projected must grow past the age when it can be of direct and immediate use to them, before, by the utmost zeal and dispatch, it can go into operation. Let us neglect it no longer; but when the approaching meeting on the subject occurs, let us individually be found ready to enter on the work of establishing a Friends' school which shall be in advance of those already existing, in all the qualifications for the thorough physical, intellectual, and moral training of those who are ere long to take our places in the sphere of active life.

Died, at her residence in Harford County, Md., on the 17th of 2d mo., 1862, Sarah Warner, a minister of Deer Creek Monthly Meeting, in the 81st year of her age. She had been for many years too feeble to mingle with her friends in social worship, but her beautiful example of simplicity and meekness, her unvarying kindness and her Christian fortitude made her home a "loved retreat" for a large circle of relatives and friends, which included members of different religious societies; all acknowledging the influence of her meek and quiet spirit, and testifying their admiration of her blameless life. She was very thoughtful of the poor, ministering to their necessities with a generous hand; but that more exalted charity described by the Apostle, which suffereth long, and is kind, envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, was exemplified by her in a remarkable degree. For some weeks previous to her close, her memory was much impaired, and even her beloved children who were in constant attendance upon her, were often not recognized, yet her mind was ever clear in regard to that spiritual home to which she was hastening; and her readiness to go was frequently expressed.

——, on the 14th of 2d mo., 1862, at his residence near Union Bridge, Md., William Shepherd, aged 76 years. He bore the suffering attendant on his disease, (an affection of the spine,) with patience, resignation and cheerfulness. He was a man of more than ordinary mental endowments, possessed of strong reasoning faculties, sound and correct judgment, and was consulted by his neighbors and friends on many vital and important subjects. For honesty and integrity of character, he had few if any superiors in our community. His remains were interred in the burial ground at Pipe Creek meeting-house, on the 16th.

——, at his residence in Henrietta, Monroe Co., N. Y., on the 5th inst., Jacob Pound, in the 76th year of his age; for many years past a member of Rochester Monthly Meeting.

——, Near Peekskill, N. Y., 10th mo. 29th, 1861, Hannah, wife of Caleb Pierce, aged 73 years.

——, Below Peekskill, 11th month 20th, 1861, Euphemia D., wife of Isaiah Travis, in the 70th year of his age.

——, on Second-day afternoon, the 14th inst., George M. Justice, in the 70th year of his age, an Elder of Green st. Monthly Meeting of Friends.

——, in Wilmington, Del., on 1st day the 6th of 4th mo. 1862, Ann Bassett, in the 71st year of her age.

LOST ARTS.

And in regard to colors, we are far behind the ancients. None of the colors in the Egyptian painting of thousands of years ago are in the least faded, except the green. The Tyrian purple of the entombed city of Pompeii is as fresh to-day as it was three thousand years ago. Some of the stucco, painted centuries before the Christian era, broken up and mixed, revealed its original lustre. And yet we pity the ignorance of the dark-skinned children of the ancient Egypt. The colors upon the walls of Nero's Festal Vault are as fresh as if painted yesterday. So is the cheek of the Egyptian prince who was contemporaneous with Solomon, and Cleopatra, at whose feet Cæsar laid the riches of his empire.

And in regard to metals. The edges of the stones of the obelisks of Egypt, and of the ancient walls of Rome, are as sharp as if but hewn yesterday. And the stones still remain so closely fitted, and their seams, laid with mortar, cannot be penetrated with the edge of a pen-knife. And their surface is exceedingly hard—so hard that when the French artists engraved two lines upon an obelisk brought from Egypt, they destroyed, in the tedious task, many sets of the best tools which could be manufactured. And yet these ancient monuments are traced all over with inscriptions placed upon them in olden time. This with other facts of striking character, proves that they were far more skilled in metals than we are. Quite recently it is recorded that, when an American vessel was on the shores of Africa, a son of that benighted region made, from an iron hoop, a knife superior to any on board of the vessel, and another a sword of Damascus excellence from a piece of iron.

Ventilation is deemed a very modern art. But this is not the fact; for apertures, unquestionably made for the purpose of ventilation, are found in the Pyramid Tomb of Egypt. Yes, thousands of years ago, the barbarous Pagans went so far as to ventilate their tombs, while we yet scarcely know how to ventilate our houses.—*Wendell Phillips.*

MOUNTAIN PICTURES.

II.

MONADNOCK FROM WACHUSET.

I would I were a painter, for the sake
Of a sweet picture, and of her who led,
A fitting guide, with light, but reverent tread,
Into that mountain mystery! First a lake
Tinted with sunset; next the wavy lines
Of far receding hills; and yet more far,
Monadnock lifting from his night of pines
His rosy forehead to the evening star.
Beside us, purple-zoned, Wachuset laid
His head against the West, whose warm light made
His aureole; and o'er him, sharp and clear,
Like a shaft of lightning in mid launching stayed,
A single level cloud-line, shone upon
By the fierce glances of the sunken sun,
Menaced the darkness with its golden spear!
So twilight deepened round us. Still and black
The great woods climbed the mountain at our back;
And on their skirts, where yet the lingering day
On the shorn greenness of the clearing lay,
The brown old farm-house like a bird's nest hung,
With home life sounds the desert air was stirred:
The bleat of sheep along the hill we heard,
The bucket splashing in the cool, sweet well,
The pasture-bars that clattered as they fell;
Dogs barked, fowls fluttered, cattle lowed; the gate
Of the barnyard creaked beneath the merry weight
Of sun-brown children, listening, while they swung,
The welcome sound of supper-call to hear;
And down the shadowy lane, in tinklings clear,
The pastoral curfew of the cow-bell rung.
Thus soothed and pleased, our backward path we took,
Praising the farmer's home. He only spake,
Looking into the sunset o'er the lake,
Like one to whom the far-off is most near:
"Yes, most folks think it has a pleasant look;
I love it for my good old mother's sake,
Who lived and died here in the peace of God!"
The lesson of his words we pondered o'er,
As silently we turned the eastern flank
Of the mountain, where its shadow deepest sank,
Doubling the night along the rugged road:
We felt that man was more than his abode—
The inward life than nature's raiment more;
And the warm sky, the sundown-tinted hill,
The forest and the lake, seemed dwarfed and dim
Before the saintly soul, whose human will
Meekly in the Eternal footsteps trod,
Making her homely toil and household ways
An earthly echo of the song of praise,
Swelling from angel lips and harps of seraphim!

—*Atlantic Monthly.* JOHN G. WHITTIER.

"I, EVEN I, AM HE THAT COMFORTETH YOU."

ISAIAH li. 11.

Sweet is the solace of Thy love,
My heavenly Friend, to me,
While, through the hidden way of faith,
I journey home with Thee,
Learning by quiet thankfulness,
As a dear child to be.

Though, from the shadow of Thy peace,
My feet would often stray,
Thy mercy follows all my steps,
And will not turn away;
Yea, Thou wilt comfort me at last,
As none beneath Thee may.

Oft, in a dark and lonely place,
I hush my hastened breath,
To hear the comfortable words
Thy loving Spirit saith;
And feel my safety in Thy hand
From every kind of death.

Oh, there is nothing in the world
To weigh against Thy will;
E'en the dark times I dread the most
Thy covenant fulfil;
And when the pleasant morning dawns
I find Thee with me still.

No other comforter I need,
If Thou, O Lord be mine;
Thy rod will bring my spirits low,
Thy fire my heart refine,

And cause me pain that none can heal
By other love than Thine.

Then, in the secret of my soul,
Though hosts my peace invade,—
Though through a waste and weary land
My lonely way be made,—
Thou, even Thou, wilt comfort me,
I need not be afraid.

Still, in the solitary place
I would awhile abide,
Till with the solace of Thy love,
My heart is satisfied,
And all my hopes of happiness
Stay calmly at Thy side.

Anna Letitia Waring.

THE AILANTHUS SILK-WORM. (BOMBYX CYNTHIA.)

BY JOHN G. MORRIS.

Extract from Second Report of Philip T. Tyson, State Agricultural Chemist to the House of Delegates of Maryland.



It is well known that for ages past the Chinese have employed a coarser species of silk than that furnished by the Mulberry worm for the clothing of the poorer class of people and for other fabrics, and that it is of so durable a character that the same garments manufactured of it are often worn by the second generation.

This worm has been recently introduced into France, where it has excited an extraordinary interest among the higher classes of society, and even secured the favorable attention of the Emperor himself. It is considered by competent judges to be a new source of wealth to the manufacturing industry of the country and of economy to the people. More than three hundred persons, most of whom are members of the Imperial Society of Acclimation, and numbers of others, are now successfully engaged in rearing the worm. The Emperor himself has granted the use of some parts of his several farms for the cultivation of the Ailanthus, on which this insect feeds. The experiments of acclimation have every where succeeded, and the produce of silk has been abundant and of a very excellent quality. The cultivators are greatly encouraged to prosecute the work on a still larger scale, and it will not be long before thousands of persons in France and Algeria will be engaged in this profitable and useful business.

It was only toward the middle of the 18th century, that is, about 120 years ago, that we find the subject of this silk-worm first mentioned in the writings of missionaries. Father d'Incarville seems to be the first who mentioned it in a memoir on wild silk worms, written about the year 1770, in answer to questions which the French Government and several learned men had addressed to him.

In 1760 or 1765 d'Ailbentore the younger, in a work entitled Planches d'histoire nat. elumines vol. x., pl. 42, Ins., gave a tolerably correct figure of this Bombyx, which he called *Le Croissant* from the transparent acerated lunules in the form of a cross on the wings.

But it was only in 1773 that it was designated by the scientific name of *Bombyx Cynthia* which should be retained, and which was first given to it by Drury, in *Illustrations of Natural History*, vol. ii. p. 10, pl. vi. fig. 2.

Cramer in 1779, and Olivier in 1790, and other authors, figured and described it under the same name, and no one doubted that it was the famous wild Chinese silk-worm so well indicated by Father d'Incarville, but no person in Europe knew its caterpillar nor the plant on which it fed, nor its cocoon.

In 1804 the English botanist, Roxbury, in the Transactions of the Linnæan Society of London vol. vi. p. 42, pl. iii. designated another species very similar to the preceding, which is domesticated in Hindoostan, and feeds on the leaves of Ricinus (Palma Christi.) In form and color it nearly resembles the *B. Cynthia*, and Roxbury confounded the two. He has given very interesting details of the Bombyx of the Palma Christi, its caterpillar, cocoon and silk, considering it as the true Bombyx of China, and all the entomologists adopted his opinion.

It was only in 1857 that M. Guerin de Meneville, the eminent French naturalist, showed the distinct specific character of the two, by a scientific comparison of numerous specimens. The name of Roxbury's insect is now known as *B.* (Attacus) *Arrindia.*

Europe owes the B. (Attacus) Cynthia to Father Fantoni, a Piedmontese missionary in the province of *Han-Tung*, who sent some living cocoons to his friends in Turin, in November 1856.

These cocoons produced the butterfly in May 1857. Fecundated eggs were laid in June which were hatched some days afterwards. Father Fantoni had not, however, informed his friends on what the worms fed, but as portions of the leaves, which still covered some of the cocoons, had the greatest resemblance to the Ailanthus, they gave some to the caterpillars which greedily devoured them. Here was a great point gained.

M. Guerin de Meneville was at Turin at this time, and obtained several of the cocoons, which he carefully conveyed to France, from which and other cocoons, subsequently received, I

and his co-laborers have since procured hundreds of thousands of caterpillars which have spun their cocoons as in their native country, so that the insect is perfectly acclimated in France, and that distinguished gentleman has the honor of having first introduced it into that country, and thus has opened a new and fruitful source of wealth and comfort. He has demonstrated that this insect can be reared in France at little expense, and that those who devcte a small portion of time to it will gain a rich remuneration.

At a time when silk, in consequence of the malady of the mulberry tree and of its silk-worm in Europe, is becoming more and more scarce and dear, when the production of cotton will most probably decline, when the prices of provisions are rapidly advancing, the discovery of a textile material, which can be produced on our soil in great quantities, and at a low price, should be considered a fortunate event.

It is demonstrated that the silk furnished by the *Bombyx Cynthia*, which lives in the open air on the Ailanthus, combines all these conditions.

The Ailanthus is of easy culture, it grows everywhere, even in the sand and the most infertile soil, where nothing else that is profitable can be raised.

When once planted it cannot be destroyed, so rapid and vigorous is its growth.

The silk-worm which feeds on its leaves is not less vigorous and enduring, neither wind, nor rain, nor anything else can make it quit the leaf it is devouring, nor the cocoon it is spinning.

The open air is necessary to it; it wants no costly nursery house; it lives on the tree itself, not on gathered leaves, and requires no manual labor and very little care.

The silk which it produces is less brilliant than that of the mulberry worm, but it is strong, more durable, and easily takes colors. It is a kind of raw silk, and holds a middle place between wool and silk.

Produced *in the open air, and nearly without expense*, this material, which is called *Ailantine*, will be of a very low price; it will serve for the fabrication of various articles of clothing.

The *Ailantine* will be the silk of the middle classes; it will not interfere with the silk of the mulberry, which will continue to be the silk of luxury.

The principal advantages resulting from the cultivation of the Ailanthus and its silk-worm can be thus summed up.

Grounds uncultivated, and of little value, can be brought into use and rendered productive.

A very remunerative product can be obtained with little expense and labor.

It will supply the deficiency of silk.

It will diminish the importation of cotton.

It will produce on our own soil what we now get from abroad in exchange for our gold.

It will secure for all classes of society solid, comfortable and low-priced articles of apparel.

The above is a summary of the results of three years' experience in France, in producing the *Ailantine*, as the French call this textile material. During this period millions of cocoons have sprung from the few that M. Guerin de Meneville introduced into France from Turin in 1857, and it is fairly established as a branch of productive industry. One gentleman alone, the Comte Lamotte de Baracee, raised 300,000 cocoons during the summer of 1860. The results of 1861 have not yet reached me. More than a year ago at least one establishment existed in Paris for the purchase of the *Ailantine*, which is eagerly desired by the silk manufacturers of Lyons, so that a market is already opened for it.

It is found that it can be readily spun with machinery similar to that used for cotton, and it is worked into fabrics either alone or in combination with cotton, flax or wool.

In taking climate into consideration we have a right to expect the Ailanthus worm to succeed even better with us than in France. The Empire of China and the United States happen to be embraced within the same parallels of latitude, and the climates of both countries are very similar, whilst the climates of France and the rest of Western Europe differ materially from those of China and our own country.

We know that the Ailanthus is completely naturalized and grows most luxuriantly in even the poorest and driest soils, and no plant can be more cheaply raised.

The London Gardener's Chronicle states that Count Lambert, the great land proprietor of Odessa, on the Black Sea, after having failed for sixteen years in fixing the blowing sands on his estate, at last succeeded perfectly with the Ailanthus. M. Guerin de Meneville informs "that measures are now being taken to introduce the Ailanthus silk among the plantations."

Since Dr. Morris has directed his attention to this subject he is satisfied that we have at least three native species of Bombyx, whose silk the doctor believes will prove available. The cocoons are much larger than those made by the Chinese insect, and the worm is equally rustic and adapted to living in the open air. They are by no means particular as to the kind of leaves they feed on, being well satisfied with those of the brier, and of the oak and other kinds of trees.

The doctor, who feels a deep interest in the matter, has secured a large number of cocoons, with which he and others will experiment during the coming summer, especially in regard to the cheapest mode of supplying them with food.

There is no doubt whatever of the great industrial value of the Ailantine silk, especially

for the purpose of being manufactured into clothing for the masses, which must be cheap as well as durable.

The only labor required is the following:

1st. To plant the Ailanthus either from the seed or using young plants.

2d. To cut them down every spring.

3d. To keep the ground clean, and prevent the shoots from spreading by the cultivator or the plow.

4th. As soon as the leaves appear in May, the eggs are to be exposed to the proper temperature for hatching on small wooden trays, which are to be supported along the hedges.

After this nothing further is to be done but to gather the cocoons, (of which there are two crops a season,) and sell them. There is already a market for them in France, and there will soon be one with us.

Mr. John Feast, of Baltimore, has authorized me to state that he will furnish packets of Ailanthus seeds gratuitously to those who may desire to prepare for raising the B. Cynthia.

REVIEW OF THE WEATHER, &C.

THIRD MONTH.

	1861.	1862.
Rain during some portion of the 24 hours,	5 days.	6 days.
Rain all or nearly all day,	2 "	3 "
Snow, including very slight falls	6 "	6 "
Cloudy without storms,	7 "	6 "
Clear, in the ordinary acceptation of the term,	11 "	10 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, &C.	1861.	1862.
Mean temperature of the month at Penna. Hospital,	42.18 deg.	40.25 deg.
Highest do. during month,	74.50 "	56 50 "
Lowest do do. do.	15.50 "	25. "
Rain during the month,	3.92 inch.	3.55 in.
Deaths during the month, counting five current weeks in each year.	1432	1447
Average of the mean temperature of this month, for the past seventy-three years,	38.98 deg.	
Highest mean of do. during that entire period, 1859,	48.25 "	
Lowest do. do. 1843	30 "	

A striking uniformity between the month of this and of last year in almost everything, as above exhibited, is presented, except in the extremes of temperature, the difference in which is strongly marked.

On the evening of the 4th of the month of this year, our citizens were treated to a sublime and gorgeous sight, aptly delineated in a journal of the next day, which it may be well to preserve for future reference.

" Last evening, for several hours, a rare and beautiful spectacle was visible in the skies. The moon was shining in full lustre, and innumerable little white clouds were floating like billows upon a sea of air. Around the moon and forming a complete circle was a 'lunar bow,' composed of all the hues of the rainbow, though to fanciful and patriotic eyes the 'red, white and blue' were the most prominent. As the beauty of the night tempted great numbers of people into the streets, the spectacle attracted much attention. This phenomenon is quite common in tropical climates, but it is rarely seen in such exquisite beauty in our lattitude."— J. M. E.

Philadelphia, Fourth mo. 3, 1862.

THE EAGLE'S SWOOP.

An eagle will only carry off such an object as he can seize in sweeping by. He will not descend to any spot of ground unless he can leave it again, describing the same bold curve by which he came. He will not risk being hemmed in within narrow limits. An open field is indispensable to him for his tactics. The object must be freely exposed, or he will hardly venture to attempt making it his own. As a swallow rushes downward in a curve to catch the insects hovering over the pond, and upward again on high in his flight describing an ellipse, so does the eagle, and thus only, sweep down to seize a lamb or other animal. It must be swept off the ground in full flight—it must be caught up at once without any hindrance: there must be " ample room and verge enough" for him to continue his sweeping flight, or the eagle will prefer not to break his fast, and will refrain from attempting that by which he may come to grief. Protection is thus afforded many a creature that would otherwise never be safe from so formidable an enemy. A small bush is sufficient guard against his attack; for he always takes heed not to approach places where he may get his talons entangled, and be held fast, or not have sufficient space for the movements of his wings. But for this fear of getting into difficulty, he would feast oftener and fast more rarely than he does. It might seem that, with his keenness of vision and speedy locomotion, he need not long be in want of a meal; that in ranging over an entire principality, or a dukedom, he surely would be able to find some game or other. And he doubtless does see enough that would suit his purpose well; but nothing exactly in the situation that makes it advisable for him to attempt to bear it off. There are lambs below in the meadow, but they have instinctively become aware of their impending danger, and have crowded together in one dense mass with the ewes outside; or they have all taken shelter beside a sloping bank, or beneath a tree, or alongside of a hedge. None of these positions suit the eagle. In the mountains the chamois do the same, or they

stand sideways, pressing close against the rock: here the eagle cannot get near them, for fear of injuring his wings. Sometime, too, they will take shelter around or under a large fragment of stone, determined to defend themselves to the last; but into a warfare of this sort the eagle has no intention of entering. Among those stones and clefts may lurk a danger he cannot see and had not calculated on; so he leaves them, however unwillingly, to look elsewhere for a kid, in a situation so exposed that, without stop or stay, he may clutch it as he skims by within a foot of the ground. And so he often knows the pangs of hunger. It is only when driven to extremity that an eagle will descend upon the earth and battle with his prey. It is contrary to his instinct to do so. The air seems to be his peculiar element, and earth an uncongenial spot, and, moreover, full of pitfalls: it is, too, rendered doubly dangerous by being the abode of man. Of him the eagle has, in common with all wild animals, an insurmountable dread.—*Forest Creatures.*

ITEMS.

DOMESTIC.

The most gratifying item of news which we can publish this week, is the announcement that the bill for the abolition of slavery in the District of Columbia has passed both Houses of Congress, and only awaits the signature of President Lincoln to become a law. The President has approved the joint resolution which passed Congress a few days since, declaring that the United States ought to co-operate, and afford pecuniary aid to any State which may inaugurate the abolition of slavery within its limits.

New Bridge at Niagara Falls.—A new bridge is to be built on the American side, leading to Goat Island. A draft of the bridge is already completed, plans and specifications have already been drawn, and the work is to be commenced at the earliest practicable moment. The question of title to the islands in the river, claimed as belonging to the Porter estate, is in dispute. It is asserted that all the islands which have never been surveyed, in the river near Goat Island, belong to the Government.

The old charter of Connecticut, granted by Charles II, and which was hidden in the Charter Oak at Hartford, will be two hundred years old on the 23d inst. The original parchment hangs in the office of the Secretary of State at Hartford. That charter furnished the basis of government in Connecticut until the year 1819, and relics of it are interwoven with the present State Constitution.

Death of one of Dr. Kane's Men.—Byron Potter, an employee of the Galena road in a responsible capacity, died at Cottage Hill, aged 32 years. He was one of the last of the survivors of Dr. Kane's Arctic Expedition. He was a seaman on the *Rescue*, and a sharer in the eventful trials which she and her crew encountered.—*Chicago Tribune.*

How to save a Drowning Person.—It may not be generally known that when a person is drowning, if he is taken by the arm from behind, between the elbow and shoulder, he cannot touch the person attempting to save him, and whatever struggles he may make will only assist the person holding him in keeping his head above the water. A good swimmer can keep a man thus above the water for an hour. If seized anywhere else, the probability is that he will clutch the swimmer, and perhaps, as is often the case, both will be drowned.

A number of gentlemen are about purchasing Ball Mountain, Vt., with a view of trying to domesticate the moose. The entire base of the mountain is to be enclosed by a high fence. The object is to make the moose servicable in driving singly or by pairs.

FOREIGN.

A small steamer, the *Favori*, constructed for the surveillance of the oyster beds of the Mediterranean, has arrived from Toulon. This vessel contains a reservoir for receiving fish and molluscæ, the reproduction of which, from the efforts of M. Coste, has given such brilliant results. That savant is now organizing, on the sea coast at Concerneau (Finistere,) an immense basin for facilitating the study of different species of fish, with an aquarium, and a building for microscopic researches and dissections.

The cotton produced in Cochin China is known to the cotton-growers by the term of "short silk," and it is said to be of nearly as good quality as that grown at New Orleans. Its thread is long, soft and silky, and its color a clear white. Two million pounds weight have been exported from Lower Cochin China in one year, of which one half was sold at Saigon. The inhabitants do not favor the cultivation of cotton, because they find it too laborious.

The natives spin the greater part of what they grow for their own use, and convert it into cloth. In answer to inquiries made by the French Government, it is stated that the growth of cotton is not confined to one province in Cochin China; the soil of the entire country is suited to its cultivation.

Extent of the Gulf Stream.—The Swedish Government last year sent a scientific expedition to Spitzbergen. It has returned to Troruss, whence it started, after having accomplished its mission very satisfactorily, in spite of the rigor of the weather. The old maps have been corrected; fresh ports have been discovered and numerous experiments made, which have thrown fresh light on meteorology and natural history. It has been ascertained that animal and vegetable life exists in the sea at the depth of 2500 hundred yards, and that the great current of the Atlantic Ocean, known by the name of the Gulf Stream, reaches as far as the coast of Spitzbergen; pieces of broken wood, bottles, &c., have been found there.

PHILADELPHIA MARKETS.

Flour and Meal.—The flour market continues very dull and prices are still weak. There is little shipping demand, and only a few hundred bbls. sold at $5 25 per barrel for superfine; $6 00 a $6 50 for extra family and fancy. Small sales to the trade ranging from our lowest quotations to $6 50 for common and fancy lots. Little doing in Rye Flour or Corn Meal. The former is selling at $3 25, and the latter at $2 70.

Grain.—Small sales of good Pennsylvania and Western Red at $1 25 a $1 26 per bushel. Some small lots of white sold at $1 32 a 1 43 per bushel. Pennsylvania Rye sold at 70 cents. Corn is steady. Holders are asking for new yellow 54 cents in store, and 55c. afloat. Oats—Small sales of Penn-

sylvania at 35 and 36 cents. No sales of Barley and Malt.

SEEDS.—Cloverseed of choice quality is in demand at $5 00 a $5 25 per 64 pounds. Timothy is selling in lot at $2 12 and Flaxseed at $2 10 a $2 15 per bushel; Red Top $2 50 per sack.

THE BOARDING SCHOOL for BOYS and GIRLS, at Oswego Village, Duchess Co., N. Y., will begin its Summer Term on the 12th day of 5th mo., 1862, and continue twenty weeks, with Amie Drury as Superintendent and Principal Teacher.

The French Language, and Painting, and Drawing, will be taught by C. J. Haight.

Terms $60 for 20 weeks, one-half payable in advance.

Painting, Drawing, and French, extra. For circulars containing further particulars, address

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4th mo. 5th, 1862—3 mos.

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REFERENCES—J. M. McKim, Samuel Rhoads, Dillwyn Parrish, Prof. C. D. Cleveland, Dr. Caspar Wistar, James Mott, Thomas Williamson, W. H Furness. 4th mo. 5th, 1862—6 m.

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11 mo. 30, 1861—1y.

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3d mo. 8th, 1862.—6t.

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1 mo. 4, 1862.—1 yr.

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10th mo. 19, 1861—1yr.

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VOL. XIX. PHILADELPHIA, FOURTH MONTH 26, 1862. No. 7.

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntington, Indiana.*
James Baynes, *Baltimore, Md.*

CONTENTS.

Sarah G. Rich 97
A Testimony concerning Jonathan Morey 99
Appendix to the Journal of Gerard T. Hopkins 100
Light 102
Neglect not the Assembling of yourselves together 102
Extracts of letters from Europe 103
The color of Birds 104
EDITORIAL 105
OBITUARIES 106
John Gough, the Blind Philosopher 106
POETRY:—An Invocation to Spring—Parentage 109
HORTICULTURAL DEPARTMENT: 109
White Ants in India 110
A Patient Drudge 111
Influence of Sea air on Pulmonary Consumption 111
ITEMS 112

For Friends' Intelligencer.

SARAH G. RICH.

(Continued from page 83.)

3d mo. 19th, 1850.—Nearly three years have passed since one line has been added to my memorandum. One reason for discontinuing putting on paper my feelings was a fear that by so doing, though often the only note I could make would be one acknowledging weakness to be my portion, there might be danger, *through expression*, of too easily getting from under a sense of my infirmities, which I believe profitable for us or for *me* often to feel. What is more humiliating than to find when we had hoped we were strong, that we were weak; this is almost daily my experience, and I often have to exclaim, why is it thus? Why is it that when I do know that I desire more than all things else to be redeemed from self, that so frequently the poor mind is made to suffer by the prevalence of feelings which produce confusion of face! Why, oh why is it?—the answer now is, and at all other seasons has been, that it is for want of maintaining *the watch*. When we have proved our own strength insufficient, and are brought in humility to cry, "Lord, save or I perish," will he not extend help to him who is ready to sink? Thou to whom only my thoughts are known, knows this is my experience, and that my spirit is justly clothed with sackcloth and ashes, for my weaknesses are many and great. If, by a vivid sense of them, I am only able to dwell in a *profitably* low spot, I desire there to abide, ever guarding against that desponding spirit which leads to death. Oh Holy One! do I not in its full force *feel* what I write? do I not at this moment feel the need to invoke the aid of that power which alone is able to save, but which saves not without an effort on our part or without a co-operating with His spirit, for He works not without us. Jesus Christ says, "my Father worketh hitherto, and I work;" an expression which ought to be indelibly impressed upon us; for the rock on which we are often wrecked, I believe to be the looking for His spirit to do all for us, without following the example of the blessed Jesus, "my Father worketh hitherto, *and I work.*" Do we not often call upon the Spirit to aid us, and then repose ourselves without using the strength given to overcome our soul's enemies? Truly do I feel this to be too much my case; asking *aid*, and then remaining idle all the day, instead of entering into the vineyard and laboring, whereby I certainly should receive the reward. Thou Searcher of hearts, thou knowest every secret thought; therefore to thy adorable mercy and never-ending compassion do I desire to resign my will, believing, as I must, that though a God of justice, thy mercy faileth not. The poor soul, while clothed upon with mortality, often suffers through yielding to the weakness thereof, yet my faith is so unbounded in Thy goodness and mercy, that I cannot believe

Thou wilt ever entirely cast off those who feel that they love Thee above everything, and that they have none to look to but Thee.

3d mo. 31st.—A day of deep suffering, in consequence of an unwatchful state; the poor, tossed mind was, indeed, like a ship without ballast, rudder or anchor—no stay, no support—all for want of seeking the assistance of the Pilot who is able to steer the bark in safety. Though we may suppose him asleep and caring not if we perish, yet if we humbly apply unto Him will He not arise and rebuke the winds, and say unto the tempestuous billows, "peace, be still?" May this be my experience! But vain will be this aspiration, if the application is not made in the confiding faith of a dependent child, appealing to and trusting in Him as a *Father* who is full of compassion for his children who look *only* unto Him. When did the soul more fully than on this occasion feel that beside Him there is no other; none in heaven nor in all the earth to be compared with Him—therefore flee thou to this strong tower, which is truly "as the shadow of a mighty rock in a weary land."

4th mo. 1st.—Another day and still nothing but thick clouds and deep anguish of spirit. Oh! Father, is the light of Thy countenance no longer to beam upon me? Fruitless has been every effort to gain a footing on the rock of safety; yet through all, there is faith to believe that this will not always be the case, but that I shall have the answer of my soul's desire. Then, although "there is no fruit in the vine, neither shall the fig tree blossom and the olive shall yield no increase," &c., yet will I trust in the Lord, I will rejoice in the God of my salvation.

2d.—Last evening, after a day of unutterable anguish, which took possession of my whole soul, so that the faith which in the morning had given strength, ere the close of the day had become so faint, that in a time of meditation on my tried state, the cry arose from the depth of my soul, "Woe is me! woe is me!" "whose sorrow is like unto my sorrow," with similar lamentations from the deep vault of feeling, and I felt as if I must abandon every hope—when suddenly, to my great relief, the consoling language arose in my mind, "My grace is sufficient for thee." There seemed a load taken off my spirit, and I could see a glimpse of light through what had been an impenetrable gloom. With a contrite heart I could exclaim, Give me Thy spirit, Oh Lord! enable me to flee unto Thee, for Thou art *strength* while I am all weakness! Strengthen me I pray Thee to guard against every inroad of the enemy of the soul's peace; for it is through his devices that the mind is introduced into this state of trial and distress. This, I feel able to say experimentally, confirming the belief that it is *we* who leave the *Father*, and not He who turns his back upon us, or hides His face from us. Whenever the wanderer is brought into a condition to adopt in true humility the language: "Father, I have sinned before heaven and in Thy sight, and am no longer worthy to be called Thy son; make me as an hired servant,"—He is ready with open arms to receive him. Praise, therefore, belongeth to His great name.

5th mo. 29th.—I know not why I am induced to add a line to this memoranda, other than as Wilberforce remarked was *his* motive for keeping a diary, viz.: "To keep himself humble and watchful." Never more than within the last few days have I felt the need of that watchfulness which will lead to *prayer*—yes, truly, do I feel the need of *living* in this spirit of prayer by which I shall be able, as a dependent and helpless child, to lean upon the arm of an all-sufficient Almighty Father. For as Maria Fox said—a remark that impressed me when I read it as being an illustration of the believer's confidence and hope—"It is, indeed, an unspeakable privilege enjoyed by the Christian to have a place of refuge, an ear ever graciously open to his sorrows, temptations and fears; a throne of grace to which he is invited to come boldly in the name of his ever-living Advocate; and the more we avail ourselves of this privilege, the more I believe we shall experience the truth of the promise, 'ask and ye shall receive.'"

6th mo. 10th.—If strength could be gained by more frequent entries in my diary, it would be indeed well to attend to it; but from some cause I feel a caution, lest, by adopting this practice, I may too much rest in it; comparable to making a confession, and then trusting I may be making *atonement* for my many *omissions*, as also some *commissions*. But, again, if a true exposition is thus daily made, I well know in my own case there would be far more to plunge the mind into deep humiliation, because of the prevalence of weakness, than to raise it into a a feeling of exaltation. I sometimes think man is a most inconsistent being, and no greater mystery is there, perhaps, than man is, even to himself; and nothing stranger than that we should so often find ourselves encouraging feelings which yield sorrow, anguish and deep remorse. So that the heart-breathing cry is: Oh gracious Father, why is it that I should so often grieve Thy holy spirit! surely we are all weakness, and it is only through Thy admirable mercy we are saved. Evermore help us to look unto Thee, for Thy strength is sufficient for us.

6th mo. 26th.—Little advance I fear has been made since my last entry; indeed, almost hopeless do I at times feel of attaining that state in which I shall not feel that in me dwells no good thing. But we may remember that He whose mission on earth was love, never turned a deaf

ear to the humble petition of the most unworthy supplicant, when offered under a sense of the want of the healing power. Is there not encouragement still to look to the Comforter, even the Spirit of truth, which reproves the world of sin, &c., &c. Though we may often have to feel that we have grieved this Spirit, yet to be sensible of its reproofs I consider one of our most blessed privileges; by this are we prepared to adopt the language, "Thy rod and Thy staff, they comfort me." We shall have the support of this staff when, through child-like dependence, we are sufficiently divested of self to come unto Him, willing to *do* or to *suffor*, and can say: "Here am I, Lord, do with me as seemeth unto thee good."

7th mo. 14th.—I feel bound to add my continued experience of the want of a power superior to all human strength, whereby the fettered mind shall be able to rise triumphant over the host of enemies that have a dwelling within, verifying the assertion that a man's greatest enemies are those of his own house; hence the fervent aspiration: "A Saviour, or I die, a Redeemer, or I perish." When my mind is weighed to the earth under a sense of my shortcomings, I am able in some degree to comprehend how it is that by mercy alone we are saved, and also the mystery of our sins being borne by the Saviour, and that by his stripes we are healed, and that by our transgressions we grieve His holy spirit and put him to open shame, by yielding to that which formerly cried out, "Crucify Him! crucify Him!" "we will not have this Man to rule over us."

21st.—"Great and marvellous are Thy works, just and true are all Thy ways Thou king of Saints." Although many and deep have been my provings within the past week, yet I feel bound to make the above acknowledgment to the wise and just apportionment of goodness and mercy to finite, erring man, who, if not miraculously upheld by an unseen arm of power, vain would be human effort to bear up under the afflictions which fall to the lot of some to endure, making the language of the Psalmist applicable: "Turn unto me for I am desolate and afflicted; the troubles of my heart are enlarged, Oh bring Thou me out of my distresses; look upon mine afflictions and my pain, and forgive all my sins." To the praise of His ever blessed name, I, who am indeed weak and unstable, have through all, at times, an evidence given that though I often fall, I shall not "utterly fail," for His goodness endureth forever.

2d mo. 21st, 1851.—Long has my pen been silent, from a conviction that with *me* a *formal* entry of this kind would degenerate into deadness, because there would be a liability of resting in a feeling that recording my frailties might be accounted humility, when perhaps that *true* humility which is good for us was not known. Therefore, the feeling was, be still and know the God of thy salvation, and by watchfulness unto prayer seek to know an overcoming of the sins which so easily beset.

23d.—My mind has been arrested with a remark made by one in allusion to those who have gone to a blissful eternity: "I do not *envy* them, I only wish to follow after." Never were thoughts more expressive of the feelings which this day have filled my heart, in thinking of a young wife who has been some time looking for a release. She hoped not to have seen another day; when it dawned, she said, "Another day, and I am here," but I trust ere this her spirit is released. The feeling with me has been, Oh that my time was as nearly come as hers! but I trust with no feeling of envy, rather a longing to follow after. But my work is certainly not done, or I should be dismissed. May God in his wisdom hasten the work of His grace in my breast, and thus prepare me for the summons for which my soul longs; but let it be in His own all-glorious time, till which may *patience* be granted to enable me to live that life which shall prepare me, through His mercy, for an inheritance among those whose robes are made white in the blood of the Lamb, the power of God to the redemption of the soul.

(To be continued.)

A Testimony of Saratoga Quarterly Meeting, concerning our beloved Friend, JONATHAN MOREY, *deceased.*

Although the subject of this memorial, at his decease, and for some time previous, was not a member of this meeting, yet, having been long a faithful and devoted laborer within its limits, we feel that a record of his religious life and gospel labors, is not only a tribute due to his memory, but may prove an incentive to the living, to emulate those virtues which shone so conspicuously in his character.

He was born in Duchess county, the second of Eighth month, 1765. His parents, Thomas and Sarah Morey, were Baptists by profession, according to whose tenets and opinions he received his education.

It appears from his account, that in early life he became concerned for his own eternal well-being, and desirous to know the good and acceptable will of God concerning him. Being under great exercise of spirit, and turning to the oracle within, he saw that nothing outward and material could affect the inward and spiritual; that these were insufficient to regenerate the soul, produce forgiveness for past offences, or bring about a reconciliation with his heavenly Father. No human agency was exercised in his conversion, but by the arising of the Sun of Righteousness was he turned from all shadows

to the substance, even to the gift of the grace of God, which he found sufficient to enable him to live a life of sobriety and godliness in this present world.

Of his residence and marriage we have no certain knowledge, until he settled at Easton, where he requested the care of Friends, and became a member about the thirty-first year of his age.

Soon afterward he removed to Milton, within the verge of Saratoga Quarterly Meeting, where he became an approved minister, and at which place he passed the most of his remaining days.

His life was truly exemplary; his words few and savory. He was meek, humble, patient, and unassuming; naturally diffident and retiring, he sought not for eminence. Having learned obedience by the things he suffered, and yielding to the forming hand of Divine Grace, he became an able minister of that gospel which stands not in word, but in power. He was seldom lengthy, but clear and edifying. He performed several religious visits to Friends and others, within the compass of his own Yearly Meeting, to the satisfaction of his friends, and the peace of his own mind. His public appearances at home were frequent, weighty, and solemnizing. He was a bright example in the daily circumspection of his life and conversation, the equanimity of temper, the solidity of manner in the domestic circle, ever maintaining a calmness and serenity, that gave command without censure, and elicited respect and obedience by the principle of kindness and love. At times he called his family together, when the God he loved and served was in the midst to bless. In the neighborhood he was a peacemaker; never had recourse to the arm of the law on any occasion, but would, in his dealings with his fellow-man, when a difference of opinion was manifested, sooner yield what he believed to be right, than contend. And as he lived, so we believe he died, at peace with God and men: and being dead, yet speaketh, "Follow me as I followed Christ."

While performing one of his religious visits to Westbury Quarterly Meeting, he met with a severe affliction in the loss of his beloved wife; after which he removed within the limits of Scipio Quarterly Meeting, and resided with his children the remainder of his life.

His last sickness, which was protracted, he bore with Christian patience and resignation, being sensible to the end; and near the close appeared to be in supplication, though but few words could be understood, and quietly passed away, on the third of Twelfth month, aged seventy-five years and four months.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

AN APPENDIX TO THE JOURNAL OF GERARD T. HOPKINS.

(Continued from page 87.)

The nation occupying the tract of country last described, called themselves Lenapi, and among us they are better known as Delawares; this nation consisted of five tribes, who all spoke one language; first, the Chihohocki, who dwelt on the west side of the river, now called Delaware, a name given to it by Lord De-la-War, who put into it on his passage from Virginia, but which was called by the Indians, Chichohocki. Second, the Wanami, who inhabited the country called New Jersey, from the Raritan to the sea. Third, the Munsey, who dwelt on the upper streams of the Delaware, from the Kittatenny mountains down to the Lehigh or western branch of the Delaware and Hudson rivers, from the Kittatenny down to the Raritans. Fifth, the Mahicon or Mohattan, who occupied Staten Island, York Island, (which, from its being the principal seat of their residence, was formerly called Mahattan.) Long Island, and that part of N. York and Connecticut, which lies between Connecticut and Hudson rivers, from the highlands, which is a continuance of the Kittatenny ridge down to the sound. The nation had a close alliance with the Shawanese, who lived on the Susquehanna and to the westward of that river, as far as the Alleghany mountains, and carried on a long war with another powerful nation of Indians, who lived to the north of them, between the Kittatenny mountains, or highlands, and Lake Ontario, and who call themselves Mingoes, and are called by the French writers, Iroquois, by the English, Five Nations, and by the Indians to the southward, with whom they were at war, Massawomoes; this war was carrying on in its greatest fury, when Captain Smith first arrived in Virginia. The Mingo warriors had penetrated down the Susquehanna to the mouth of it. The Mingo nation consisted of five tribes; three, who are called the Elder, to wit: the Senecas, who live to the west, the Mohawks, to the east, and the Onondagoes between them; and two, who are called the younger tribes, namely, the Cayugas and Oneidas. All these tribes spoke one language, and were thus united in a close confederacy, and occupied that tract of country from the last end of Lake Erie to Lake Champlain, and from the Kittatenny and highlands to the Lake Ontario and the river St. Lawrence. This nation turned their arms against the Lenapi, and as this war was long and doubtful, they, in the course of it, not only exerted their whole force, but put in practice every measure which prudence or policy could devise to bring it to a successful issue. For this purpose they bent their course down the Susquehanna, warring with the Indians in their way, and having penetrated as far as the mouth of it, they, by the terror of their arms, engaged

a nation, known by the name of the Nanticocks, Coneys and Lutetocs, and who lived between Chesapeake and Delaware Bays, and bordering on the territory of Chihohocki, to enter into an alliance with them; they also formed an alliance with the Monahans, and stimulated them to war with the Lenapi, and their confederates. At the same time the Mohawks carried on a furious war down the Hudson against the Mohiccons and river Indians, and compelled them to purchase a temporary and precarious peace, by each acknowledging them to be their superiors, and paying an annual tribute.

The Lenapi being surrounded with enemies and hard pressed, and having lost many of their warriors, were compelled at last to sue for peace, which was granted them on the condition that they should put themselves under the protection of the Mingoes, confine themselves to raising corn, hunting for the subsistence of their families, and no longer have the power of making war.

This is what the Indians call making them women. Under this condition the Lenapis were when William Penn first arrived, and began the settlement of Pennsylvania in the year 1682.

In Sept. 1700, the Indians residing on the Susquehanna, granted to William Penn all their lands on both sides of the river. The Indians living on the Susquehanna, and Potomac and the Shawanese, entered into articles of agreement with Wm. Penn, by which, on certain conditions of peaceable and friendly behaviour, they were permitted to settle about the head of Potomac, in Pennsylvania. The Conestoga chiefs, also, in 1701, ratified the grant of the Susquehanna Indians made the preceding year of 1700. Wm. Penn obtained from the Sachems of the country a confirmation of grants made by former Indians of the lands from Duck Creek to the mountains, and from the Delaware to the mountains, and from the Delaware to the Susquehanna; in this deed the Sachems declared that they had seen and heard read divers prior deeds which had been given to Wm. Penn by former chiefs.

In the year 1672, Gov. Lovelace, of New York, by proclamation, ordered that four white groiers or heads, and three black ones shall pass for a penny or stiver; this proclamation was published at Albany, Esopus, Delaware, Long Island, and at the ports adjacent; and that wampum was a passing medium of the country at that time.

A treaty was entered into at the mouth of the Great Miami, between the United States and the Shawnese Nation, in the year 1786, by which the United States do allot them lands with their territory to live and hunt upon. Beginning at the south line of the lands allotted to the Wyandots and Delawares, at the place where the main of the Great Miami and of the Ohio intersects said line, then down the Miami to the forks of that river below the old fort taken by the French in 1752, thence due west to the river De-la-Panse; thence down that river to the Wabash, beyond which line none of the people or citizens of the United States shall settle nor disturb the Shawnese in their settlement and possessions; and the Shawanese do relinquish to the United States all title they ever had to lands, east, west, and south, of the east, west, and south of lines before described. Signed by G. Clark, Richard Butler, Saml. H. Parsons, and eight Indians, and witnessed by a number of Indians and whites. The Indian witnesses were of the Delaware and Wyandot nations; Isaac Zane (a Wyandot), and the Crane of the Wyandot's are among them.

The first movement made by the Society of Friends of Baltimore Yearly Meeting for the benefit of the Indians, after the conclusion of the Revolutionary war, was commenced about one year subsequent to the treaty of Grenville; whereby a peace had been concluded between the United States and the hostile tribes, northwest of the river Ohio. For many years those Indians had proved themselves to be the formidable enemies of the white emigrants who settled near them, and of the armies of the United States, sent out to compel them to submit to the occupation of a territory which they continued to regard as their own property. Having been greatly improved in warlike discipline, and in the use of European firearms, by serving under the French commanders in former wars, they adhered to any pacific agreements no longer than their fears or their interests restrained them; and rested in the determination never to abandon their lands northwest of the Ohio river. They had defeated General Harmer, with the loss of the greater part of his army, on the banks of the St. Joseph's river in 1791; and an expedition sent against them shortly after, under the command of General St. Clair, was completely routed. In this engagement the Little Turtle,* so often alluded to in the foregoing pages, was the commander-in-chief of the Indian forces, and displayed feelings of humanity towards his retreating foes, of which few examples have been furnished in the history of Indian warfare, and which reflects honor on his character.

On beholding the white soldiers fleeing before the exasperated Indians, and at every moment cut down by the weight of their tomahawks, his heart revolted at the sight, and ascending an eminence, he gave the singular cry, which commanded his men to cease from further pursuit and return to their camps; he also sent out messengers to inform them, wherever scattered, that "they must be satisfied with the carnage,

* Michikiniqua, was the Indian name of this chief.

having killed enough." By this effort on his part many lives were spared.

After this defeat, so unlooked for by the United States, General Wayne, who had succeeded General St. Clair, arrived with his army upon the location where that officer had been defeated, in the 9th month, (Sept.) 1793, and immediately built Fort Wayne. The next year he brought the Indians to a decisive engagement in the vicinity, in which they were overthrown with great slaughter. This humiliation lessened their high estimate of their own strength and disposed them to peace, and a treaty was concluded between them and General Wayne, who acted as a commissioner of the United States, at Grenville, (1794), by which the tribes northwest of the river Ohio, gave up the lands so long the object of contention, and accepting a reservation in the neighborhood of the Lakes, came under the protection of the United States, upon terms at that time considered mutually satisfactory and beneficial.

The Little Turtle, who appears to have had a just idea of the importance of the lands about to be ceded to our government, remained for a long time inflexible, resolved upon procuring more favorable conditions. He was deeply attached to the country which had been his birthplace, and in common with all his brethren considered it belonged to the Indians by right of possession from the Great Spirit, who, they believed, after he had made the earth, sun, moon and stars, had placed the red man on this continent, and bestowed it upon him and his children. He knew also, that the whole region around was made dear to them by every cherished remembrance; their recollections of the happy abode of the red people therein for many generations before the coming of the white men to settle amongst them; as connected also with the sports and pastimes of their youth, and with the enjoyments of their more manly pursuits in maturer years, and moreover as containing the graves and other monuments of their fathers. These recollections were all quickened and increased in importance by the knowledge that, in relinquishing the possession of this fine territory, they yielded up forests filled with herds of deer, and other game which, by the addition of the fruits of their grounds, rich and fertile almost without precedent, gave them, even with their rude mode of tillage, an ample supply for their simple wants. He seemed also to be filled with apprehension, lest when settled within the confined boundaries, which were to be theirs by the conditions of the treaty, that his countrymen would be too slow in adopting the habits of civilized life; and as the supply of wild animals must soon be exhausted, would suffer many privations in consequence of the change. As such were his feelings, can any thoughtful person be astonished at his resolutions?

Convinced at last, that no alternative awaited him, he consented to sign the compact, remarking to the officers present, as he affixed his signature, "I have been the last to consent to this agreement; I will be the last to break it." He remained true to his affirmation.

(To be continued.)

LIGHT.

Light, says the *Builder*, an English paper, well diffused over all parts of a dwelling, is essential to its being healthy; a dark house is not only gloomy and despairing, but is always unhealthy. We know, on high medical authority, that "the amount of diseases in light rooms, as compared with dark ones, is vastly less." Light ought to be diffused over the whole dwelling, so that no dark corners be left to invite a deposit of that which is untidy or offensive. Happily, the motive which in times past led so much to an exclusion of the light of heaven no longer exists; and, though ages may pass ere the evils resulting from a vicious legislation are entirely swept away, yet the removal of the tax on windows, and of that on glass, must, amidst much to discourage those who have long and zealously labored in the cause of sanitary amelioration, be regarded as most valuable concessions in its favor. The same paper remarks:—Wood, of an inferior quality, or unseasoned, when used in any part of a dwelling-house, is a false economy, whilst the cracks and shrinkages caused thereby are often prejudicial to health.

For Friends' Intelligencer.

"NEGLECT NOT THE ASSEMBLING OF YOURSELVES TOGETHER."

The non-attendance of our religious meetings, particularly those held near the middle of the week, by many otherwise well disposed Friends, has been a cause of concern to the sincere traveller Zionward; and the query goes forth, why are these things so? Have the people ceased to put their trust in the Great Jehovah, and turned aside to other dependencies? Have the cares of this perishing world, the deceitfulness of its riches, so filled their minds that they have become lukewarm and indifferent to their best interests; or are they putting the time afar off, when they shall come up nobly and serve the Lord, concluding they have many years yet to live, and they will, bye-and-bye, have time to serve Him? Many reason after this manner: "I can serve my heavenly Father just as well at home about my business, as to go to meeting, and perhaps sit there in silence;" or, "I am quite as good if I do stay at home, as many who attend."

In this way many deceive themselves, and let slip unimproved many opportunities by which an increase of strength might be known, and

also fail to evidence that spirit of dependence upon the bounteous Giver upon which the blessing of increase rests.

How has thy gold become dim and thy fine gold changed? Friends, in the early age of our religious society, in their devotion to the cause of Truth, made many sacrifices. They met in caves and in solitary places to worship the great I Am, and witnessed the fulfilment of the promise, "where two or three are gathered together in my name, there am I in the midst of them." Yea, and they counted not their own lives dear unto themselves, that they might win Christ. The children also partook of the devotion of their parents, for when the latter were taken away to prison, the former took their places, and bore living testimony to the pure principle which they endeavored to follow.

Parents and guardians, is there not a great responsibility resting upon you? When the query goes forth, "Where are the lambs committed to thy care?" how can you answer, or what excuse can you give for your lukewarmness or indifference to the trust committed to you.

Mothers, have you done all you could to induce, not only your beloved companions, but your children also, to remember their obligation to present their bodies a living sacrifice, holy and acceptable unto God? If so, and your efforts have been unavailing, then do you stand acquitted in the Divine sight; if not, let the time past suffice. Rally now to the standard of truth and righteousness in your own souls, and whatsoever your hands find to do, do it with your might. I. B. W.

4th mo. 1862.

For Friends' Intelligencer.

EXTRACTS FROM LETTERS OF A FRIEND NOW TRAVELLING IN EUROPE.

3d month, 1862.

We are now at the ancient city of Pozzaoli, where the Apostle Paul landed after being wrecked on the island of Malta, formerly Melita. The day is delightful, the sun warm and genial, almost oppressive. We took a carriage and pair, after breakfast, and rode about eight miles along the shores of the beautiful bay of Naples—said to be one of the finest in the world as to scenery, with Mt. Vesuvius, and some rocky islands in full view.

The road is hard and smooth, and we passed on, through orange groves in full bearing, and lemons hanging on the trees contrasted beautifully with the dark green leaves. The olive trees are in great abundance—also fig trees with their fruit just budding, are planted through the vineyards which are very extensive; in fact the vineyards occupy nearly every spot that is susceptible of cultivation on the steep slopes of the hills—and I could but think how the poor people who cultivate and own these grounds must enjoy in a hot summer day sitting down "under their own vines and fig trees" reposing in their shade: flowers are in great abundance. The poor people chase the carriages of strangers, and offer elegant bouquets for a few "carlina" or cents, such as would cost us at home $1.00. The greatest trouble or annoyance we have are the beggars, from old men and women of 80, down to the little children—but we soon learn not to notice them as it is a profession in many cases quite lucrative. As we turned a point on the bay a most beautiful prospect opened before us, and in the distance we could see the old town of Pozzaoli, where that dignified and illustrious servant of the Lord, the Apostle Paul, landed after the wreck of the vessel at Malta, on his voyage from Jerusalem to Rome. I never before read the account as given by himself, with so much interest as to-day, when we read it aloud from the Acts of the Apostles, chapter 27th and 28th. The town has been so rent with earthquakes and wars that it is in a very dilapidated condition, and seems to be occupied by fishermen, whom we saw in numbers with their boats and nets, in primitive style. The poor people looked as if they required the preaching of another Paul. Priests wearing their broad brimmed hats and flowing black robes or frocks, are very numerous. This is a town of a great deal of interest; it contains the crater of a volcano, I should suppose 30 acres in extent, out of which in various places issues the roaring steam and smoke from the melted mass below, giving forth a strong odor of sulphur; in fact they procure sulphur from here. I crawled into one of these openings and obtained a piece of lava so hot I could scarcely hold it. This 30 acres is a crust formed over the melted mass, and it was really frightful as we walked along to find a hole in the earth about 18 inches deep, the bottom of which was so hot we could scarcely hold the sand in our hands. Our guide lifted a large stone and threw it upon the ground several times, when to our surprise the undulations of the crust could be felt for 50 feet around, and the noise resembled the striking of a thick drum head, giving forth a hollow sound; but as the people have been living there for so many years without damage, they are not at allala rmed. We next visited in this town the great amphitheatre, which has been uncovered and brought to light within the last 30 years. I could not pretend to describe it minutely; here is where the gladiators and wild beasts used to fight for the amusement of the people, and Nero, the Emperor, entertained his friends in looking on at the bloody scene. I should think 10,000 people could be easily seated around the arena, which is over 300 feet long. Under this vast structure are the dens where the wild beasts were

kept, and also the gladiators' apartments; modern times cannot show any structures of the same solidity. I should think the walls were at least seventy feet thick, but this is only one of the many wonders of ancient time. You may see for miles the remains of splendid villas and arched galleries with stuccoed walls. Some buried in the sea, and others nearly buried in the earth, and boys and men playing at ball in these rooms, which were once the abodes of kings. The villas of Cicero are pointed out on the shore of this beautiful bay: it was a watering place where the most noted men of Rome indulged in their dissipations, and lived in splendor.

We found Naples in some respects beautiful, the bay was grand, and Mt. Vesuvius, and other mountains skirting it, added greatly to the effect. The buried cities of Herculaneum and Pompeii were wonders, in themselves, worth a trip from America to see. The great treasures of antiquity stored in their museum very far surpassed my expectations both as to extent and variety; but the narrow dirty streets, the jail like appearance of their houses with iron barred windows, the little shops with stables under them, the rags of the beggars, the shoals of priests, monks and friars, some with shaved heads and no stockings, and some with elegant apparel, the donkeys carrying every conceivable kind of burden from a hay stack to a few barrels of water on their backs, the men and women carrying on their heads a bureau, sofa, or a dozen chairs, or pulling carts through the street about as long as one of our drays loaded with various merchandise, all formed a motley scene for our wondering eyes. Besides these, the aristocracy driving their splendid equipages with servants in crimson velvet, white gloves, and gilt bands on their hats, rushing through these narrow streets with no side walks, the only wonder is that no one seems to be hurt; there appears to be a kind of mutual understanding between the horses, donkeys, drivers, and pedestrians not to hurt each other.

As to Rome, I was disappointed in some respects, although the antiquities are wonderful, nearly every thing looking 1000 years old, while many are 2500 years. The great Coliseum—the amphitheatre of which would seat over 100,000 people; the remains of the Roman Forum, adjoining the palaces of the Cæsars; the statue of Pompey, the catacombs, the underground dungeons, where the early Christians suffered; the church of the monks who have their bodies buried in ground brought from Jerusalem, and then their bones taken up to decorate the walls and ceilings of their rooms, some skeletons dressed in their priestly gowns, standing or lying about to ornament the scene. The great church of St. Peter's is a most wonderful work of art, costing fifty millions of dollars, and occupying nearly 200 years in building: it is so large that you could put the whole of our Race street meeting house in one corner of the room, without materially missing the space. It has been decorated by the great sculptors, painters and architects; the works of Michael Angelo, Raphael and others are there. The colossal statuary of the saints, &c., the superb pictures in mosaic, the frescoes of the ceiling in gilt, and the stupendous dome, supported by four columns, and these columns ornamented with works of the sculptor and painter, costing many thousands. Then the high altar, said to contain the ashes of St. Peter, surrounded by burning lamps, perhaps a hundred, which never are allowed to go out. Then a bronze statue of St. Peter sitting on a chair with his foot on a cushion, and his toes projecting beyond, elevated about five feet from the ground. These brass toes are nearly worn off by the abundant kissing and rubbing of the heads of the multitudes. Priests and beggars kneel before it; first kiss it, then put the head under, then over, and sometimes the cheeks against it, all the while crossing themselves and laughing or talking as the case may be. It is really wonderful to see the idolatry of Rome in the 19th century. People will kneel and repeat their prayers with their beads in one hand, while the other is extended to the passer-by for alms. The pope and cardinals, I think, are trembling in their shoes, and when the 30,000 French soldiers are withdrawn from Rome, the probability is that Garabaldi will be hailed with acclamation by this priest-ridden people, and church and state will be divorced. I am strongly impressed with the great iniquity of priest-craft, crushing as it does the very mainspring of enterprise and religious progress, and sapping the very vitals of what might be a prosperous and happy people.

P.

THE COLOR OF BIRDS.

Color is intended not merely for beauty; it is in fact, a mode of concealment, the most universal of all means of defence, and one that appears in every race of animals. As the strength, the weapons, and the velocity are all on the side of the pursuer, color is much more resorted to for the defence of birds than of any other creatures. In the partridge, the quail, the woodcock, and the snipe, the likeness of their colors to the brown earth on which they move is such as often to conceal them from every eye, not excepting the piercing sight of the hawk or the kite. The hovering foe may be observed above during the chase, though the victim has not escaped, deceived also by smaller birds, even when the accordance in color is not great. Often do they shift their position under the eye of the hawk, eager to pounce upon them, and then stop,

as if, as White says, "they knew the color of the spot upon which they were cowering and squating was a sure defence."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MO. 26, 1862.

Abolition of Slavery in the District of Columbia.—There will hardly be any diversity of opinion among the readers of the *Intelligencer* in regard to the recent act of legislation by which all the slaves in the District, which is specially under the control of Congress, have been restored to their natural right to liberty.

Whether regarded as an acknowledgment on the part of the Government of the duty and expediency of a system of general emancipation, or merely as an act of tardy justice vouchsafed to some thousands of oppressed and injured people, this law will be regarded by the friends of human freedom as one of the most important public movements of our age.

Looking back at the long struggle which has now triumphed, at least in part—at the earnest petitions which have gone up to the National Government—at the zealous and untiring efforts by argument, evidence, appeal and persuasion to loosen the bands of the oppressor, we may well acknowledge with thankfulness, that at length at least this one blot upon the nation's character has been wiped out by peaceful legislation. It is also cause of congratulation that although provision is made in the law for pecuniary compensation to those who are to be inconvenienced by the sudden abstraction of a portion of their income, yet the right of property in man is by no means acknowledged, and though provision is made for aiding the voluntary emigration of the freed at the public expense, no compulsory expatriation from the place of their nativity is coupled with the unreserved recognition of their natural and inalienable rights.

The recommendation of the President in favor of granting aid to the several States who may inaugurate a system of emancipation, has been approved by Congress almost simultaneously with the abolition of slavery in the District of Columbia. It is to be hoped that at least some of the more Northern slave States are fast verging toward a policy so accordant with their highest interests, and we have certainly room for hope that though the present age will be remarkable in history for one of the most unnatural and destructive of civil wars, it will be favorably distinguished by the overthrow of the most gigantic and iniquitous system of slavery that has ever disgraced a civilized and professedly Christian nation.

It behooves the people of the North, who have suffered least in the past from this degrading system, to see that the nation's freed men are provided with all the advantages required to elevate them into self-sustaining independence, and to develope those now latent capacities, upon the employment of which must depend, to a great extent, their enjoyment of their newly acquired liberties.

The Advertising Sheet.—There is perhaps more importance attached to the proposed addition of an advertising sheet to the Intelligencer, than at first sight might appear. If properly used, this department of our paper may be made of general utility to Friends. One of the most important secondary means for the promotion of harmony and brotherly feeling, in our religious society, is the promotion of each other's business interests. There is in this nothing derogatory to the rights of others, while there is an obvious propriety in brethren possessing in common so many distinguishing principles and testimonies, preferring each other in their daily business transactions. The necessities of those who are not blessed with abundance, have ever claimed the consideration of the more thriving and the wealthy, and it is a fitting tribute to the love and good will, which should subsist among brethren of one household of faith, that they should help each other to resist the trials and misfortunes incidents to the pursuits of business.

In our English cotemporaries much valuable information reaches the reader through the advertising columns. Friends in want of teachers in their families and neighborhood schools, those offering Friends' publications for sale in different localities, or any articles of interest or use, whether especially designed for Friends, or of general utility, Friends wishing

to employ members of the Society as clerks or apprentices, and young men and lads seeking situations within the pale of the Society, may all find a medium of communication through the advertising sheet, which, if sufficiently encouraged, may become a permanent, and, we hope, a useful department of our paper.

MARRIED, on Fourth-day the 26th of 2d mo., 1862, at Millville, Columbia Co., Pa., according to the order of Friends, CHANDLER EVES, son of Chas. Eves, (deceased), of Millville, Columbia Co., Pa., to ELIZABETH WILSON, daughter of John Wilson, of Frosty Valley, Montour Co., Pa.

DIED, on the 25th of 6th month, 1861, at her late residence, within the limits of Matinacock Meeting, Long Island, after a painful and protracted sickness, SARAH NUTT, aged about seventy-two years.

Her native place was Boston, where she passed the younger part of her life but subsequently removed to New York, and after having been received into membership with Friends, became a resident of the place where she ended her days.

Her moral and social endowments, her self-sacrificing disposition, her sympathy with young people and children and with the sick and the afflicted, wove a web of endearing affection between her and those with whom she mingled in social intercourse.

Although while residing in Boston she had no knowledge of Friends or their principles, she exercised an independent judgment in relation to religious subjects, and was led to reject many doctrines which at that time were in high repute among other professors. During that period her inquiring mind led her to attend the meetings of all the religious denominations in that city, and in after years, when she had become acquainted with Friends, her preference for them was the result of deliberate conviction.

She was not distinguished by prominent position in Society, nor by activity in the administration of the letter of the discipline, but exemplified the Christian sentiment poetically expressed, that

"He whose wakeful tenderness removes,
The obstructing thorn which wounds the friend he loves,
Smoothes not another's rugged path alone,
But scatters roses to adorn his own."

She possessed a disposition ever ready to make others happy, and this kindliness of feeling was reflected back in a large amount of social enjoyment.

The important testimonies of Friends against war and slavery were fully appreciated by her, and apologies for injustice and oppresssion met with no response from her susceptible and sympathetic mind.

This valued friend will be remembered long after her contemporaries shall have departed, for the strong hold she had upon the affections of the young will cause her name to be long held by them in cherished remembrance, and we doubt not she is included among those to whom the Master addressed the consoling language; "In my Father's house are many mansions, I go to prepare a place for you, that where I am ye may be also."

——, in Peekskill, 3d mo. 27th, 1862, HANNAH HUNT, aged 67 years; a member of Amawalk Monthly Meeting.

DIED, at Reading, Pa., on the 12th of 1st month, 1862, JOHN JAMES, in the 76th year of his age, a member of Exeter Monthly Meeting.

During a protracted and painful illness this dear Friend desired that he might be supported in patience to the end. For three weeks preceding his death, he could not remain in a recumbent position, sitting up day and night. In the commencement of his sickness his mind was in some doubt, but looking to his Saviour and placing his trust in him, the cloud that darkened his mental vision vanished, and all appeared bright. Several times on asking him how he was, he replied that he felt peace, except when he would forget his Guide. Of a friend in the ministry—whose visits in the early part of his sickness had been a great comfort to him—he remarked, "I would like to see that dear friend again, but I am fearful it would be leaning too much on an arm of flesh." He desired that this friend might attend his funeral, not that he could do him any good, but souls might be called home. The Friend attended, and bore a powerful testimony to the truth, both at the house and grave. He frequently addressed his children, imparting to them instructive counsel and encouragement. He desired that they might live together in love, and that they would seek the Lord and prepare for death. Perfect love, he would say, casteth out all fear. He directed them to the Lord, who could give what the world could neither give nor take away.

He continued in this peaceful state of mind to the last, leaving us the blessed assurance that his spirit has entered those mansions prepared for all those who love the Lord Jesus.

From "Nicholson's Annals of Kendal."

JOHN GOUGH, THE BLIND PHILOSOPHER.

(Concluded from page 75.)

Hitherto he had no idea that books were devoted to plants. But this ignorance was to be presently removed. It was in his thirteenth summer that his father carried him and his eldest sister into the fields, and observing his son deeply absorbed in examining a specimen of henbane, he gathered a handful of wild flowers, telling him at the same time that plants had been named and described in books, and that this had been done in part by a Kendal man, John Wilson. This intelligence excited his curiosity, and he never rested till he had made himself master of a copy of Wilson's "Synopsis of British Plants." His first task was to study the dictionary of terms; then, to master the classification; and after these preliminary qualifications, he commenced the study of practical botany by referring the plants of his neighborhood to their class, genus, and species. In these attempts he met with many difficulties. But finding that Wilson made frequent references to the writings of two ancient botanists, Gerrard and Parkinson, he obtained their works. His next proceeding was to form a small botanical class among his schoolfellows. To these he explained his views, and smoothed the way by giving elementary lessons on classification, and the use of technical terms. Excursions were then made, far and near, in search of plants. On their return home Mr. Gough examined each

specimen, while one of his fellow-students consulted and read the "Synopsis;" and when he had determined the species, the woodcuts of Gerrard and Parkinson were examined by the class, and compared with the specimen he had named. And the herbarium of his boyhood proves the industry and accuracy of his first botanical efforts. At a later period Hudson's "Flora Anglica," according to the sexual classification of Linnæus, became his favorite work; and still later he consulted Withering's "Arrangement of Plants," and Smith's "Flora Britannica."

With the former of these botanists he was in frequent correspondence, previous to the publicacion of the third edition of the "Arrangement;" and as a proof of Dr. Withering's confidence in the correctness of his discrimination, he informed his blind contributor that he would accept his habitats and remarks without reserve, and without any more specimens for verification.

But his method of examining plants must be briefly told. Systems of classification were but little valued, except so far as they aided him in recognising individual forms. The plant to be examined was to be held by the root or base in one hand, while the fingers of the other travelled slowly upward over the stem, branches and leaves, till they reached the flower. If the species had been already met with, this procedure was sufficient for its recognition; if it proved to be a novelty, its class was first determined by the insertion of the elongated tip of his tongue within the flower; thus he discovered the number and arrangement of the stamens and pistils.—When the flower was small, he requested his reader to ascertain these points with a lens. The class and order being determined, the genus was next worked out, word by word of the description, so far at least as the state of the specimen would allow. But his perceptive power over form was most conspicuous in the analysis of species. It was truly wonderful to witness the rapidity with which his fingers ran among the leaves, taking cognizance of their divisions, shape, serratures, and of the presence or absence of hairs. The finest down was detected, by a stem or leaf being drawn gently across the border of his lower lip; so fine, indeed, that a young eye often required a lens to verify the truth of the perception. Another peculiarity is worthy of notice. Repeated perusal of descriptions had enabled him to prefigure in his mind's eye the form without the presence of specimens; so that, when a species for the first time came within his touch, he at once named it from memory.

New plants, new animals, like all other subjects, indeed, in which he was greatly interested, caused him to betray outwardly the power that was actively at work within—the brightness of his intellect beamed upon his countenance. And it was probably on one of these occassions that Mr. Wordsworth, while describing the little cushion-like plant, with white roots and purple flowers, growing near Grisedale Tarn, caught the first glimpse of that conception which was afterwards expanded into the beautiful picture given of Mr. Gough in the "Excursion." Mark the poet's recollection of the man as he stood before him:

> Methinks I see him—how his eyeballs rolled
> Beneath his ample brow, in darkness paired;
> But each instinct with spirit; and the frame
> Of the whole countenance alive with thought,
> Fancy and understanding; while the voice
> Discoursed of natural and moral truth
> With eloquence, and such authentic power,
> That in his presence humbler knowledge stood
> Abashed, and tender pity overawed.
>
> * * * * * * *

At fifteen he read Derham's *Physico-Theology*. From this work he gained enlarged views of the structure of the earth and its inhabitants. He was soon busy as an experimenter; and his father's dyehouse was used as his laboratory. Derham's notes, too, which were chiefly extracts from Latin authors, stimulated him to read more extensively the prose and poetical compositions of the ancient authors. Interested by the beauties of the Greek and Latin poets, he courted all the English poets, from Shakspeare to Goldsmith. Many poetical passages, both from ancient and modern authors, which took his fancy, were committed to memory; and so tenaciously were they retained, that between forty and fifty years after he could repeat the greater part of them.

But poetry did not exactly harmonise with the character of his intellect. On closing Goldsmith, therefore, he returned with increasing ardor to the study of nature.

He was now about his eighteenth year, and continued for some time plodding among his birds, and plants, and simple philosophical experiments. To relieve the tedium of a wet day, the "puzzling rings" were placed in his hands. After several hours of toil he finally triumphed, extricating the nine rings from their staple. This feat, of itself, is of little moment. But the permutations necessary for disengaging the rings impressed him with an idea of numbers. He was now standing on the threshold of a new storehouse of knowledge, for the successful prosecution of which he was indebted solely to his own ingenuity. On this point he says, "I learned arithmetic at home by a contrivance of my own, which is nearly like that used by Dr. Saunderson." From the interest which Mr. Gough took in this new study he prevailed upon his father to enter him as a mathematical pupil, under the tuition of Mr. John Slee, at that time residing at Mungrisedale, a sequestered part of Cumberland; and perhaps a more judicious

choice of a tutor for such a pupil could not have been made. But as to his progress, all that we can do in this memoir is to give an abstract of Mr. Slee's account, as detailed in an interesting letter to a friend. He took up his abode under his teacher's roof in some part of the year 1778, and his first step seems to have been to furnish himself with a more polished *abacus*, and a more extensive series of pins for numerical expressions. "He procured," says Mr. Slee, "a board of rectangular form on which lines were drawn at equal distances, both longitudinally and laterally. At the intersections of these lines the board was pierced with so many small holes, so as to receive the lower point of pegs or pins fitted to sink into them. The upper parts of these pins were of so many different forms as we use digits for numerical calculations; and a considerable number of each kind of these pins were put into so many different conpartments, formed in a shallow drawer, made for that purpose. It is not difficult, with this contrivance, to see how it would be practicable for him to perform all the common operations of arithmetic. * * He was now prepared to extend his inquiries to other subjects connected with the mathematics, and of course his first efforts were employed in reading the elements of Euclid. With geometry he connected the study of algebra; and here again his mechanical apparatus came in for its share of utility. In geometry, squares, rectangles, triangles, polygons, &c., were readily exhibited by putting a thread around the pins properly placed; and for the purpose of algebraic operations, a set of pins representing the symbols *a*, *b*, *c*, *x*, *y*, *z*, in common use, were, by their peculiar distinguishing varieties, at hand to supply all the purposes, for which their ordinary substitutes for quantities known and unknown, can be made available." The time which Mr. Gough spent under Mr. Slee's teaching was about eighteen months. He became acquainted with the principles and elements of mathematics; and in the prosecution of these studies he manifested much talent, and a peculiar interest in and predilection for the different branches of the science. In addition to the subjects before alluded to, he returned home with a knowledge of conic sections, mechanics, and a few imitatory lessons in fluxions. On his again becoming an inmate of his father's house, this latter branch formed a leading object in his pursuits. To select a competent reader for him was no easy matter. At length, however, the choice fell upon his second sister. For some time his progress was slow, but all hindrances yielded to his perseverance and signal exertion of mental power. Every impediment to the acquisition of knowledge was now fairly overcome; and for many years Mr. Gough enjoyed with uninterrupted good health, the peaceful pursuit of his various studies. His acquirements in the higher branches of mathematics eminently fitted him as a teacher of that science in after-life; and out of the number of his select pupils, some became senior wranglers at Cambridge. Among the most eminent of these pupils, was Dr. Whewell, now master of Trinity College, Cambridge, who was second wrangler in his year. Dr. Dawes, present dean of Hereford, was fourth wrangler. Dr. Joshua King, (esteemed one of the first mathematicians of his day,) was senior wrangler of his year. The Rev. Thomas Gaskin, late tutor of Jesus' College, Cambridge, Mr. Gough's last pupil, was second wrangler of his year. John Dalton, the eminent philosopher, was four or five years under his instruction in mathematics and natural philosophy, and has left a grateful tribute to the memory of his blind preceptor.

We can only further add that towards the close of the year 1828, Mr. Gough's health began to decline. Repeated attacks of epilepsy gradually undermined his bodily powers, and clearly pointed out the approaching termination of his earthly course. He died, at Fowl Ing, July 28th, 1825, in the 69th year of his age, and his remains were interred in the parish churchyard of Kendal.

His resting place his marked by a simple slab, bearing the following inscription:

In memory of
JOHN GOUGH.
WHO DIED JULY 28TH, 1825.
Aged 68 Years.

He was married at Kendal Church, in 1800, to Mary, daughter of Thomas Harrison, of Crosthwaite, and had nine children, four sons and five daughters. Of these, three survive to the present time, namely, Thomas Gough, surgeon, Kendal; Mary Atkinson, widow, and Ann Bell, living at Manchester.

In summing up his life it may be said of Mr. Gough, though not to him returned,

> Day, or the sweet approach of even or morn,
> Or sight of vernal bloom, or summer's rose,

still every stage of life had its enjoyments; every change of season brought a change of employment, every day presented his fingers with novelties from Nature's endless territories, his mind with germs of thought from the vast storehouse of knowledge. Resignation was a prominent feature of his character. The inconveniences attended on his loss of sight never elicited an expression of murmur. And to *ennui*, early or late in life, he was a stranger. For his mind fed upon thoughts harmonious, that dissipated clouds of difficulties, and changed "ever-during dark" into hours of cheerfulness and mental sunshine. To be always employed, he well knew, was essential to his happiness, and no toil was too much to accomplish an object. Without staying, then, to inquire how far his

success may have depended upon the inherent strength of the intellectual powers, we have a striking instance of the necessity of self-reliance and self-culture in breaking down every impediment, however much aided by physical imperfections, which may stand in the way of progress. By others, therefore, be they placed in more or less favored circumstances, the subject of this memoir and his achievements are worthy of remembrance. For knowledge is to be acquired by labor alone. "There is want only where no firm will exists, where no adequate efforts are made."

AN INVOCATION TO SPRING.

Come quickly, O thou Spring!
Write love's fair alphabet upon the sod
In many-colored flowers—to preach of God,
Our everlasting King!

Come from the rosy South,
In chariot of incense and of light,
Dissolve the lingering snows that glisten white
Beneath thy fragrant mouth.

Walk softly o'er the earth,
Thou blessed spirit of the Eden-time;
Thy breath is like an incense-laden clime,
Clasping rich bowers of mirth.

Thy virgin herald's here—
The snow-drop bares her bosom to the gale,
While down her cheek, so delicately pale,
Trickles a crystal tear.

The lark now soars above,
As if he felt thy freedom on his wings,
While from his heaven-attunéd throat there rings
A charming peal of love.

The yet unbearded wheat
Now timidly puts forth its tender leaf
To drink sweet dews, for Winter, ancient chief,
Crawls off with tott'ring feet.

Your sorrows now inter,
Ye dwellers in dark cities; Spring is nigh;
She bathes her garments in a sunset sky,
And treads the halls of Myrrh.

To God, an anthem sing,
When forth ye hurry to the fields of bloom;
He lights the flowers and lifts us from the tomb,
To everlasting Spring!

—*Chambers' Journal.*

PARENTAGE.

BY F. H. COOKE.

Not those alone are parents, to whose cares
The opening buds of human life are given;
Truth, Beauty, Love have each unnumbered heirs.
And Earth itself is but the child of Heaven.

Nature repeats herself; and human thought
Mirrored in deeds, becomes more truly real:
Thus only on the web of life are wrought
The glowing pictures of the world ideal.

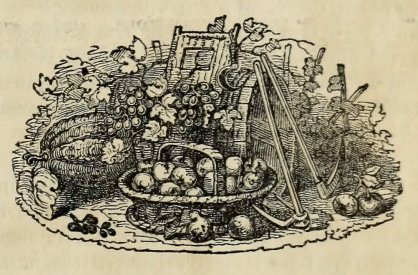
The laborer who embowers his cottage round
With tasteful gifts—his honest hand the donor,
Makes of that little spot of cultured ground,
A pleasing transcript of its joyful owner.

The matron, toiling with unselfish aim
To bless her household band of cherished creatures,
But mounts the picture from whose shining frame,
Forever beam her dear, benignant features.

Thought is the favored child of thoughtful ones,
As Heaven is mirrored in the quiet waters;
The Statesman's high achievements are his sons,
And the sweet Poet's lays his tuneful daughters.

The Sculptor, bending o'er his marble child,
Models himself in fixed, enduring beauty;
The Painter's soul hath from the canvas smiled,
Breathing deep tones of passion or of duty.

None shall die childless; and the frailest one
Of all the living crowds around us pressing,
May, like the eternal Father, give his Son
To be Humanity's perpetual blessing.



WINDOW GARDENING.

Window gardening, at the present time, exhibits more prominent traits of progress than any other branch of the art. A few years ago, it was confined to the mere cultivation of a few pots of plants. Now, it gives scope for the application of great taste in arrangement. Balconies, hanging-baskets, cases, &c., afford elements for variety; and in the combinations of one with another, the lady gardener finds material for the execution of many pleasing plans.

We have found, by experience, that plants do much better in wire baskets, with a coating of moss around the inside to keep in the soil, than they do in boxes or pots. The moss absorbs more moisture than either of the other two articles, and gives it off gradually, correcting the arid atmosphere that is usually the great obstacle to the cultivation of window plants. There is no reason why strong wire frames might not be suspended from the sills of windows, lined by moss in this way, and plants set out in the soil; some trained on trellises around the edges; some hanging in negligent beauty over the sides; and others of naturally erect habits posted in judicious places amongst the rest. This can be arranged either inside or outside of a room window. But the best arrangement would be one that could be adapted to hang outside in fine weather, and be taken in during unfavorable times.

In selecting soil for these baskets or cases, choose that which is turfy or of somewhat

spongy nature, as such soil retains moisture longer, without necessitating artificial watering, which should always be a cherished object in cultivating room plants.—*Gardener's Monthly.*

Never use a wooden box for propagating purposes, if you can avoid it. Experience shows that the acid from the decaying wood is generally unfavorable, though tolerable success frequently attends the use. Earthenware pans are much better.

Spring Water.—Spring water is objectionable for two reasons and no others. It is too hard; that is too say, it contains too much lime, in which case it disagrees with Heaths, American plants, &c.; or it is too cold. The latter is its common fault; and a grievous one it is. If warmed by exposure to the sun, the latter fault is got rid of. Use rain-water when it can be had, and well-water when there is nothing better. Nitrate of soda is a good dressing. The brown will become green.—*Gardener's Chronicle.*

A new and beautiful evergreen is about being introduced. It is an *Arborvitæ*, brought from Japan, the under side of which is silver color. A number have been started from cuttings, at the experimental gardens of the Agricultural Department, and are now ready for planting out.

For the Children.

WHITE ANTS IN INDIA.

[A correspondent of the New York Independent addresses the following to the children of the Independent.]

All children who know anything of India have heard of the famous white ants here.

In America you have red ants and black ants, large black ants and small ones; but when I tell you of the exploits of the white ants that live in the East Indies, I think you will acknowledge that they take the lead of their tribes.

We notice them as of two kinds, one much larger than the other, yet living together in the same nest in harmony.

The larger kind come up out of their holes with wings fully half an inch long, which is twice the length of the body of the insect. These wings soon drop off,— indeed they come off so easily that we can almost blow them off; and often when we are sitting in a lighted room in the evening they come flying in, attracted by the light, in swarms, and soon we find the table upon which the light is placed covered with these little transparent wings.

The Hindoo children have a custom which always amuses me very much. After a shower, we see scores of little children running about finding the ant-holes. When they have found one, they put their mouths down to it and make a whistling noise which calls up the ants. They then catch those with wings, pull off the wings and put the little fat bodies into a cup they hold in their hands, till they have secured enough of them to make a rich curry of. Curry, perhaps you know, is a very rich, highly spiced gravy, which the natives eat with boiled rice.

The white ants always work under cover, building a little cover for themselves of red mud as they proceed; and outside of this you will very seldom see one, unless you direct some battery against their fortifications and demolish them, then you will see them scampering at a great rate. Their enemies, from which they thus protect themselves, are birds, black ants, and lizards, which all feed upon them. Their presence may be known in any place by this coating of dried mud. I have often seen the trunk of a large tree entirely covered with it. The smaller kind is the destructive one. They will eat through an inch plank in one night; so we cannot indulge in plank floors in our houses, but we have our floors made of plaster and hard finished. The harder and finer the finish and higher the polish of our floors, the more difficult it is for the ants to find their way through it; but they will, in time, work their way through everything to get at wood, or paper, or dried grass, such as our matting is made of. We have to watch for their depredations, and guard against them most vigilantly. All furniture and trunks and chests must stand raised from the floor, sufficiently to see underneath them, and to pass the broom underneath them freely, which is done twice a day in all our houses.

I once had a pile of books upon a table remain undisturbed for a few days, when I found the white ants had come up in the wall of the room to the place where the books touched it, and they had come through and had commenced eating into the books.

How, dear children, do you think the little ants knew where to come through the wall and find the books?

Wonderful instinct! Is it not?

They literally infest the earth here. We do not find any locality secure from them. Various plans have been tried to exterminate them; many plans for discovering building sites which should be free from them—but all in vain. They are lords of the soil, and will not be driven out or give up their perogatives.

We make our doors as solid as possible of plaster-work, avoiding even door-posts, and door-sills of wood; we wash our floors and the under-side of our matting with corrosive sublimate, which, you may know, is a deadly poison; yet in a short time the ants will conquer all these difficulties, and we are amazed to discover some morning the lines of dried red mud along

one side of our room perhaps, and on examining it, behold the ants are there!

In Ceylon, we visited an English missionary, who told us he had just discovered a danger threatening his most valuable papers in time to save them. On opening the lowest drawer of his secretary, he found his papers a little soiled with the never to-be-overlooked red dust. He found that the ants had indeed made good their entrance into his drawer of most carefully preserved papers. He was amazed, for he was sure of great diligence and care in watching and sweeping around the legs of the secretary daily, and in examining them then he could see no trace of the intruders. He persevered in his examination into the mystery, however, till he discovered they had bored a channel for the transmission of their forces directly through the centre of one of the legs of the secretary.

Another time, when he had been absent from home about two weeks, I found upon our return that the white ants had marched up through the floor of my dressing room, and through the bottom of our clothes-basket, which is a tall, very closely woven basket of whole rattan, and made lace-work of the garments which I had thoughtlessly left in it.

These little insects are perfect scavengers, eating up all decayed vegetable matter in the country, clearing off the old bark of trees, planing or clearing off the surface of old doors and window-shutters.

The queen ant is a mass of fat, from two to three inches long, not able to move its position, without legs, not unlike a worm, bearing no resemblance whatever to an ant. The natives put the queen into their curry, but they have to be careful not to eat of it too freely, as it would have an effect somewhat like a dose of salts or oil.

I said the black ant is its enemy. It is its most deadly enemy; and this is because the white ant is so delicious a morsel to the black gourmand. How unfortunate to be made so delicious as to be in danger on every hand?

A Traveller in India.

A PATIENT DRUDGE.

There are some words that, could they have a voice, as Balaam's ass once had, would cry out, because of the grievous burdens that are put upon them. Among these is the word "got," which is used as a sort of maid-of-all-work, to express almost every variety of meaning. When people are too indolent to hunt up the right word for any idea, it would seem as if they put in "got" at a venture and let it go. Another word about as much misused is "fix." We do not know that our contributors are any more given to transgression in this matter than those of our neighbors. We merely enter a protest for the benefit of whom it may concern. The following paragraph from an English paper shows a few of the manifold grievances of "got:" I *got* on horseback within ten minutes after I *got* your letter. When I *got* to Canterbury, I *got* a chaise for town; but I *got* wet through before I *got* to Canterbury; and I have *got* such a cold as will not be *got* rid of in a hurry. I *got* to the Treasury about noon, but first of all I *got* shaved and dressed. I soon *got* into the secret of *getting* a memorial before the Board, but I *got* no answer then; however I *got* intelligence from the messenger that one would be *got* the next morning. As soon as I *got* back to my inn, I *got* my supper, and *got* to bed. And it was not long before I *got* to sleep. When I *got* up in the morning, I *got* my breakfast, and then *got* myself dressed, that I might *get* out in time to *get* an answer to my memorial, As soon as I *got* it, I *got* into the chaise, and *got* to Canterbury by three, and about tea time I *got* home. I have *got* nothing more for you, and so adieu."—*S. S. Times.*

INFLUENCE OF SEA AIR ON PULMONARY CONSUMPTION.

This subject has been recently brought before the French Academy of Medecine, in the report of a committee on a memoir by Dr. Garnier. M. Blache, the reporter, does not think that the author has succeeded in his attempts in reaching an adverse conclusion, from that to which Dr. Rochard was led in his memoir, crowned by the Academy in 1855.

On board ship, says Rochard, phthisis marches with greater rapidity than on land; marine hospitals, naval stations, fleet infirmaries are largely occupied by consumptive patients, who die in them, victims of the sea, of climatic exposures, and of a fatal medical error. In fact, all that has been written by authors on the wonderfully tonic power of a maritime atmosphere, and on the vivifying and salubrious qualities of a free range of winds, is illusory. It requires a strong chest to breathe with impunity an air loaded with humidity, and to bear sudden changes of temperature, storms and tempests. All those persons whose constitutions are disposed to phthisis become rapidly exhausted, and melt away, as it were, under the incessant action of this great breath-supply, impregnated with irritating saline vapors.

Intertropical regions are not more favorable than the warm climates of the temperate zone to the consumptive invalid, scarcely excepting those spots which have long enjoyed a sanitary reputation in this respect, such as Madeira, Venice, Pisa, Rome, and Nice. The chief benefit attending a residence in a mild climate, is the less liability to acute affections of the respiratory organs, such as pleurisy, pneumonia, and bronchitis, which aggravate consumption

and accelerate its progress. We have ourselves seen a case of this disease which began at sea in the warm latitudes of the Pacific, was continued in the China seas and in the India ocean, and reached its extreme degree of aggravation in traversing the Atlantic from south to north, or between the Cape of Good Hope and the English channel. The subject was a mate of a vessel. His exhaustion and suffering were extreme between the tropics, and especially in crossing the equinoctial line. Strange to say, he rallied as the vessel approached the coast of England, and on her arrival at Cowes, Isle of Wight, he was able to be on deck and do ship duty.

ITEMS.

DOMESTIC.

Slavery Abolished in the District of Columbia.—*Washington*, April 16.—The following Message was received by the House of Representatives, to-day, from the President:—

Fellow citizens of the Senate and House of Representatives:—The act entitled "An act for the release of certain persons held to service or labor in the District of Columbia," has this day been approved and signed.

I have never doubted the Constitutional authority of Congress to abolish slavery in this District, and I have ever desired to see the National Capital freed from the institution in some satisfactory way. Hence, there has never been in my mind any question upon the subject, except the one of expediency, arising in view of all the circumstances. If there be matters within and about this act which might have taken a course or shape more satisfactory to my judgment, I do not attempt to specify them.

I am gratified that the two principles of compensation and colonization are both recognized and practically applied in this act. In the matter of compensation it is provided that claims may be presented within ninety days from the passage of the act, but not thereafter; and there is no saving for minors, *femmes covert*, insane or absent persons. I presume that this is an omission by mere oversight, and I recommend that it be supplied by an amendatory or supplemental act. Abraham Lincoln.

April 16th, 1862.

The President to-day nominated to the Senate James G. Bennett, Ex-Mayor of Washington; Hon. Samuel F. Vinton, of Ohio, and Daniel R. Goodloe, formerly of North Carolina, Commissioners, under the act abolishing slavery from the District of Columbia, to investigate and determine the validity and value of the claims presented.

Crops in Middle Tennessee.—The Nashville *Banner* of the 19th inst. learns from persons who arrived there from Maury, Williamson and the adjacent counties, that the grain and fruit crops give promise of an abundant and healthy yield.

Snow is still two feet deep in the Lake Champlain region, and they are crossing the lake on the ice.

There is a petroleum well on Buchanan's farm, Oil Creek, Pa., which, since 8th mo. 13, 1861, up to 3d mo. 20, 1862, has yielded 48,000 barrels of oil, not including several hundred barrels which have been wasted. It is 533 feet deep, and is called the "Brawley well."

Since the 1st of 1st mo. last, 623,081 gallons of pretroleum have been exported from Philadelphia to England.

New Pumps at Fairmount.—The mean pumping capacity of the six new pumps to be erected at Fairmount, will be 16,000,000 gallons per day, or 4,000,000 gallons more than the capacity of the nine pumps in the old mill house.

FOREIGN.

The Oldest Book in Existence.—The oldest paper book in existence is by some thought to be the "Red Book of Lynn," an ancient register belonging to the corporation of King's Lynn. It has lately been repaired and rebound, and the leaves, having from from age become reduced to a loose cottony substance, have been carefully resized. It is known as the "Red Book," from its original binding having been of that color. It consists of 150 leaves, on which are transcribed wills, deeds of conveyance, proceedings of the Hustings' Court, admission of apprentices to the freedom of the town, and other memoranda. The first entry is a transcript of the will of Peter de Thorden, burgess of Lynn, dated 1309; the latest entry is on folio 100, and is dated 16 Richard II. Of course, the first date of the entry does not establish the age of the book, as the will in question may have been made very many years before the testator's decease, or its transcription after that event.

Eclipses for the Year 1862.—There will be five eclipses this year, as follows,—

1. A total eclipse of the moon just before and after midnight, of June 11. Total eclipse begins one hour and seven minutes after beginning. Total duration, three hours seven minutes.

2. A partial eclipse of the sun June 27, in the morning. Invisible in America, but visible in the Indian Ocean.

3. A partial eclipse of the sun November 21. Invisible in America, but seen in the great Southern Ocean.

4. A total eclipse of the moon early in the morning of December 6. Visible. The eclipse becomes total one hour and nine minutes after the beginning, and lasts one hour and thirty-two minutes. Total duration, three hours and forty nine-minutes.

5. Partial eclipse of the sun December 20. Invisible in America, but visible in Asia generally.

To the Dutch, the ladies of all nations are indebted for the invention of the thimble. The Dutch achieved this great invention about the year 1690.

PHILADELPHIA MARKETS.

Flour and Meal.—The flour market is inactive, but the receipts are light, and holders manifest no disposition to accept lower qntations. Small scales to the retailers and bakers within the range of $5 00 a $6 50 for common and fancy lots. Rye Flour and or Corn Meal are quiet, without change. We quote the former at $3 25, per barrel, and Pennsylvania Meal at $2 70, without sales.

Grain.—Small sales of good Pennsylvania and Western Red at $1 23 a $1 24 per bushel. Some small lots of white sold at $1 32 a 1 43 per bushel Pennsylvania Rye sold at 70 a 71 cents. Corn is more abundant—yellow afloat, at 54 cents, and 53c in store. Oats—Small sales of Pennsylvania at 36½ cents per bushel No sales of Barley and Malt.

Seeds.—Cloverseed is taken on arrival at $4 62 a $4 75 per 64 pounds. A small sale of Timothy at $1 87. Flaxseed comes along slowly, and commands $2 10 a $2 15 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

Memorial of Thomas Wright 113
Sarah G. Rich 115
Appendix to the Journal of Gerard T. Hopkins 117
The Power of Kind Words 118
A Beautiful Letter 119
EDITORIAL 120
OBITUARIES 121
The Sweet Tooth 121
Why Washington Irving did not Marry 121
Death-Watch 122
The Missions to Port Royal 122
POETRY 124
AGRICULTURAL DEPARTMENT .....
Philadelphia Butter 125
The Earthquake of last year 126
ITEMS 127

A Testimony of Stanford Quarterly Meeting, concerning our beloved friend, THOMAS WRIGHT, *deceased.*

Feeling deeply sensible of the loss we have sustained in the removal, by death, of our beloved friend, Thomas Wright, we feel our minds drawn to prepare a brief memorial concerning him.

He was the son of William and Eleanor Wright, and was born in Sheffield, England, on the twenty-fourth of Ninth month, 1778.

By the death of his mother during his infancy, he was early deprived of the benefit of her maternal care; but he was blessed in the love of a father, who was concerned for the spiritual welfare of his child, and who labored to instil into his mind a love for the principles of truth. In his youth he was much interested in the writings of early Friends, and his feelings were deeply touched with the account of their faithfulness and sufferings. The very peculiarities for which they suffered were endeared to his youthful mind; and as he advanced to manhood, his judgment being convinced of their propriety, he was in no after time willing to sacrifice them to the inclination or convenience of the world. At one time, in order to gratify some youthful vanity, he procured an article of dress which he knew would not be approved by his father. Being ashamed to wear it for the first time at the meeting where his father sat as an elder, he walked some distance to a meeting in a neighboring village. His father, hearing of the circumstance, called his son to him the next day, and pleaded so successfully, that the newly-acquired article was willingly cast aside, and never again coveted. This simple act of filial obedience was often remembered by him in after years, with much satisfaction. He would repeat to his children, "I place no undue importance on plainness of dress, but it was a hedge around my own youth, for which I have since had reason to be thankful, and knowing its good service, I regret when I see it trampled down by the young."

In the year 1804, when about twenty-six years of age, he came to America; and in the course of years his attachment to the country of his adoption was increased by his marriage, and a final determination to settle here.

He entered into mercantile business in the city of New York, which he conducted with the highest reputation for probity and integrity. Those who remain of his associates there, will remember how well and deservedly he was beloved. One who at that period was associated with him in commercial intercourse, though afterward far removed from him, and a zealous professor of a different religious sect, has, since his death, borne a beautiful testimony to the great influence for good that his society and example had upon his mind in the period of his own early manhood: an influence to the good effects of which he confesses even now in declining years.

In the summer of 1822, he retired from mer-

cantile business, and removed to the country, within the limits of Hudson Monthly Meeting, where he continued to reside until his death; many times remarking, when urged to remove from there, he believed it was the place for him, though not altogether so congenial a one as he could have chosen.

He was deeply interested in the welfare of our religious Society in this country; yet he ever retained a warm attachment for the friends and associations of his early life. The separation which occurred some years since, which severed the ties of friendship with many, was particularly affecting to him, on account of his English relatives. He knew that the reports which were spread, would occasion great anxiety on his account to friends who were dear to him. But feeling, as he oftentimes remarked, that he had chosen in accordance with the dictates of Truth on his own mind, confirmed by the education of his youth, and his knowledge of the principles professed by early Friends, he left it to time and circumstances to vindicate himself and his opinions. This anxiety on his account was diminished by subsequent intercourse and correspondence with his friends; and a visit to his native land, some years afterward, fully removed any lingering fear from their minds as to his spiritual welfare; and led many to remark how wrongfully they had judged him.

Our dear deceased friend was a good example in moderation and uprightness. He was a man of much benevolence and kindness of feeling, combined with firmness and decision of character; and being of sound judgment and a discriminating mind, he was qualified, by a close attention to the pointings of Truth, for extensive usefulness in the affairs of the church. He filled many important appointments, and for several of the last years of his life he held the weighty and responsible station of Clerk to the Yearly Meeting of New York, the duties of which he most faithfully and impartially performed, much to the satisfaction of the meeting. He was constant in the attendance of our Meetings for Worship and Discipline, and was careful that his family should enjoy the same privileges. He was frequently led to caution Friends against the entanglements and baneful effects of mingling in the political associations of the world.

On his farm and with his family, the remaining years of his life passed quietly away; and having always a great interest in reading, he found ample occupation for his leisure hours. While every instructive volume was welcome at his fireside, he was at all times careful to give the Scriptures of Truth the first place—frequently collecting the various members of his household, and after a time of solid silence, reading such portions of that inspired volume as were adapted to their condition; and he frequently bore a strong testimony against those whose labors were designed to undervalue those precious writings. He was one among those who are the advocates and supporters of the good order and discipline of our Society.

In the summer of 1845 he was attacked with an illness that alarmed his family and physician; but his own mind was calm, and his cheerfulness unabated. He ever had the humility of heart that shrank from dwelling in conversation on his own experience, and he would frequently remark: "I fear we may talk religious impressions quite away: religion is a work between every individual soul and its God; let us then be careful of expression, lest we say too much." From this illness he never quite recovered. Though able to go out again, and to enjoy the society of his friends, his strength was failing, and his interest in temporal affairs appeared nearly at an end. Yet the current of his feelings flowed as warmly as ever, and he was desirous, in the autumn of 1846, to pay a visit to some distant friends, remarking: "It will be for the last time." On his return, however, his family were much encouraged; and finding such remarks were painful to them, he refrained from referring to what he knew was near; simply at times repeating, when plans were laid for the future, wherein he was concerned:

"I hear a voice ye cannot hear;
It says I may not stay;
I see a hand ye cannot see;
It beckons me away."

And while his feelings oft-times found voice in the beautiful language of Scripture, he could experimentally adopt the words of Simeon: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He was confined but a few days to his bed, during which time his bodily sufferings were great, but his mind remained unclouded and his faith firm. On his wife's remarking his sufferings were great, but he bore them patiently, he replied, "I fear not quite patiently; boast not, love, thou knowest we are commanded not to boast;" and on being asked whether any thing was in his way, he answered, "I believe not, and I lean upon an arm of mercy." As the year drew to a close, so also did the earthly pilgrimage of this redeemed servant. The days of his life were numbered: the spring-time had produced its blossoms, and succeeding seasons their fruit: the harvest was garnered: the laborer's release was near; and at this expiring period of time, the thirty-first of Twelfth month, 1846, the spirit took its departure, and we doubt not entered into the joys of its Lord.

The Past is the beacon of the wise, and marks the rocks to be avoided.

For Friends' Intelligencer.

SARAH G. RICH.

(Concluded from page 99.)

Second mo. 5, 1857.—Again have years passed since my diary has been added unto—partly from the reason before assigned, and partly from feeling it to be too great a tax upon my little strength. The renewal of an attempt to record my thoughts from day to day has arisen from my dear little cousin, M. W. F., presenting me with a pocket diary, by which I was reminded that it had been a long time since I had made a record of any kind. I desire, however, not to continue it, if, as on former occasions, it it should seem to run into lifelessness. My first entry may truly be a surprise, that this day or *this year* has been seen by me. Such has been the will of unerring Wisdom, and however trying it may be to the suffering body to be so long detained but to suffer more with each succeeding year, yet I desire humbly to submit; but Oh! how does the soul long for a state of preparation and a happy release. May "patience have its perfect work." May I not shrink from a faithful record of the almost daily evidences of my many frailties—and may this record of my shortcomings stimulate me to a strict watch over *every thought*, *word* and *deed*. Only through thy aid, Oh! Father, can I hope for any advance; be pleased to strengthen every feeble effort. Fresh desires arise that with each day's return the heart may seek after a nearer union and communion of spirit with Thee.

9.—Another day has dawned upon us; may it be one to be remembered from a closer dwelling with the Divine Spirit. Evening—with sweet gratitude, may I say that the mind has been centered more than on many former occasions; may praises ascend for the blessing.

11.—Passed a suffering night—an affection of the chest, either cold or erysipelas. My dear sister very sick, by which I find how much my comfort depends upon her health and ability to wait upon me. Oh! may I ever number her being granted me among my greatest blessings, and my heart return thanks therefor!

12.—The soul's enemy has made great inroads upon my peace. Gave way too much to my besetting sin, viz., a lack of patient forbearance. May each instance of the kind ever tend to my humiliation, enabling me to see there is no security for me except as I keep near the source of strength.

15.—Another Sabbath. More than usually has my mind been impressed with the inscrutableness of the Divine Will; that so many seasons should roll around and I remain a suffering invalid—a useless feeble one—a cumberer of the earth. May all this be a lesson of instruction to me, and not only to me but to all who look upon me; for truly no one can know what is in store for them, the future being in wisdom hidden from us. My Father! only be pleased that all may redound to Thy praise, Oh! Thou who doeth all things well!

19.—Last evening had an attack so severe that for a time it seemed almost impossible to endure it, but He who knows what is best for us saw proper to arrest its violence and leave me still longer to suffer.

22.—Passed another very suffering night.—How long, Oh! how long, must this be!

Third mo. 8.—Two weeks since aught has been added to my diary, and now nothing but poverty of spirit can justly be my theme. May I learn wisdom from the deep poverty and close proving which has been my portion, and be able to say, Lord here am I, do with me as unto Thee seemeth good, but if my trials arise from a will unsubjected to Thine, spare not I pray Thee till all is laid at thy feet.

22.—Two weeks more of great physical suffering and still greater suffering of spirit, but the latter the past few days, to my humbling admiration, has passed away and left me with renewed hope, that though sorrow and affliction are to be my portion here, there awaits for me a joy beyond the tomb—a joy which shall wipe from the remembrance all former trials, and enable the soul to ascribe all praise to Him, who is a God and Father of love and mercy.

Sympathy for the afflicted prompted P. H. J. to visit me yesterday. Though an entire stranger, such she did not feel to me, but rather one of the band who are so knit together, that while the faces may be unknown to each other, the spirits are as epistles written upon the heart. Within a few days several friends, beside the one just mentioned, have been moved by sympathy to visit me in my long suffering, among them as especially occurring to my mind is L. M., who after a longer absence than usual came and passed an hour or two very sweetly. Her example to me appears to be that of a true Christian, the reward, for which she is reaping to a great degree even in this life.

23.—A day of gloom within and without, may the internal cause be searched as with a lighted candle, and if it proceeds from a will unsubjected, may the soul dwell low till the candle of the Lord shines around my path proving a light to my feet.

Great poverty is my portion and the watch not sufficiently maintained. Wilt Thou, Oh! Father! be pleased to create within me a clean heart and renew within me a right understanding, or else woe is me, I am undone. So truly doth my soul feel.

29.—Another week numbered with the past; would that I could feel there had been the advance I desire. Although thus jealous of myself, I am bound to say that a prayerful watchful spirit has been the clothing of my

mind the past week; and every hour of my life shows the absolute need there is for dwelling upon the watchtower, for one moment's negligence may and often does plunge us into sorrow.

This day I have read an account of a greater sufferer even than I, and yet she maintained the greatest devotion for and submission to the great Dispenser of events. May every such case prove a living example to me, for although our attainments may be very different, still the peculiar feelings and trials, and also the *privileges* of the invalid, produce an experience and call for the language and aspirations known and comprehended fully only by those who have drunk of the same cup, and been baptised with the same baptism. So that while lamenting how very far I am from having arrived to what she attained, yet to many, *very* many of her expressions I could say Amen. My spirit, as hers, has again and again been, as it were, cast into the furnace, heated indeed hotter than it is wont. She doubtless escaped from thence without the smell of fire upon her garments; if this be my experience, it is all I ask. Thou, Father, knowest what is best for us, far better than we know ourselves; may thy love spare not till my soul is purified, and made fit to enter the mansions of the redeemed. Grant thy aid, thy strength, for with thy blessed presence hard things become easy, and bitter, sweet. That there are bitter cups known only to the invalid is the experience of my life, and the belief is confirmed in reading the memoir above alluded to. Deep were her trials in her long confinement and dependence upon others, a feeling which meets a response from the depth of my soul. This bitter trial is known to no one more keenly than to myself, in comparison with this, that which is physical sinks into nothing, and yet thankfulness fills my heart, that blessings are as numerous as they are, having a home among those whose love and interest leave undone nothing necessary to my comfort. Besides I have the care and attention of a dear devoted sister, which is a blessing beyond all estimation, and one which I feel too great for words to describe; hence it is more seldom spoken of by me than it would be if my heart felt less. And, Oh Father! thou only knowest how my soul quakes with fear, lest these dear and invaluable blessings shall be taken from me, and I poor, suffering, dependent one, be left to the mercy and charity of strangers. These are fears and dreads which will intrude upon the mind, when no one has an idea of the kind; but Thou knowest it, Oh Father.

Fourth mo. 6.—My birth day. Fifty-six years have I been a sufferer; no period of my life have I known what good health was. A sufferer from my cradle, and doubtless will be to my grave. For the last twelve years I have scarcely left my bed, and for a eleven not at all. No, not for ten minutes at a time, and yet year after year I number with the past. Thou whose ways are past finding out, and whose wisdom is inscrutable, alone knows why it is so; and the fervent breathing of my spirit is for help to live unto Thee; then, whether life or death, "equal all," if my soul only dwells in thee; be pleased to grant a sufficient portion of thy Spirit to enable me to live to thy praise and thy glory. As desirable as a release from suffering would be, I ask it not till thy own time, if only patience and strength are given to bear as those should who desire to be counted worthy to suffer for thy great name. Oh give me strength to endure, and if I shrink not, and others shall thereby be able to discover the sufficiency of thy power to sustain under all sorrow and suffering, praise and glory shall be given thee.

20.—Another fortnight, and I am still much as the last, but if the mind can but attain to that which can triumph over all bodily pain, then will the acknowledgment be, though to finite man thy ways, oh Lord, are inscrutable yet are they ever just and true.

Fifth mo. 6.—We have just had a sweet heavenly visit from S. H., and D. F. W., who truly poured in the oil and the wine; and never, perhaps, did a tried, wounded spirit stand more in need of such soothing, healing remedies. May I be renewedly strengthened to endure all things, and be endued with patience to the end, hoping that the many assurances given me may not be an illusion that a mansion shall be in readiness, where, as our dear friends said, all remembrance of former suffering shall be forgotten in the fulness of joy of those blissful regions, where none of the inhabitants can say I am sick.

Oh! Father, Thou knowest I love thee, and to be one of thy humble patient children is the highest, strongest wish of my soul! in comparison with Thee what have I, or what is the world, and with Thee, how light are afflictions even though they are life-long in their duration! Make me the least in Thy family, and it is all I ask. This Thou knowest is the sincere breathing of my spirit now and forever, Amen.

Eighth mo. 30.—Three months since an entry has been made, and in that time many trials have been passed through and much suffering endured, more especially within the past month, two severe attacks making recovery doubtful, in both of which I wished to see my state as it is, trusting no delusive hopes would eclipse my condition. May the Revealer of secrets bring all hidden things to light is my ardent desire. Another close trial in the indisposition of my dear sister; at one time my fears were most intense, lest that should come upon me which I feel would be more than nature, unassisted by grace, could endure, that of part-

ing with a sister who is to me what no one else could be; but He who is matchless in love and mercy was pleased to stay the disease, and restore her to usual health. For which, oh dearest Father, receive, I pray Thee, my heart's deepest, truest gratitude. Thou knowest Holy One, the *intensity* of my suffering, and Thou alone knowest the swelling of the whole soul with thanksgiving and praise unto Thee for continuing the blessing of so devoted a sister. Thou who seest the heart I trust will accept its deep sincerity."

The life of our dear friend was continued nearly a year after the latest date in her diary. With an increase of disease there was a proportionate inability to use her pen, and we presume to this cause may be attributed the discontinuance of the practice. Throughout her entire memoranda it is interesting and instructive to observe the care of the writer not to ascribe to herself aught that could "exalt the creature.' The records were made at irregular intervals, and designed especially for her own benefit, with no expectation that they would be made public; but we believe an advantage may arise from bringing more fully into view the faith and patience of one, who while partaking largely of the cup of suffering, felt that no affliction for the present is joyous but grievous, yet if it worked out for her a far more exceeding and eternal weight of glory, in all and through all, she could adopt the language, "Thy will be done."

AN APPENDIX TO THE JOURNAL OF GERARD T. HOPKINS.

(Continued from page 102.)

The following extracts are selected from a brief account of the Indian Committee of Baltimore Yearly Meeting, from its appointment in 1795 to the completion of the journey to Fort Wayne, by G. T. Hopkins and George Ellicott, in 1804.

The Yearly Meeting of Baltimore, and, also, that of Philadelphia, appear to have directed their attention almost simultaneously to an effort for the improvement of the Indians, and a committee was accordingly appointed in each of these Yearly Meetings, in the autumn of 1795, to take the subject under care.

"In Baltimore Yearly Meeting, held by adjournments, from the 12th day of the Tenth month to the 16th of the same, inclusive, 1795, Evan Thomas being clerk, and John Cox assistant clerk, the exercise with regard to the Indians commenced by a weighty concern being opened, 'concerning the difficulties and distress to which the Indian natives of this land are subject;' and many observations were made on the kindness of their ancestors to the white people, in the early settlement of this country, exciting a deep consideration and enquiry, whether under the influence of that exalted benevolence and good will to men, (which our holy profession requires,) anything remains for us to do to promote their welfare, their religious instruction, knowledge of agriculture, and the useful mechanic arts. A solemnity and uniting calm prevailing over the meeting, 'the further consideration of the subject' was referred to another meeting, when the condition of the 'distressed Indian natives' being again revived, the sentiments of many brethren expressed, and a prevailing sympathy felt, it appears to be the united sense of this meeting, that it be recommended to our Quarterly and Monthly Meetings to take this concern into serious consideration, and open subscriptions among our members for their relief and the encouragement of school education, husbandry, and the mechanic arts, amongst that people. As it appears their situation demands immediate attention, we hope a spirit of liberality will be manifested;* and those who find freedom to subscribe, are desired to put their contributions into the hands of the following Friends, who are appointed to receive and apply the same, in such manner as will best answer the benevolent designs of this meeting, carefully guarding against giving offence to government, viz:—

John Wilson,	Joseph Bond,
John M'Kim,	Joseph Beeson,
John Branen,	John Butcher,
Evan Thomas,	Benjamin Walker,
Allan Farquhar,	Israel Janney,
John Love,	David Branen,
Caleb Kirk,	Gouldsmith Chandlee,
Jonathan Wright, of Monallen,	Moses Dillon,
	Elias Ellicott,
Thomas Matthews,	Nathan Heald,

David Greane."

The Friends above named composed the first Committee of Baltimore Yearly Meeting for Indian Affairs, and their appointment was witnessed by "John Wigam, a minister from North Britain, who attended with a certificate from Aberdeen Monthly Meeting, dated 17th of Fourth month, 1794, and endorsed by the Half-year's Meeting, held at Edinburgh, 28th of same month; and, also, a certificate from the Yearly Meeting of Ministers and Elders, held in London, dated 17th of Fifth month, 1794, all

* This call of Baltimore Yearly Meeting upon its members was promptly met. But the sums of money, thus collected, do not appear to have been often used to defray the travelling expenses of the Friends appointed by the Indian Committee to visit the tribes North-west of the river Ohio. Those who accepted such commissions prepared their own outfit and defrayed their own charges, except in one, two, or at the most, three instances, where such an expenditure would have been oppressive to the individuals concerned, on which occasions the necessary funds were supplied by the committee.

expressive of the unity of the Friends of those meetings, in his visit to these parts."

Deborah Darby and Rebecca Young also produced certificates to the Yearly Meeting at the same time, both from the "Monthly Meeting held at Coalbrookdale, in Shropshire, England, dated the 20th of Third month, 1793, endorsed by the Yearly Meeting for Wales, held at Hermarthan, the 25th of Fourth month, 1793. Also certificates from the Yearly Meeting of Ministers and Elders, held in London, the 18th, 20th, 23d and 29th of Fifth month, 1793." The company and labors of love of these Friends from Great Britain, are acknowledged to have been satisfactory to Baltimore Yearly Meeting. † They were partakers with them in their exercises for the advancement of truth and righteousness, and sympathized in all their concerns.

The first important meeting of the Indian Committee was held at Pipe creek, (where the Meeting for Sufferings of Baltimore Yearly Meeting then frequently convened,) the 22d of the Fifth month, 1796; ten members being present. The meeting was opened by the expression of a desire, by one of the committee, that every member of the Society of Friends would be willing to give sanction to the benevolent experiment recommended by the Yearly Meeting; a sentiment which was united with by all present. These good resolutions were much strengthened and encouraged by a letter they then opened and read, from the Indian Committee of Philadelphia, dated Third month 24th, 1796,† which set forth "that they had addressed their Quarterly and Monthly Meetings, and, also, particular Meetings, on the sufferings of the Indians, and had sent them, with the minutes from Philadelphia Yearly Meeting, extracts from divers speeches, and letters from Indian Chiefs; all tending to spread useful information, and draw the attention of our members to the situation of these distressed people;" some of them had also visited the President of the United States, George Washington, (at the time in Philadelphia,) and acquainted him with the views of our religious Society, on behalf of the Indians. They had, also, conferred with the Secretary of State, who had manifested a desire to co-operate with the Friends, in promoting the interests of the Indians. They had addressed a circular letter "to the different tribes of those called the Six Nations," representing a desire "to assist them in attaining a more comfortable, quiet, and peaceable mode of life," and expressed an opinion that the distresses and difficulties the Indians labor under may, in a great degree, be attributed to their propensity to the use of spirituous liquors, introduced among them by traders and evil-minded persons, and suggested a plan by which the trade in liquors might be checked in part, if not fully. They conclude:—"As, in our attention to this concern, anything shall arise that may be deemed useful and proper to communicate, we mean to impart the same, desiring like care may rest with you, that what may occur useful herein may be intimated to your loving friends."

Addressed to John Brown, Elias Ellicott, John M'Kim, and others, Members of the Committee of the Yearly Meeting of Maryland, on the Indian Concern, &c.

Signed by

John Parrish,	William Savery,
Henry Drinker,	John Hunt,
Benjamin Sweet,	John Pierce,
Warner Mifflin,	John Biddle,
Thomas Harrison,	Joseph Sansom,

John Elliott.

Any communication to the Philadelphia Committee on Indian Concerns, was to be addressed to Thomas Wistar, Clerk of the Committee, who had authority to call a meeting of their Sub-Committee of fifteen Friends, on "necessary occasions."

The committee remained two days in session at Pipe Creek, deliberated on their benevolent purposes, addressed a reply to their Friends, John Parrish and others, in Philadelphia, through Thomas Wistar, and "appointed John Brown, Jonathan Wright, Israel Janney, Moses Dillon, and Joseph Bond, to pay a visit to the Delawares, Shawanese, Wyandotts, and other nations north-west of the river Ohio, or to such parts of them as they shall find freedom; approbation of the government being first obtained." They also addressed a letter to the Indians to whom they were about to send a mission, in which they informed them that the Quakers at their general religious council in Philadelphia, having agreed to take some of the "Six Nations, who live in the North, by the hand, our religious council held last fall in Baltimore were also concerned for your welfare, who reside in the West."

(To be continued.)

† The records of Baltimore Yearly Meeting for 1796, contain minutes, almost precisely similar to those given above, of the appointment of the Indian Committee, and the presence of the Friends from Great Britain at the time.

† Rebecca Jones, in a letter to a son of Catherine Phillips, of England, dated in the autumn of 1795, mentions the appointment of the Philadelphia Committee for Indian Affairs.

THE POWER OF KIND WORDS.

Kind words do not cost much. They never blister the tongue or lips, and we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much; they help one's good nature and good will. Soft words soften our own

soul. Angry words are fuel to the flames of wrath, and make it blaze more fiercely. Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and spiteful words, and silly words, and boisterous words, and warlike words.

Kind words also produce their own image on men's souls; and a beautiful image it is; they soothe, and quiet, and comfort the breast; they shame us of sour, morose, unkind feelings.

When these suggestions, printed on a slip of paper, accidentally came in my way, "Yes," said I to myself, "though I know not the author of them, these are true words about kind words, and they cannot be too widely circulated."

I have known *three words only* spoken in a *kind tone*, become the means at once of saving a life and of "saving a soul from death." In a small countrytown in the south of England, there was a woman, whose violent temper and tongue, in addition to her ill-conduct, had so outraged and disgusted all her neighborhood, that at length nobody would speak to her. Without comfort or resources within, and thus cut off from all society, she became so miserable, that she determined to put an end to her own life, by throwing herself into a deep part of the river that skirted the town.

As she was going along the bank to do her purpose, a Christian minister, who was returning from his morning walk, and who knew her only by sight, said to her, in a kind tone, "Good morning, Mary."

These *three* words, kindly uttered, changed her purpose. She said within herself, (as she afterwards told him,) "There is then *one* who will speak kindly to me. I will go home, and mend my ways."—*Moravian.*

From the Moravian.

A BEAUTIFUL LETTER.

The following letter of Daniel Webster is selected as one of the finest specimens of finished composition in the English language. 1st. As a model in epistolary style. 2d. For simplicity. 3d. For grammatical accuracy. 4th. For beauty of thought and expression. 5th. For Saxon words and forms of expression, always predominant in this standard writer of the English language. 6th. For a religious sentiment pervading a frank expression on common subjects. * *

Richmond, Oct. 15, 1850. 5 *o'clock A. M.*

My dear Friend:—Whether it be a favor or an annoyance, you owe this letter to my early rising. From the hour marked at the top of the page, you will naturally conclude that my companions are not now engaging my attention, as we have not calculated on being early travellers to-day.

This city has a pleasant seat. It is high: the James river runs below it; and when I went out about an hour ago, nothing was heard but the roaring of the falls. The air is very tranquil, and its temperament mild. It is morning, and a morning sweet and refreshing and delightful.

Every body knows the morning, in its metaphorical sense applied to so many occasions. The health and strength and beauty of early years lead us to call that period the "morning of life." Of a lovely young woman we say she is "bright as the morning."

But the morning itself few people, inhabitants of cities, know any thing about. Among all our good people, not one in a thousand sees the sun rise once in a year. They know nothing of the morning: their idea of it is that it is a part of the day which comes after a cup of coffee or a piece of toast. With them morning is not a new issuing of light, a new bursting forth of the sun, a new waking up from a sort of temporary death, to behold the works of God, the heaven and the earth. It is only a part of the domestic day, belonging to the reading of newspapers, answering notes, sending the children to school, and giving orders for dinner. The first streak of light, the earliest purpling of the East, which the lark springs up to greet, and the deeper and deeper coloring into orange, and red, till at length the glorious sun is seen, "regent of day"—this they never enjoy, for they never see it.

Beautiful descriptions of morning abound in all languages, but they are strongest perhaps in the East, where the sun is frequently the object of worship. King David speaks of taking to himself the wings of the morning. This is highly poetical and beautiful. The wings of the morning are the beams of the rising sun. It is said that "the Sun of Righteousness shall arise, with healing in his wings,"—a morning that shall scatter life, and health, and joy, throughout the Universe. Milton has fine descriptions of the morning, but not so many as Shakspeare, from whose writings pages of the most delightful imagery, all founded on the glory of the morning, might be filled.

I never thought Adam had much the advantage of us for having seen the world when it was new. The manifestations of the power of God, like his mercies, are new every morning, and fresh every moment. We see as fine rising of the sun as ever Adam saw; and its risings are as much of a miracle now as they ever were in his day, and I think a great deal more so; because it is now a part of the miracle that for thousands and thousands of years he has come to his appointed time, without the variation of

the millionth part of a second. Adam could not tell how this was.

I know the morning; I am acquainted with it, and I love it. I love it, fresh and sweet as it is—a daily new creation breaking forth, and calling all that have life, and breath, and being, to new adoration, new enjoyment, and new gratitude. As ever, your friend,

DANIEL WEBSTER.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MO. 3, 1862.

In our last number we noticed the passage of a bill for the abolition of slavery in the District of Columbia, and now have the satisfaction to announce that the Senate of the United States, have unaminously agreed to confirm the treaty, made between Great Britain and the United States, (represented by Lord Lyons and Secretary Seward) for the suppression of the African Slave trade. Owing to the refusal of the American Government to submit to the right of search by the cruisers of Great Britain, employed on the coast of Africa to suppress the traffic, the former treaty was often of little avail. Any vessel freighted with a cargo of human beings, could raise the American flag, and thus claim immunity from search. It is understood the new treaty grants the right of search within certain limitations, which do not affect the lawful commerce of either nation, and it is hoped that this infamous traffic will in future be effectually suppressed.

In a former number we expressed a willingness to publish any items of information of interest to the Society at large, such as the movements of Friends travelling with minutes, &c. In accordance with this suggestion the following has been sent us.

John Hunt, of Rancocas, N. J., having a minute from Burlington Monthly Meeting, to attend the Meetings of Philadelphia and Abington Quarterly Meetings, and to hold public meetings within their compass, has been at the following places since the first of Fourth month.

Third-day 1st, Friends' meeting house, Merion.

Fourth-day 2d, Friends' meeting house, Haverford.

Fourth-day 2d, Friends' meeting house, Radnor.

Fifth-day 3d, Friends' meeting house, Valley.

Fifth-day 3d, Free Will Baptist meeting house, Gulf.

Sixth-day 4th, Friends' meeting house, Schuylkill.

Sixth-day 4th, Menonist meeting house, Phœnixville.

First-day 6th, Friends' meeting house Reading.

First-day 6th, Methodist meeting house, Reading.

The service at all these meetings was accomplished to the relief and peace of his mind. It is cause for thankfulness that the meeting houses of the different denominations were so freely opened, and that many not connected with Friends were in attendance. By a number of these, much unity was expressed with the Gospel messages of our friend. The meeting in Reading, held at the Methodist meeting house, was attended by about 600 persons. A large number of these were members of the above society, though many of different denominations were present. This was a deeply interesting occasion, a season of great solemnity. The stillness was remarkable. A precious sense of the love of Christ seemed to pervade the large assembly. After the meeting, the Methodist minister, on taking our friend by the hand, made the following encouraging remark: "I have been long convinced that though we see through different mediums, yet we see the same thing, and my heart of hearts is with you in all you said this afternoon. During the time I may remain here you will be welcome to this house."

CHAMBERS' ENCYCLOPEDIA. A Dictionary of Universal Knowledge for the People.

The above is the title of a new work now in the course of publication, by Wm. & Robert Chambers of London and Edinburgh, and J. B. Lippincott & Co., of Philadelphia, issued in numbers at fifteen cents each; each number contains about sixty large octavo pages, illustrated by numerous cuts. From the examination we have made of the work, in availing ourselves of the permission of the publisher, to make extracts from it for this paper, we have abundant evidence of its value and usefulness.

In answer to the friend who signs "Mary," we reply, it is not our custom to *engage* to publish anything we have not previously examined.

DIED, on Second-day 22d of 2d mo., 1858, ANNA, wife of Thomas Shotwell, and daughter of William and Susannah Webster, in the 70th year of her age. She was clerk of Junius Monthly Meeting, aged nearly 20 years.

——, at Skaneateles, New York, on the 15th of Fourth month, 1862, LYDIA P. MOTT, in the 90th year of her age, a minister in the Society of Friends for more than 50 years.

She was an example of plainness and simplicity; and the subject of the best education of woman occupied much of her time and thoughts. The wrongs and injuries of the poor Indian claimed her sympathy and care. For the imbruted slave she was an earnest advocate, the latest effort of her pen, only a few months since, being an encouragement to those who were laboring to effect his emancipation. She bore the vicissitudes of her changeful life with an uncomplaining spirit, in the fulness of faith that goodness and mercy would continue to follow her all her days, and her end was signally marked with peace.

——, at his residence near Friendsville, Susquehanna Co., Pa., on 2d day, the 10th ult., CALEB CARMALT, formerly of this city, in the 70th year of his age. The deceased became a resident in a newly settled country many years ago, and by his integrity, intelligence and wide spread philanthropy, won the love and respect of a large circle, who had no knowledge whatever of Friends, but in their intercourse with him. Yet he never lost sight of the great principles of the Society, nor compromised them; but carried their influence through all the daily transactions of life, and finally closed his long career of usefulness in peace, his fervent and earnest injunction to those around him being to "love one another." His sorrowing friends and neighbors assembled to pay their last tribute of respect on the 13th of the month, and nearly a thousand followed his remains to their last resting place in the quiet grave yard by Friends' meeting house.

——, at Nine Partners, Duchess Co., N. Y., on the 29th of 3d month, 1862, DANIEL, son of Solomon and Fanny Howland, deceased, aged 13 years 9 months and 7 days. He was patient under extreme suffering and resigned to the Lord's will, saying to his sister, the "Lord is good and merciful, and has prepared for me a place of rest and peace in Heaven, where I hope to meet thee in the Lord's time."

The funeral took place at Friends' meeting house, Nine Partners, at the 11th hour. The meeting was solemn and impressive. There was being carried into the same house and at the same hour the corpse of a young man, all which seemed to say, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh," showing that there is no age exempt from death.

THE SWEET TOOTH.

Throughout the whole of the great class of animals headed by man, from the elephant down to the shrew mouse, there is one sort of tooth—the sweet tooth—common to all. Even the canary-bird understands sugar, while as for the ants and the flies, they will die for it and in it. Whether or not it be distinguishable by the taste, some kind of sugar is known to exist in nearly every kind of food taken by animals, beginning with the mother's milk, which is always sweetened to the particular want of each sort of suckling. So great is the enjoyment produced by this taste in many animals, that, although low in the scale of wit, they soon begin to recognise and show an affection for any person by whom they often have it indulged, and they find out with surprising accuracy what they must do to get more. It is thus that horses are taught to go through many of the wonderful performances exhibited at amphitheatres. The love of cattle for sweet fodder is most amusing; it is hardly possible to keep them out of a field in which some of the sweeter varieties of Indian corn or Chinese sugar grass is growing, should they have had one taste of its quality; and the use of sweetened food is one of the means by which cattle are induced to eat to the limits of repletion, in order to produce that maximum of fat desired by agricultural societies. Of the delight taken by that eminent mammal—man—for sugar, nothing need be said. The practice of sweetening food is far more ancient than the knowledge of actual sugar. It is almost certain that the Greeks and Romans knew sugar only as honey; and, as this had to be employed for nearly all sweetening of their food, bee-keeping was as great a business then as sugar-baking is now.—*All the Year Round.*

A Christian will find his parenthesis for prayer even in his busiest hours.—*Cecil.*

WHY WASHINGTON IRVING DID NOT MARRY.

It was while engaged in writing his "History of New York," that Irving, then a young man of twenty-six, was called to mourn the somewhat sudden death of Matilda Hoffman, whom he had hoped to call his wife. This young lady was the second daughter of Josiah Ogden Hoffman, and the sister of those two talented men, Charles Fenno Hoffman, the poet, and Ogden Hoffman, the eloquent jurist. In her father's office, Washington Irving had essayed to study law, and with every prospect, if industrious and studious, of a partnership with Mr. Hoffman, as well as a matrimonial alliance with Matilda. These high hopes were disappointed by the decease of the young lady on the 26th of April, 1809, in the eighteenth year of her age.

There is a pathos about Irving's recital of the circumstances of her death, and of his own feelings, that is truly painful and tear-impelling.—He says: "She was taken ill with a cold. Nothing was thought of it at first; but she grew rapidly worse, and fell into a consumption. I cannot tell you what I suffered. . . . . I saw her fade rapidly away; beautiful and more beautiful and more angelic to the very last. I

was often by her bedside; and in her wandering state of mind she would talk to me with a sweet, natural, and affecting eloquence, that was overpowering. I saw more of the beauty of her mind in that delirious state than I had ever known before. Her malady was rapid in its career, and hurried her off in two months. Her dying struggles were painful and protracted.

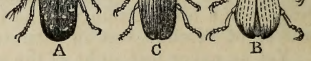
For three days and nights I did not leave the house, and scarcely slept. I was by her when she died; all the family were assembled round her, some praying, others weeping, for she was adored by them all. I was the last one she looked upon. . . I cannot tell you what a horrid state of mind I was in for a long time. I seemed to care for nothing; the world was a blank to me. I abandoned all thoughts of the law. I went into the country, but could not bear solitude, yet could not enjoy society. There was a dismal horror continually in my mind, that made me fear to be alone. I had often to get up in the night and seek the bedroom of my brother, as if the having a human being by me would relieve me from the frightful gloom of my own thoughts.

"Months elapsed before my mind would resume any tone; but the despondency I had suffered for a long time in the course of this attachment, and the anguish that attended its catastrophe, seemed to give a turn to my whole character, and throw some clouds into my disposition, which have ever since hung about it. . . . . I seemed to drift about without aim or object, at the mercy of every breeze; my heart wanted anchorage. I was naturally susceptible, and tried to form other attachments, but my heart would not hold on; it would continually recur to what it had lost; and whenever there was a pause in the hurry of novelty and excitement, I would sink into dismal dejection. For years I could not talk on the subject of this hopeless regret; I could not even mention her name, but her image was continually before me, and I dreamt of her incessantly."

Such was the language in which Irving poured forth his sorrows and sad memories, in a letter written many years ago to a lady who wondered at his celibacy and expressed the wish to know why he had never married. Thirty years after her death, Irving was visiting Mr. Hoffman, and a granddaughter in drawing out some sheets of music to be performed upon the piano, accidentally brought with them a piece of embroidery, which dropped upon the floor. "Washington," said Mr. Hoffman, "this is a piece of poor Matilda's workmanship." His biographer describes the effect as electric. "He had been conversing in the sprightliest mood before," says Pierre M. Irving, "and he sunk at once into utter silence, and in a few moments got up and left the house."—*Boston Post.*

DEATH-WATCH.

Death-watch, a ticking sound produced by certain insects, inmates of human dwellings, and which being most readily heard in that stillness which attends times of sickness and anxiety, has become associated with superstitious notions and fears, being regarded as indicative of an approaching death in a house. The most common form of this very prevalent superstition is the belief, that when the D. is heard, some member of the household will die within twelve months. The tickings of the D. were formerly attributed to species of wood-louse and of spider, and it is probable that they are not all produced by insects of the same kind; but the most common D. of Britain is a species of Borer (q. v.), (*Anobium tesselatum*). It is of a dusky or grayish-brown color, and about a quarter of an inch in length. It is generally in the latter part of spring that its noise is heard, from seven to ten or eleven distinct ticks being given in pretty rapid succession, and this being repeated at uncertain intervals. The noise exactly resembles that made by beating with the nail upon a table; and when



Death-watch magnified:
A, Anobium Tesselatum; B, Anobium Striatum; C, Anobium Pertinax.

this is done, the insect is not unfrequently induced to reply to it. It is the perfect insect, not the larva, which produces this sound. It seems, indeed, to be a call by which the sexes are attracted to each other, and is produced by the insect's beating upon some hard substance with its head, in doing which, it raises itself upon its hind-legs, and with the body somewhat inclined, beats its head with great force and agility against the substance on which it stands. One of them was seen by Mr. Stackhouse thus to beat upon a sedge-bottomed chair, with such force that its strokes made little indentations in the outer court of the sedge.—*Chambers' Encyclopedia.*

From the N. Y. Tribune.

THE MISSIONS TO PORT ROYAL.

Port Royal, April 18, 1862.

It was quite natural that there should have been conflicting opinions and reports about the experiment going on in the Sea Islands of South Carolina, but no unprejudiced person can see it without wishing it success. In this District the proportion of slave population was one of the largest in the country, being more than eighty per cent. Here dwelt some of the most influential inhabitants. After the battle of Port Royal they all fled and left their planta-

tions and town mansions to us, with many of their slaves, and much cotton and other produce. A just government would not leave a poor and loyal people like these without protection, and ours was peculiarly bound to give it, because it had taken possession of the estates, with their stock and produce, leaving the negroes without anything. And it acted accordingly. While it undertook to collect the cotton on the plantations, it gave its sanction to measures for the relief of the negroes. The first was a commercial operation, and the last mainly one of benevolence. If at this moment some comprehensive genius had been found to take direction of the whole, and, like Toussaint of Hayti, establish order and industry everywhere, all would have been well; but in Hayti, other chiefs preceded the Man for the Place, and here confusion followed haste. The army took from the plantations the mules, wanted for plowing; the rails prepared for fencing, and the corn, poultry, and pigs.

Cotton agents came next, intent on gathering cotton, as much and as cheaply as possible. Then the Government was recommended to lease out the plantations to such persons as would take and work them; which, for obvious reasons, would have operated disastrously to the poor negroes, whose labor was relied on to make it profitable. But this was opposed by others who desired the welfare of the blacks, and who came down in time to see what was the state of affairs. They laid this before the Government, which determined not to lease the lands, but to sanction associations at the North to organize the labor of the Freedmen on the plantations, and gather from the charitable, clothing, &c., for their immediate relief. For the Superintendents and Teachers commissioned by these, the Government would provide transportation and rations. Everything else must come from the contributions of friends of the movement at the North.

The cotton agents soon found that the army had taken much they needed, and the special agent of the Treasury Department for the Freedmen found that some things necessary for him were wanted by the cotton agents. Some jarring was the consequence, and this, with the very common differences of opinion and expression about slavery and the negro, has given rise to the reports seen at the North about the "Indiscretion of the Port Royal missionaries," the "Failure of their enterprise," the "Falling out of the Boston and New York delegations," &c., the foundation for which is so utterly wanting in truth, that it seems to one who has investigated the matter puerile to enter upon the refutation of them. The enterprise has proved to a very remarkable degree successful, and the body of superintendents and teachers to a very remarkable degree fitted for their work, and there is no difference in their councils.

At this time the work of the cotton agents in gathering and shipping the cotton of the last year's growth is nearly completed. Much of the cotton has gone North, and some remains to be sent.

Under Mr. Pierce, the special agent for the Freedmen, much land has been planted with cotton as well as corn, although it was reported at the North a month ago to be too late for cotton planting. That was a mistake, the planting season lasting till the middle of May. The want of mules has been sorely felt, but a shipment of ninety was received yesterday, and they will be used under stringent regulations solely for the purpose of cultivating the plantations.

The negroes seem a people made for such a transition as this now going on. They are generally docile and respectful and willing to work. Kind treatment is doing for them what it will hardly ever fail to do with the poor, winning their confidence and increasing their worth. Some deny this, and assert with bitterness that they become lazy and indolent, but a little attention will discover that such expressions flow more from prejudice than from experience or observation, these proving in many such cases to be wholly wanting. The blacks are intensely conscious of the difference between slavery and freedom, and cherish the fondest hopes that they have parted with slavery forever.

The testimony of men having the best opportunity of learning the facts, is favorable to the negro. Col. Shaffer, the new Quartermaster at Hilton Head, found our soldiers employed in earth-works, and other labor, while more than 500 negroes had little to do, and he at once drew off the former and put the latter in their place, and he is well satisfied with their disposition and their work. Mr. Lee, who, under the Quartermaster, superintends them, and whose good sense strikingly appears in conversation with him, considers them very fair workpeople—as good as the average—in short, having a good deal of human nature about them. Mr. Pierce makes a similar report. And it is to be remembered that these poor people have, for generations, been used as mere cattle, and often treated with extreme severity, so that it would be no strange thing if they really were as worthless as some assert, having been deprived of those incentives which most improve the character. There are two negro pilots at Hilton Head, of whom Mr. Lee says that they are skilful and faithful. No vessel has grounded in their charge, and he would trust them with any treasure. One of them is a tall, very black man, about thirty-six years of age, and wearing the dark Navy blue, for he has been taken into the naval service. He told the writer something of his history. He had

within three years learned to read, getting some boys to teach him first some syllables, and afterwards getting along by himself, much as Frederick Douglas tells us that he did. He pulled out a hymn-book, and opening where it was folded down and worn, he read in it easily. Being turned to another place that looked fresh and unused, he had more difficulty, but soon went on there, too, very well. Through all the service of his master his wages had been a peck of corn a week, with sometimes a little bacon, and one pair of shoes and six yards of negro cloth a year, and no more. His master had carried off his wife and four children, he escaping. He said his master was a religious man, but had been very hard to him; that he himself was a religious man, and did not wish his master any harm, but prayed for him. He said he felt very bad at losing his wife and children, but knew that his Lord reigned above, and would make it all right. In answer to a question as to the return of the slave-masters, he answered with great earnestness of voice and gesture, hoping that they might never come back, *never*.

The children on the plantations are as happy scholars as ever were seen. They are eager to learn, and some advance with rapidity. A group of them gathered about the "quarters," were asked who their teacher was, and as their eyes glistened and their white teeth appeared, and each seemed anxious to answer, the eye of the inquirer rested upon one of them who almost danced as he cried out, "Miss Nelly, Sir!" And Christian people of the North have reason to be glad that so many excellent people have condescended to these of low estate, and are so willing and so able to do them good. Some instruction is given to adults as well as children, and their progress is encouraging.

The superintendents who have been sent out by the Relief Associations are scattered over the plantations from the sea-side to our interior military lines, one of them sometimes taking charge of several plantations. The allotted task of the laborers is generally finished in half a day, leaving the rest for work on their own patches. It is said that they sometimes show more alacrity for the latter than the former, and this is not without reason. It has so happened that they have not been paid for their work as they ought to have been. They were to be paid for picking cotton what would have given them from ten to twenty-five cents a day, and they were to receive wages for planting. But to a great extent the wages are unpaid, and as their masters fled without giving the annual allowance of clothing, they are in want, and hope deferred has bred suspicion that payment will never come. This evil ought to be remedied without delay. Humanity and good policy require it. It is to be regretted that, to some extent, these poor people have received for their cotton-picking, goods instead of money, and at prices little corresponding with their rate of wages; as, very common calico 25 cents a yard; molasses, $1 a gallon; brown sugar, 20 cts.; ham, 20 cts. a pound, &c.

The people are fully aware that they are under law, and in cases of discipline they are submissive to authority. A man who had ill-treated his wife was brought ten miles, part of the way by night, by a Superintendent, a son of one of the finest scholars in the land, who left the advantages of home to help on these plantations, and the culprit, on his way to imprisonment yielded implicitly to his superior. And no one who visits the plantation and sees these laborers can doubt that their removal would be injurious to both. Nothing but prejudice can account for the idea that the negroes, as slaves, do very well here, but as free must be colonized somewhere else; as if gross ignorance, the lash, and brutal treatment comported with the fit service of human beings anywhere. They are used to the climate, have an ample field of labor, can easily support themselves, and are easily governed.

A more loyal people never lived. And there are fine examples of heroism on the part of some of these slaves, in making their way from the main to these islands, with companies of their fellows in charge, in hope of freedom. A man lies ill at the "Quarters" in Beaufort, who for several months was traversing swamps and woods, and crossing streams to reach it, with twelve others, whom he brought in, exposed to much peril and hardship, and tasking every faculty. He was successful, but probably has sacrificed his own life by his labors and exposure.

There is still great want of clothing, many of the poor people being almost without it. The laborers employed by the Government, and who are regularly paid, have been allowed to purchase, at low prices, some of the clothing sent out for distribution, and have thus been shielded from the exorbitant demands of traders, while money is used to supply the wants of others who are less fortunate.

LINES TO A CHILD ON HIS VOYAGE TO FRANCE TO MEET HIS FATHER.

Lo! how impatiently upon the tide
The proud ship tosses, eager to be free;
Her flag streams wildly, and her fluttering sails
Pant to be on their flight. A few hours more
And she will move in stately grandeur on;
Cleaving her path majestic through the flood,
As if she were a goddess of the deep.
Oh! 't is a thought sublime that man can force
A path upon the waste—can find a way
Where all is trackless, and compel the winds,
Those freest agents of Almighty power,
To lend their untamed wings and bear him on
To distant climes. Thou, William, still art young,
And dost not see the wonder. Thou wilt tread

The buoyant deck and look upon the flood
Unconscious of the high sublimity
As 't were a common thing, thy soul unawed,
Thy childish sports unchecked, while thinking man
Shrinks back into himself, himself so mean
'Mid things so vast, and wrapt in deepest awe
Bends to the might of that mysterious Power
Who holds the waters in his hand, and guides
The ungovernable winds. 'T is not in man
To look unmoved upon that heaving waste
Which, from horizon to horizon spread,
Meets the o'er-arching heavens on every side,
Blending their hues in distant faintness there.
'T is wonderful; and yet, my boy, just such is life.
Life is a sea as fathomless,
As wide and terrible, and sometimes
As calm and beautiful. The light of Heaven
Smiles on it, and 't is decked with every hue
Of glory and of joy; anon, dark clouds arise,
Contending winds of life go forth,
And hope sits weeping o'er a general wreck.

And thou mayst sail upon the sea a long
Eventful voyage. The wise may suffer wreck,
The foolish must. Oh, then, be early wise.
Learn from the mariner his skilful art,
To ride upon the waves and catch the breeze
And dare the threatening storm, and trace a path
Unerringly secure. Oh, learn from him
To station quick-eyed Prudence at the helm,
To guard thyself from passion's sudden blasts,
And make Religion thy magnetic guide,
Which, though it trembles as it lowly lies,
Points to the light that changes not in Heaven.

Farewell! Heaven smile propitious on thy course,
And favoring breezes waft thee to the arms
Of love paternal. Yes, and more than this,
Blest be thy passage o'er the changing sea
Of life; the clouds be few that intercept
The light of joy, the waves roll gently on
Beneath thy bark of hope, and bear thee safe
To meet in peace thine other Father, God.

THE LIFE-CLOCK.

There is a little mystic clock,
No human eye hath seen,
That beateth on—and beateth on,
From morning until e'en.

And when the soul is wrapped in sleep,
All silent and alone,
It ticks, and ticks the livelong night,
And never runneth down.

Oh! wondrous is that work of art,
Which knells the passing hour;
But art ne'er formed nor mind conceived,
The life-clock's magic power.

Nor set in gold nor decked with gems,
By wealth and pride possessed;
But rich or poor, or high or low,
Each hears it in his breast.

When life's deep stream, 'mid budding flowers,
All still and softly glides,
Like the wavelet's step, with a gentle beat,
It warns of passing tides.

When threat'ning darkness gathers o'er,
And hope's bright visions flee,
Like the sullen strokes of the muffled oar,
It beateth heavily.

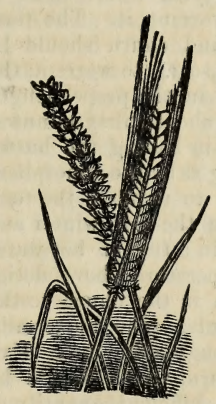
When passion nerves the warrior's arm
For deeds of hate and wrong,
Though heeded not the fearful sound,
The knell is deep and strong.

When eyes to eyes are gazing soft,
And tender words are spoken,
Then fast and wild it rattles on,
As if with love 't were broken.

Such is the clock that measures life,
Of flesh and spirit blended;
And thus 't will run within the breast,
Till that strange life is ended.

—*From the German.*

PHILADELPHIA BUTTER.



"Philadelphia has long been celebrated for the excellency of its butter. By some its superiority is attributed to the peculiar natural grasses which abound in our pastures. By others it is placed to the credit of the water of our springs, but after all the argument which has been wasted upon the subject, the matter resolves itself to the simple process of making, or manufacturing. For many years, the principal butter makers in the vicinity of Philadelphia were Quakers, whose methodical precision, and unimpeachable neatness are proverbial. Butter making, to have the article in perfection, requires both these qualifications, hence the superior excellence of the butter produced by them. By degrees the secret of making good butter becomes known, and as the superb butter produced by the Quaker farmers, commanded a more ready sale, at nearly double that of inferior quality, the general character of the butter sent to market improved, and continued improving, until it has attained a celebrity, which is almost world-wide. We think we would be safe in asserting, that we could travel blind-fold for a twelvemonth over the different parts of our country, and be able to tell our proximity to Philadelphia, by the taste of the butter alone.

While our dairymen thus are, as a general, thing, justly celebrated for the butter they make, there are many exceptions, and for the benefit of such we publish the annexed article on the subject, by a Philadelphia butter maker."

Philada., Tenth mo. 21st., 1861.

The process.—After the milk is drawn from the cows it should be strained into pans properly arranged on a bench for the purpose, with a small quantity of fresh sour milk in each one, to hasten the raising of the cream, which should on all occasions be taken off from thirty to

thirty-six hours after being milked, it being found that by standing longer in a large dairy, more is lost by deteriorating the quality of the butter than is gained in quantity. When the cream is skimmed off the milk into a large cream-pot, it should be put in the butter hole in the spring, and let stand one day, and then skimmed off, so as to remove any sour milk that may have settled from it to the bottom of the pot, and should be subsequently stirred every day until churned, to prevent rancidity from taking place on the top of the cream by too long standing, which is the main cause of all the strong butter that is made. The cream should be churned twice in the week during the summer months, and all the year where there is a sufficient quantity to warrant it. The temperature of the cream and churn should be about sixty-two degrees, so as to warrant the butter to come right, and in the proper length of time, which should be about thirty minutes. There is as much danger in having the butter come soft by overchurning as by the atmosphere being too hot. In order to regulate the temperature of the cream in the fall, winter and spring, it should be set in a tub of hot water until it comes to the temperature above designated—the butter broken in the churn to the size of peas and chestnuts. The buttermilk should be drawn off through a fine hair seive from the vent of the churn, which should be about an inch hole. A sufficient quantity of spring water should then be put in, and a few revolutions of the churn, when it should be drawn off, and then another quantity of spring water put in and tumbled in the churn until gathered into a mass. The water should all then be drawn off, and the butter cut into cracks, as it lies in the churn, to receive the salt, which should be a pint for fifty pounds, regulating below that, or above that, according to the quantity churned. The butter should then be tumbled in the churn until the salt is mixed with it, and it will then do to take out in ten or fifteen pounds, and lump into pounds, ready for sponging, which should be done by having a sponge of proper size enclosed in a linen cloth and passed over the lump, by pressure, to absorb the brine and moisture it contains, which should then be weighed and printed if intended for the market. The sponge should be frequently squeezed out of cold water as dry as possible, during the sponging and weighing of fifty or one hundred pounds.

Remarks.—The butter maker will see the advantage of this mode of salting and working butter over any other mode, and particularly of the lever or worker, as it is called, from the fact that less of it is exposed to a warm atmosphere at a time, as it must necessarily be where fifty or one hundred pounds are operated upon on a broad surface, making the butter soft and oily, which is detrimental to its quality, however carefully attended to from the time the milk is taken from the cows. The above plan was perfected by experiment by me, and carried out for a succession of years, as thou knowest, with a success as to quality and sale of my butter not surpassed by any one at the time I was operating.

Respectfully, &c.,

H. Eachus.

THE EARTHQUAKE LAST YEAR.

On the evening of Wednesday, 20th of March, 1861, the town of Mendoza lay calmly, quietly, subsiding into the night, as she had done every evening for more than two centuries past. The sun had long since sunk behind the Andes, whose lofty snow-clad peaks no longer reflected his declining rays. It was nearly twenty minutes past eight, vespers were just over, and the churches poured forth their throng of worshippers into the streets. Mendoza never was a busy city in the European or Buenos Ayrean sense of the word, though she was the emporium of all the trade between Chili and the Argentine provinces, and now that the work of the day was over, it was hardly possible to imagine a more perfect calm in any hive of men. A few of the shopkeepers only were still occupied, especially those in the Arcade of Soto Mayor, where the brilliant paraffin lamps attracted crowds of ladies to make purchases in preparation for the Holy Week, then close at hand. The saloons of the Progress Club were crowded with young men, the elite of the city. The cafes were full, their billiard tables all occupied, and their patios (or central courtyards of the houses) crowded with citizens taking their evening cup of coffee, and smoking their evening cigar. The horses on the cab-stand in the plaza lazily dropped their heads, knowing their days' work to be nearly over. And over all the moon, then entering her second quarter, cast long shadows over the streets, and silvered all the towers and the domes.

Twenty minutes past eight. There seems to be a loud rumbling as of a heavy cart over a stony pavement. Few heed it, few even hear it; but some Chilians, men from the land of earthquakes, who are sensitive to the least warning, shout "An earthquake! an earthquake!" as they rush to the centres of the patios and the street corners. They scarcely get to a safe distance from the walls about them, when with a terrible roar the earth heaves—once, twice, three times—and Mendoza is not. Where Mendoza had been, lies a sepulchre of ruins: not a cry, not a wail breaks the continued stillness of the moonlit night; every voice is hushed in terror or in death. Fourteen thousand people lie under the mound of ruined brickwork, dead, dying, or grievously hurt. The shocks continue at intervals throughout the night, and through-

out the next day, and the next, and for a month and more; but they can do no more harm. That first awful space of ten seconds sufficed for perfect ruin; nothing was left standing, not a house, not a wall, not even a stone fence, for twenty leagues about the city. Men standing in open spaces, at street junctions, in large patios, in the plaza, or on the alameda, are thrown down, and many even there are buried in the ruins of their houses. Those who escape, struck dumb and paralysed with terror, remain where they stood as the town fell and quake with dread. Horses and oxen that were grazing in the fields being thrown down, dare not rise again for days, till custom gives them courage, and they are driven by hunger to their pasture. The earth in many places opens huge gulfs, wherein walls, parts of houses, wretched men also, are swallowed up. The canals are drained, the courses of the rivers altered, and lakes and springs rise in the most unaccustomed places.

When after the first shocks the few survivors muster courage to look about them, they pick their way by moonlight over masses of fallen brickwork, guided by the moan of pain which now first begins to proclaim some living sufferer below. Here is an immense pile of rubbish where the principal street ran by the Church of Santo Domingo. That chief building has fallen outwards, and hundreds of worshippers who had but just risen from prayer, kneeling on the marble pavement under the dome, are there killed—crushed and buried beneath the great walls.

The dealer, thrown out into the street from his own doorstep, finds speedy death under the fall of his own house. His wife, perhaps crossing the patio, is thrown down, but escapes with a few bruises. Her children were all within; she is alone in the world, childless and a widow.

The governor escapes almost by a miracle; he steps into the patio to bow out an evening visitor, his house tumbles behind him and the visitor is buried in the doorway, but the host escapes, so stupified, that for days he can do nothing. More active men also escape, and as soon as the first shock of terror is past, their active energies send them to the rescue of those who may yet be saved. Thus many, cowering down in angles and corners formed by beams resting on ruined walls and bridging over a space beneath, are dragged up again to life. Some are unhurt, most are severely bruised, and many have broken bones. Quickly from deep down under the brickwork, the wounded and dying are dragged out by scores and by hundreds, and are laid under the shady trees in the plaza and in the alameda, till the broad promenade, the pride and the breathing place of the city, becomes one vast open-air hospital. And now as the moon sets, at midnight, come troops of country people from the suburbs. To help in the work of mercy? No. They pass on, heedless of the cry for succor from the wounded and dying at their feet; they come to tear up the ruins with spades and with crowbars, intent only on plunder. They dig down into what an hour or two before were shops and stores, they break open the tills and the iron chests in which the money was kept. They dig down into what were saloons and luxuriously furnished boudoirs, and are away again to their low wooden huts in the suburbs, that had stood the earthquake shock, laden with plunder in money, gilded ornaments, jewelry, and rich clothing. These hidden, again they grope their way back through the thick darkness to renew their heartless task. A glare now breaks upon the darkness. Where the Arcade stood, the rich shops of the city, and the boasted Club-house, paraffin oil was burnt in abundance. The lamps were all smashed in the ruin, but the burning wicks took the fire down with them. French silks, Manchester cotton, Yorkshire woollens, and rich carpets, soaked in the spilt oil, become as tinder, and the fire creeps along, now smouldering for a space, now leaping up into flame as it finds a vent into the upper air, till at length it bursts forth in a general conflagration. Woe to those buried alive under these ruins, for on comes the remorseless fire, and there are none to stay its course. What the earthquake has left the fire will destroy, and nothing shall be left of the old city but cinders and heaps of broken brickwork. Will they not help now, these savages from the suburbs? Yes, they will help, if they are paid for it.

"Help me out," cried a man who had nothing but his head left visible.

"What will you give us?" said they.

"Two dollars, which is all I have with me."

"Give us six, and we will get you out."

"I have not so much," said the poor fellow.

"Then you may stay where you are," and they pointed mockingly to the flames rapidly approaching. The fire rolled on and on and over him, and when it had passed it left only undistinguishable ashes.

Nine of one family were burned to death for want of aid to get them out; they were all in one room, and the roof so fell that they were protected, but without means of egress, until the ruins were removed. Their brother was embedded near them, where he could converse with them, and also speak to those passing near, to whom he appealed for assistance. At last somebody got him out. Then he began to relieve his family, but before he could do so effectually, the flames reached the place from a fire raging on both sides. He remained until he was seriously burnt, encouraging his family with hopes, and calling for assistance, but none came. He was at last obliged to leave the spot, and at that moment he could distinctly hear them

praying. I saw the remains of this family when they were clearing away the rubbish. Nothing was left but a large mass of charred bones.

The dead and those who were maimed and could offer no resistance, were robbed of their clothes and left naked. Many people were got out alive several days afterwards. One man was found alive after being sixteen days under the ruins; he died three days after his rescue.

Dr. Blancas, who was despatched by the government of Buenos Ayres immediately on receipt of intelligence of the catastrophe, with succors for the survivors, thus writes to General Mitre, the governor, under date the 25th April: "It is impossible to paint to your excellency the picture of desolation presented by this unhappy capital. At a distance of forty-two leagues, on entering the province, the traveller first sees the ravages of the earthquake of the 20th of March—fractured walls and fallen ranchos. As he approaches the fallen city, these ravages become more notable, until for a radius of twenty leagues round not a house is to be found, not a fence remains standing, one small hermitage, situated in the northern part of the district, known as Guamayen, alone excepted. The beauteous city of Mendoza, surrounded by pleasant alamedas and water-courses, presents a most moving spectacle, that of an immense heap of ruins under which lie buried more than ten thousand victims, crushed, suffocated, or burnt on that dreadful night. To the shock followed the fire, and to this the plunder by the mob; who, by reason of the nature of their dwellings, escaped without injury. More than two thousand wounded were dug out from under the ruins, of whom a great part are since dead; there are, perhaps, not two hundred persons in Mendoza who did not spend some hours or days beneath the ruins. The tales that are told are horrible. The inhabitants are at present living under the trees, in tents, or in huts. The shocks yet continue daily. The great earthquake of the 20th of March came from the north-west, and took a straight course of twenty leagues, terminating at the city of Mendoza, which stretched almost due north and south. It was of an undulating character, and from the explorations made by the English geologist, Mr. Forbes, it seems that there has been no volcanic eruption, but an ejection of a great quantity of gases along the Sierra, and near to the place called Uspallata, where there are great gulfs in the earth, and large masses of rock have been torn from their base. In some of these wide, deep gulfs, which may be seen in several parts, a dark-looking water flows, and in one of them a sort of lake has been formed, more than three hundred metres long by fifty wide."

Live down calumny; the best reply to slanderous reports is a good life.

ITEMS.

Evaporation.—Perhaps no more striking illustration can be given of the extent of this process, which is constantly going on, and which is so essential to animal and vegetable life, by the dews and rains which return to the earth, than is furnished by the Mediterranean. The Nile, the Po, the Rhone, the Ebro, the Danube, the Dnieper and the Don, and many smaller rivers empty themselves into the Mediterranean or into the seas connected with it, and constituting part of this great inland ocean. Yet, notwithstanding this great and regular influx of water, this sea not only *does not increase* in size, but a constant current sets in from the Atlantic through the straits of Gibraltar, "an evident proof," says Dr. Thompson, in his outlines of Heat and Electricity, "that the *natural evaporation* from the surface of the Mediterranean is more than sufficient to dissipate all the water thrown into it from a vast tract of Europe and Africa."—Vol. I. p. 251.—*Turner's Sacred History.*

The Doomsday Book.—A literal translation of William the Conqueror's "Doomsday Book" is in the press in England. A fac-simile of this curious record was published by the Government in 1783, with types cast for the purpose, ten years being required for its publication. But as the Latin in which it is written is much abbreviated and otherwise difficult to decipher, the translation will be eagerly sought after. It will be published in quarto. A copy of the edition of 1783 is in the library of Brown University, Providence, R. I., but few persons like to puzzle over its quaint characters.

The Doomsday book is a full and complete statistical survey of England, made in the year 1086. According to the *Anglo-Saxon Chronicle*, King William, at a meeting of his great council, desired to know the exact quantity of land in his newly-acquired dominions, how it was held, and what were its tenantry. For this purpose he sent his officers all over England to ascertain the quantity of land in every shire, how much belonged to the bishops, abbots, earls, etc.; what property every inhabitant possesed in cattle, pigs, etc., and their value; the amount of wood, pasture and meadow land, fish ponds, mills, and their value. Of all these there was ordered a threefold valuation. 1. As the land was held in King Edward's days. 2. As it had been given by King William. 3. As it stood when the survey was made. This will show how thoroughly the work was done. Indeed, it appears to be as complete as the agricultural and statistical survey of the present time.

PHILADELPHIA MARKETS.

Flour and Meal.—The flour market is inactive but the receipts are light, and holders manifest no disposition to accept lower quotations. Small sales to the retailers and bakers within the range of $5 00 a $6 50 for common and fancy lots. Rye Flour is scarce, and is selling at $3 37 a $3 50. Corn Meal is nominal, at $2 65 a 2 70, without sales.

Grain.—Sales of good and prime Pennsylvania Wheat at $1 20 a $1 27 per bushel. White range from $1 35 to 1 45. Rye is in fair request, at 71 a 72 cents. Corn is in limited supply—yellow, afloat, at 55 cents, and inferior at 54 cts. Oats—Sales of Pennsylvania at 38 cents per bushel. No sales of Barley or Malt.

Seeds.—Cloverseed is selling at $4 50 a $4 75 per 64 lbs. Small sales of Timothy at $1 87 a $2. Flaxseed comes along slowly, and commands $2 10 a 2 15 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntington, Indiana.*
James Baynes, *Baltimore, Md.*

CONTENTS.

Memoir of Thankful Merritt 129
Letter from Edward Stabler 130
Reflections on the Return of Spring 131
Extract of a letter from Kansas 132
The manufacture of Wine and Cider 132
British Post Office Report 133
EDITORIAL 136
OBITUARIES 137
Our Coal Formations 137
POETRY 139
Tea—Theine 139
HORTICULTURAL DEPARTMENT 140
The Earthquake of last year 140
Review of the Weather 143
The Workmanship of Ivory 143
ITEMS 144

A Memorial of Troy Monthly Meeting, concerning our beloved friend, THANKFUL MERRITT, *deceased.*

Being deeply sensible of the loss we have sustained, in the removal from works to rewards of our beloved friend, we feel our minds engaged to give forth the following testimony concerning her.

She was the daughter of Matthew and Mercy Scott, and was born the twenty-first of Fifth-month, 1780, at Spencertown, Columbia county, State of New York. Her parents were members of the society of Presbyterians, and she was educated in their belief, and joined that society. In the year 1797 she removed with her parents to Kingsbury, in Washington county, where she was married to Benjamin Merrit, on the third of Tenth-month, 1800. She subsequently removed with her husband to reside at White Creek, within the compass of Easton Monthly Meeting, where she became acquainted with, and convinced of the truth of the principles professed by Friends; and about the year 1811 she became a member of our Society, and soon after appeared in the ministry.

In the year 1815, she removed with her husband to the city of New York.

By a strict attention to the unfoldings of truth, she learned in the school of Christ, that it is by the way of the Cross that the Crown is to be obtained, and true happiness experienced.—Thus abiding, she became qualified to instruct others, and her gift in the ministry was acknowledged by the Monthly Meeting of New York in the year 1829; and being obedient to the further manifestations of truth, she became a faithful minister of the gospel. Circumspect in life and conversation, and walking answerably to the doctrines she taught, it may truly be said she was a preacher both by example and precept.

About the year 1834, she removed with her husband to the city of Troy, where she continued to reside till the time of her death. She was a very diligent attender of meetings, and was concerned to labor faithfully in the vineyard, both at home and abroad; not considering any sacrifice too great, nor any labor too arduous, for the security of that peace she had obtained, and the favor of Him with whom are all the treasures of wisdom and knowledge.

With the concurrence of her friends she performed divers religious visits. She several times visited part of the meetings constituting New York Yearly Meeting, and twice attended Philadelphia and Baltimore Yearly Meetings. It appeared by return minutes, that these visits were to the satisfaction of Friends; and she expressed that she had witnessed great peace of mind in thus having given up to her Master's service. A friend who travelled with her in several of her religious visits, remarked, in relation to her ministry, that from meeting to meeting, there was a freshness attending her communications, comparable to the manna newly gathered for the sustenance of the day.

She felt a warm sympathy for the enslaved African race, and had such a sense of the great injustice done them, that she scrupulously abstained from using the produce of their labor, for a number of the last years of her life.

She was a good example of plainness and simplicity, to the propriety of which she bore a faithful testimony.

She frequently visited the abodes of the sick and afflicted, and, at divers times, criminals confined in prisons; often extending suitable counsel and advice, and consoling them by her soothing address, for which she was remarkable. Within the course of a few years, five of her children, in the bloom of youth, were removed by death: all of which severe deprivations she bore with Christian fortitude and resignation,—speaking at their funerals, in a calm and acquiescing spirit, of the goodness of God, and, he having given, of his right to take away.

During her last illness, she appeared tranquil and resigned, and expressed her firm reliance on a peaceful close of this life, and the joys of never ending bliss. She took frequent occasions, when the severity of her cough would permit, to address her children on important religious subjects; and one evening, near the close of her life, she told the family, then mostly collected in her room, "that having found the principles she professed, and which she had endeavored to live up to, sufficient for her, she had no new thing to recommend to them."

She departed this life on the twenty-second of Fifth-month, 1845, aged sixty-five years.

A LETTER FROM EDWARD STABLER.

Alexandria, 1st mo. 24th, 1815.

Dear Friend:—Thy letter of the 12th inst. has been duly received, and notwithstanding it gave me pleasure to find myself so kindly remembered by an absent friend, for whom I entertain so warm a regard, the mournful intelligence of which it was the bearer was deeply affecting. Such instances have indeed a tendency to produce sorrow, when we reflect upon the sphere of usefulness which appears to our limited view to be left vacant; and we are ready to inquire why is it thus, seeing the Fountain of Goodness must delight in the progress of that righteousness among his creatures of which such as these were qualified, by his own precious gifts, to become eminently the promoters?

But his ways are not our ways. Our views are necessarily limited and partial—his are perfect and comprehensive—and though for the present, while his dispensations are seen but in part, we may be at a loss to comprehend the consistency of his providence, yet in the end I have no doubt but we shall have to bear concurrent testimony with a multitude formerly, "he hath done all things well." The instance of Samson, of whom it is recorded that he slew more of the enemies of his people at his death, than in his life time, occurs so forcibly to my recollection, as illustrative of those mysterious operations, by which we are at once humbled and instructed, that I am almost persuaded to believe, that some effect analogous to it will result from the impressive incident before us.

How obvious, my friend, is the disposition among men to bear upon those in whom obedience to the pure principle has produced its blessed effects. "The priest's lips shall keep knowledge," is an old saying, but is every day new in practice. For though under the dispensation of the Gospel, we should all be "made kings and priests to God," yet how few are willing to take up the cross to the honors, the profits, and the enjoyments of this world,—so as to become truly the subjects of that dispensation, by which they would become invested with the royal authority, and clothed with the sacerdotal garments.

But too many are like those mentioned by the prophet, "the vision of all has become unto *them* as the words of a book which is sealed, which men deliver to one who is learned, saying read this, I pray thee." They see and are willing to acknowledge the good works and precious influences derived from the Fountain of Goodness, through those who are subject to his divine power, but seem to lose sight of their own inestimable privilege of becoming, through faithfulness to that which they have received made successively rulers over more, until they also "shall have abundance." This was the situation of the disciples of our divine Master, while he was personally with them—and if ever the mere beholding or witnessing the operations of the divine Spirit in another, could have wrought the redemption of those who were so favored, it would have been effectual in that instance. But we find this was not the case; on the contrary, he informed them that all dependence upon exteriors must cease before they could become partakers of that Power which they had seen in him—"It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I go away I will send him unto you, even the Spirit of Truth." Now if from privations, which Friends of your city have experienced in the removal of dear M. Franklin, their minds should be happily turned with greater energy of research towards his "Father and their Father, his God and their God," there is no cause to doubt (even for a moment) that their sorrow will be turned into joy, not only that he has become one of that "innumerable multitude clothed in white robes, who shall hunger no more, neither thirst any more," but that they are more eminently partakers of the blessed overshadowing of that "power of the Highest, which is able to build them up, and give them an

inheritance amongst them who are sanctified." I shall make no apology for thus giving utterance to the feelings of my heart, to one whose views may be more expanded and more correct than my own, as I am persuaded that what is well intended will not receive a different interpretation from thy candid mind. Within the last six weeks, our city and its neighborhood have been visited with the same awful and desolating disorder, which prevailed some years past, in yours and the contiguous States. Many, very many, have fallen victims to it in different parts of the country, and I conjecture upwards of a hundred have died in this town, within the last thirty days; seven of my family have had it, but through divine favor, have all recovered. It seems for the present to be much abated in town, but whether it will be renewed again by an increase of cold weather is yet unknown. I expect, however, that it will not entirely leave us, until the weather becomes permanently warm. How powerfully do these dispensations remonstrate against our too ardent attachment to the things of time; such as this in a special manner causes the earth to tremble at its dearest point of contact, by removing our most endeared friends, and dissolving our tenderest connections.

My mind has often been in New York since my visit to you, and never without feeling an endeared solicitude for the welfare of my dear friends who are there. To such as I became personally acquainted with, I should be glad to be remembered, particularly to my kind friend and kinsman R. H. B., and his precious wife. Thy own family are included in that tender regard which is felt for and cultivated toward thyself by thy affectionate friend, E. S.

DIVINE WISDOM.

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the fountains were settled; before the hills, was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree that the waters should not pass his commandment; when he appointed the foundations of the earth, then I was by him, as one brought up with him; and I was decidedly his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.—*Proverbs* viii. 22—31.

For Friends' Intelligencer.

REFLECTIONS ON THE RETURN OF SPRING.

Spring has again come with its cheering influence. The birds with their notes of praise; and all nature, springing forth into life, proclaim the wisdom and goodness of Him from whom we receive all our blessings: and let us, also, praise and adore his holy name. For, while man is privileged to enjoy, in their proper place, those temporal things which are designed for his comfort and use, the mind is also privileged when set free from the bondage of earth, and earthly things, by which it arises into the glorious liberty of truth, and the liberty of the children of God, to roam untrammelled amid the perfections of Deity; and herein, too, is instruction, sealed by comparisons. As we see in the outward, so does the Christian traveller spiritually experience many changing seasons. "While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease;" and all are productive of much good.

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." "Be ye, also, patient, establish your hearts, for the coming of the Lord draweth nigh." If we endure in faith and patience the wintry season, with its cold, chilling blasts and pinching frosts, we shall, in due time, realize "the winter is past, the rain is over and gone." The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. "The fig tree putteth forth her green figs, and the vines, with the tender grape, give a good smell."

And, again, by way of simile, we read: "All flesh is as grass, and all the glory of man as the flower of grass."

"The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever."

Within the last twelve months how many ties have been severed by the cold hand of death, and loved ones parted with. Some who were, as a sheaf of corn, fully ripe, have been gathered to their eternal home; and others, in the flower of youth and prime of manhood, have been taken; but, through all probation that word which is nigh in the heart, and in the mouth, endureth; and the blessed promise remains, that "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Fourth mo. 17th, 1842. R. P.

A great poet is nothing more than the one man in a million who has the gift to express that which has been in the mind and heart of multitudes.

EXTRACT OF A LETTER FROM KANSAS TO A FRIEND IN MONTGOMERY COUNTY.

Lawrence, Kansas, March 25, 1862.

Contrabands are becoming one of the "institutions" of our town, Lawrence. As they break their fetters, they very naturally strike for the centre of abolitionism. For some months past they have been thickening our streets, filling, and even crowding our few vacant houses and rooms. The question, "What shall we do with them?" so perplexing in theoretical discussion, has become with us a practical one.

About four months since, as I was on my way to church, one Sabbath, I saw a poor, aged negro trying to spell out some simple words on a hand-bill, and as he turned away, with the tears streaming down his face, dissatisfied with his attempts, he said, "Well, I'll thank God I am *free*, if I can't read." That touched my heart, and I immediately began to reflect, and determined I would do something towards educating these refugees from slavery, and fit them for the freedom they had acquired; accordingly, I interested our Pastor and some other of my friends, and, on the Friday evening following my Sabbath evening's determination, we commenced a school, in my school-room, with three scholars, on the same principle of the Sabbath school held for them, one or two taking the general oversight, preserving order, and securing teachers, having the number of scholars divided into classes sufficiently large to occupy the time of one teacher during the evening. The school increased so rapidly that in one week my room became so crowded that we were obliged to remove to our Court House. Our citizens have been very liberal in fitting up the Court House for accommodation, but that room has now become much too small; volunteer teachers have been sufficient to supply the demand. The school is held every evening, excepting Saturday. It averages about eighty scholars, (there being sometimes over a hundred present) and twenty-seven teachers. Most of these people came among us entirely ignorant, even of their letters; they had to begin, like children, with the alphabet, but the eagerness with which they learn is exceedingly interesting and encouraging.

They seem to be *straining* forward with all their might, as if they could not learn fast enough; are like starved children seeking food. One young man, who has been but four nights, and began with the alphabet, now spells in words of two syllables. Another, in the same time, progressed so rapidly that he can read quite readily the simple lessons of the spelling book. The scholars are of all ages—here is a class of little girls, eager and restless; there is a class of grown men, solemn and earnest; a class of maidens contrasts with another of elderly women, but all intent in application. The school continues one hour, from seven to eight. After the lessons are finished, a short time is spent in singing; their wild untutored voices produce a strange but pleasing impression.

It is worth one evening to see such a sight—between eighty and one hundred scholars, just out of bondage, giving themselves intently to study, after working hard all day to earn their bread; and twenty to thirty of the most refined and cultivated ladies and gentlemen among us, laboring night after night, voluntarily and without compensation, is a sight not often seen. So, I present to you a brief history of the inauguration and conduct of the first school for Contrabands I have ever heard of in the country. We trust it will call attention in other places to the mental training of these unfortunate people, whom we believe God meant should be as free and privileged as those of our own color.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invincible particles, by the mere power of attraction? The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.

THE MANUFACTURE OF WINE AND CIDER.

We would call attention to the remarks of a correspondent, on the manufacture of wine and cider, by members of the Society of Friends.

It would be a sad reflection, to be brought home to the mind of any one, that they had in any degree assisted to swell the tide of intemperance that is sweeping over our land.—EDS.

For Friends' Intelligencer.

It appears to me that the Society of Friends are not only lessening their influence in the world, as a Temperance Society, by the quantity of cider manufactured and sold by its members, but are increasing the evils of intemperance, which is now so fearfully multiplying its miserable victims. My attention has been called to this subject, of late, by frequently observing at the docks and depots in our county, casks labelled "Champagne Cider," with the name of the manufacturer, often a Friend in good standing in our Society. Now, as reprehensible and inconsistent as the above practice appears to me to be, yet I am not about to censure those that see no evil in it, but simply to give my view of the subject, which I will endeavor to do in a few words:

Apples, in their natural state, are by far the most valuable if not the most delicious fruit our country affords, and should be, therefore, thankfully received; but, to extract the watery particles for the purpose of fermenting or distilling, in order to make an agreeable beverage that may increase the temptations to intemperance, is, in my estimation, converting a great blessing into a curse.

The same remarks apply with equal force to the manufacture of wine, which is increasing in this country to an alarming extent; we already see wine from Croton Point, on sale in the city of New York. I am fully convinced that total abstinence from all intoxicating drinks is our only safe abiding place. J. C.

New Rochelle, Fourth mo., 1862.

A WORD TO BOYS AND GIRLS ABOUT ORDER.

Little friends, put things right back in their proper places. Never leave things all about, helter-skelter, topsy-turvy—*never*. When you use any article—hoe, shovel, rake, pitchfork, axe, hammer, tongs, boots or shoes, books, slates, pencils, writing apparatus, pins, thimbles, pincushions, needles, work-baskets, kitchen furniture, every article of housewifery or husbandry, no matter what it is—the very *moment* you have done using it, return it to its proper place. Be sure to have a special place for everything—a place for everything, and everything in its place. Order, order, perfect order is the watchword—heaven's first law. How much precious time is saved (aside from vexation,) by observing order—systematic regularity. And little folks should begin early to preserve order in everything—form habits of order. These loose, slipshod, slatternly habits are formed in childhood, and habits once formed cling for life.

Young friends, begin early to keep things straight in their proper place; study neatness, order, economy, sobriety — everything just, honest, pure, lovely, and of good report.

"Little Things—ay, little things—
Make up the sum of life;
Then let us watch these "little things,"
And so respect each other,
That not a word, or look, or tone,
May wound a friend or brother."

—*Golden Rule.*

KEEP YOUR PROMISES.

Promises made to children should be faithfully kept. Naturally frank and ingenuous, they expect every promise to be fulfilled to the letter; and if it is not, they will not only be greatly disappointed, but their faith and trust in you will be shaken. Parents, then, can not be too faithful in keeping their promises to their children, in the most trifling matters, if they would have them frank and open-hearted. If you promise them anything, that particular thing they must have, or they are not satisfied. Besides, to give them their first lesson in distrust and suspicion, as sometimes happens with young children, is something of which I hope few parents would be guilty. You cannot, then, be too careful in making promises. Let your motto be, "Slow to promise, quick to perform," and many of the evils resulting from rash promises will be avoided.

THE BRITISH POST OFFICE REPORT.

The Post Office Annual Report is an exception to the common character of Blue Books. It is not long; it is not dull; and every year has told a tale of enlarged interest and progressive prosperity.

We learn, from the last Report, that no less than five hundred and sixty-four millions of letters were delivered in the United Kingdom in 1860. One can form no idea what is meant by so vast a number in the abstract; but when we say that, if the whole of those letters had been taken from their envelopes as so many sheets, and, once folded, laid one upon another, they would have made five thousand columns, each as high as the Monument, the reader may derive some notion of their mass. Of the whole number, more than four-fifths were for England—neither Scotland nor Ireland taking so many as one-tenth. The increase over the letters of 1859 was 19,000,000, and over those of 1839, the last year of dear postage, 488,000,000; the increase having gone on steadily since 1840. Of the 19,000,000 letters forming the increase in 1860, three and a half millions were London local letters, of which two millions were delivered in the district in which they were posted; while the entire number of letters delivered in London during the year were 137,000,000. Letters containing money ought always to be registered; and one million and a half were so registered during the year, showing an increase of six per cent. upon those registered in 1859.

People who address letters should, of course, write so as to be read; but two millions of letters were in 1860 returned to their writers, three-fourths of them (that is, as many as would, if opened, cover a pathway 190 miles long) being returned because the addresses could not be read. Ten thousand letters were in the same year posted without any address; while twenty thousand come *every day*, having on them only the name of the addressee, and the word "London." The stamps that come off the letters, owing to careless sticking on, are no less than fifty thousand, representing over £200.

In addition to the 564,000,000 of letters, there were 71,000,000 newspapers and 11,700,000 book-packets delivered in 1860, being an increase of four millions and a half, and seven

millions respectively. These were carried 144,000 miles a-day, in Britain alone, showing an increase of 400 miles on the previous year.

In the Money Order Department the total number of orders issued was 7,229,146, representing a sum of £13,858,404—England and Wales taking six-sevenths of the whole. This gives an increase of 260,038 orders, and of £607,074 over the previous year; and it shows that the increase in the demand for money orders exceeds the increase of correspondence even under a penny rate of postage. The commission received by the Post Office on the orders of the year was £121,534, and the profit they derived by the transaction of the business, after paying all expenses, was £28,474. The proportion of money orders to the population was about one order to every four persons. The number of new money order offices opened in the year was 94 in England and Wales, 18 in Ireland, and 1 in Scotland. It is known that soldiers and sailors avail themselves of the Money Order Office to transmit their earnings to their families; and they have done this to such an extent in the Mediterranean and in Canada, that measures are to be taken for affording them the same opportunities at the Cape and in Australia.

The total of the Post Office revenue in 1860, from all sources, was £3,524,710, being an increase of £83,075 on that of 1859; but owing to an abnormally increased expenditure, the net revenue was but £1,102,479, being a decrease of £33,481, compared with the preceding year. Of the expenditure, £1,066,920 was for salaries and pensions, £48,000 for railways, £170,951 for mail-carts, etc., £134,346 for miscellaneous services, and £31,438 for manufacture of postage-stamps. The total expenditure was £2,422,-231, being an increase of £110,117 over that of 1859.

The unfavorable side of the financial account is that which belongs to the colonial and foreign correspondence. While a profit is made by all the operations at home, a loss of £410,000 a-year is sustained upon the ship letters. The loss upon every letter to the Cape is 9*d.*; to the West Indies, about 1*s.*; to Western Africa, about 1*s.* 8*d.*; and to the United States, through Galway, about 6*s.*; while the loss sustained on the West Indian, Pacific, and Brazilian line, is nearly £200,000. This general loss is owing to the high rate of the contracts for carrying the mails across the seas; these contracts amount all together to £863,800, while the returns are little more than half that sum. This gives but a sorry prospect to the advocates for an ocean penny post, while it shows what a sacrifice the government is willing to make in the interest of the country's commerce.

The entire staff of officers employed by the Post Office in the British Isles amount to 25,282 men, of whom 11,889 are letter-carriers, 11,428 are postmasters, and 1634 are clerks. The staff employed in London alone number 3650; and, according to the report of the medical officer, their general health has never been so good as it was in 1860. The rheumatism has been called "the postman's disease;" but they also suffer from affections of the lungs and of the brain. By careful medical superintendence, however, they are maintained in average health, the mortality being at the low rate of 14 8 per thousand for the whole year.

The chief improvements which, in furtherance of general plans of progress, have been carried out during 1860, would appear to be the following: The inland service was extended, the number of metropolitan deliveries increased and accelerated, and the time for posting letters in the suburbs for the provincial night mails prolonged. In 700 places free deliveries were established, and in three hundred and sixty-nine more they were extended; and thirty-three places, many of them in North Wales, were provided with day mails to or from the metropolis. The day mails to the north, and also Bristol and the West of England, were accelerated, and the new Irish postal system was brought into operation. Fresh negotiations were also entered into with railway companies for the use of all their trains, and twenty-one agreements to that effect were completed. The number of travelling post offices for sorting letters upon the railways was augmented. In these travelling offices, which have been for some years in operation, much of the work which would otherwise have to be done at the stationary offices, is done by a staff of sorters, clerks, and guards, while the letters are actually travelling to their destination, and much time is consequently saved. The mailbag exchanging apparatus—another remarkable feature in the postal arrangements—has also been brought into further use during 1860. This is an ingenious contrivance by which the bag containing the letters *for* any place is exchanged for the bag containing the letters *from* that place, without the stoppage of the train. It is very easily managed by mechanical means, to the great saving of time, and at the present moment nearly five hundred such exchanges are made every twenty-four hours. While many of the old post offices in the country have been enlarged, twenty-nine new ones have been added, raising the number now in the whole kingdom to 11,141. Of the road letter boxes 515 new ones have been erected, raising the number of such conveniences to 2473. Thus the total number of the receptacles for letters of all kinds is little short of 14,000 against 4500, the number in existence before the advent of the penny post.

It is evident, from the above brief summary of facts, that the Post Office authorities spare no pains to render their system of communication, both at home and abroad, as perfect as it

can be. It is evident, also, from some of the facts above quoted, that they are not backed in their endeavors by corresponding care on the part of the public, whom they seek to benefit. People persist in misdirecting letters, in not directing letters, and in writing illegibly—and, what is more strange, will pack sums of money in letters neither directed outside nor addressed within, so that the money *cannot* be returned. There is in the head London office a functionary, jocosely termed the "blind clerk," who can decipher any scrawl that is decipherable at all, and who, every week, sends hundreds of letters to their destination, which otherwise they would never reach; but even he is defeated thousands of times in the course of the year, by the obstinate hieroglyphics of correspondents. When a letter directed to "Numforte Kwinspraid Sarvingle" comes to its right owner—the servant-girl at No. 40, Queen's Parade—we can but admire, as we scan the blotted pothooks, the ingenuity of the philologist who discovered their import, and we wonder what could possibly be the nature of the million specimens which surpassed his skill.—*Leisure Hour.*

WEAKLY YOUTHS.

Within one week, three persons have complained that their lives have been made lives of suffering, by the ignorance of parents, thus: They grew up rapidly, almost as tall at sixteen as at mature age. The rapidity of their growth was attended with great debility, while the parents judging of the ability to work by the size, required more of them than they were able to perform, and a strain was imposed upon their constitutions, which made them a wreck after; not indeed destroying life, but leaving the body a shell, and all its functions so impaired, as to their capabilities, that none of their work was well performed, resulting in disease of the whole system, making life a torture, and in one case we know of, there is a never failing reprehension of parental memory.

Persons who are healthy and hearty themselves, do not know how to sympathize with a rapidly growing child, and their complaints of weariness are unheeded, blamed or scolded at. To all parents then, especially to farmers and mechanics, we give the advice, when a child has grown up rapidly, impose but little labor, and that, never violent nor long protracted; it should be light, short, steady, not by fits and starts, never drive, always encourage, and when they go to bed at a regular, early hour, let them have all the sleep they will take, never allow them to be waked up, let nature do that, and she will do it regularly, and in due time.—*Dr. Hall.*

Pray ye that your flight be not in the winter.

It is the advantage that slower tempers have upon the men of lively parts, that though they do not lead, they will follow well and glean clean.—*Penn.*

MICROSCOPICAL INVESTIGATIONS.

For years discussions have been going on between microscopists regarding the nature of the markings on certain shells and lorica, and after the most spirited controversies many of the questions remain as far off from settlement as ever. Professor Rood, of Troy, N. Y., has proposed the investigation of such forms by means of the images they furnish of external objects. If a physicist were asked to determine whether a disc of glass was a concave or a convex lens he would not attempt to solve the question by glancing along the sides, but he would observe the images of external objects formed by it. To apply this principle Professor Rood brings his microscope to a horizontal position, and removing the mirror, supplies the illumination by a lamp placed in the axis of the compound body at a distance of not more than three inches. If now a small sphere of glass be properly supported on the stage, it forms behind itself a very minute inverted image of the flame; upon slightly drawing back the compound body this image comes into focus, and is seen in an erect position. When a rod is moved up and down between the flame and the globule, an image of it is seen in the microscope, the motion of the image following in all respects that of the hand. If, instead of the sphere, a minute concave lens, as an air-bubble in water, be used, the reverse takes place. To gain distinct vision of the flame, it becomes necessary to move the compound body within the focus, and then it is seen inverted; but, what is more important, the motion of the rod also seems reversed. It very often happens, in practically applying this method to microscopic objects, that the image of the flame is not sufficiently perfect to determine whether it is erect or inverted; the motion of the rod then is unerringly decisive. The hexagonal markings of the "Coscinodiscus triceratium," for example, have been the subject of almost interminable discussion, whether they were eminences or depressions. When fine specimens of these shells, mounted in water, are examined by a power of 800 diameters, on moving the compound body within the focus, each hexagon is seen to contain a small image of the flame, which the motion of the rod proves to be inverted, and consequently to be formed by concave lenses. As the refraction of water is less than silica, it was to be expected that in the compound lenses of silica and balsam, the latter would predominate and reverse the action, so as to present the effects of convex lenses. In experiments this is found to be the case, and in

some of the valves the eye can readily follow, in a hundred areolæ at a time, each flickering motion of the flame. Mounted in balsam of tolu, which has a still higher index of refraction, like results are obtained, all showing the areolæ to be well-formed concave lenses. Indications also have been observed which would lead to the belief that curved forms can be made out by this method, which is also very useful in determining openings from mere markings on the shells. Thus the small circles at the middle and ends of the "Pinularia virdis," which Professor Baily proved by the action of hydrofluoric acid to be really thicker, portions of the shell are shown to be convex lenses by the images they give of the flame.—*London Review.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MO. 10, 1862.

The Proposed New School.—In recurring to this subject, we are impressed with the utility of oral instruction, in preference to mere book learning. In the excellent address issued by the joint committee last year, this subject was forcibly presented, and subsequent reflection and observation have strengthened the opinion that the young are much more readily impressed with truths communicated by conversational, or even didactic discourse, than when taught in books. The enthusiasm of the teacher or lecturer, impressed with the importance of his subject aids much in riveting the attention of the learner, and the facility of illustration which this mode of instruction allows, favors a clear understanding and application of the subject presented.

While the drudgery of study is greatly lessened by this method, and learning is therefore rendered more attractive, it is more firmly fastened on the attention and memory, and therefore more readily retained.

Every parent must have noticed the eagerness with which knowledge is sought by young children before the age of going to school; few are capable of answering this craving to the extent they would desire, and yet it is often difficult to incite to the investigation of similar subjects through the methods of instruction furnished by scientific books. In large cities avenues of oral instruction are comparatively accessible to all, though we think too little relied upon as means of education for the young; but in the country they are at present quite out of the question, except in a few of the foremost boarding schools, and in some neighborhoods where lyceums are actively maintained.

If the new school proposed by Friends of Baltimore, Philadelphia and New York Yearly Meetings could be successfully established, we think one great feature which should distinguish it, should be increased attention to lecturing and conversation upon all the subjects embraced in the plan of education, forming with the study of books and periodical examinations, parts of the plan of instruction. An advantage which could be gained in a boarding school on this plan, would be, that the best teachers could be employed to lecture to the whole school, (which is to consist of both sexes), on the various subjects taught, while the examinations might be conducted in select classes by their respective subordinate or assistant teachers.—The sciences should, as far as possible, be taught also by practical or experimental as well as by theoretical instruction, thus varying the exercises of the students and removing to some extent the sedentary character of ordinary school education.

While it is of very doubtful utility to attempt a manual labor school, with a view to lessening the expense of instruction, it is undoubtedly useful to the student to vary the routine of daily studies by occasional practical operations, which impart manual dexterity, while they impress on the mind and memory leading scientific truths, and thus elevate and strengthen the intellectual powers of the student.

We remind our readers that the Philadelphia Conference, on the proposed Friends' Boarding School, adjourned last year, to meet on the Third-day evening of the coming Yearly Meeting week, at 8 o'clock, at Race street meeting-house.

A visit to the families of Friends within the limits of Woodbury Monthly Meeting, comprising ninety-five, a few of whom were professors, has just been performed by our friends William and Rachel Haines, under a religious concern opened in said meeting in the Second month last.

In reply to J. M., we may remark that we are not in the habit of publishing marriages accom-

plished out of the order of our Society; if such have been inserted, it has been inadvertently done.

A NUMBER of Friends *still owe* for the *eighteenth* volume of this paper—the volume which *commenced* Third month, 1861. The subscriptions should have been paid in advance at that time. Unless these delinquent subscribers settle during the present month, the publisher will be under the necessity of discontinuing their papers.

Subscriptions for the present volume are now also due, and payable at the office of the publisher, Nos. 17 and 19 South Sixth below Market st.

MARRIED,—On the 17 of Fourth month last. with the approbation of Woodbury Monthly Meeting, NATHANIEL RICHARDSON, Jr., of Byberry, to MARY K COOPER, daughter of the late Wm. E. Cooper, deceased, of Woodbury, N. J.

DIED,—On the 10th of Fourth month last, ANN C. MICKLE, in the 70th year of her age, a member of Upper Greenwich Meeting.

——, Near Mullica Hill, N. J., on the 20th of Fourth month last, SAMUEL STEWARD, in the 71st year of his age.

——, Near Woodbury, N. J., on the 30th ult, of brain fever, ELLWOOD GRISCOM STEWARD, son of Elias and Rachel Steward, in the 2d year of his age.

——, on the 25th ult., REBECCA, wife of Andrew Keyser, in the 71st year of her age.

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Although a notice has appeared in the Intelligencer of the death of MACRE CROASDALE, yet I have thought it right to add something further concerning her.

She was the daughter of Jeremiah and Ann Croasdale, and was born near Attleborough, Bucks Co., in the year 1783. She gave evidence of a thoughtful turn of mind in early life, and was much inclined to meditation and reading; loving the company of serious and pious persons; her reading was mostly of a religious nature, and her delight in such reading never abated. Her eyesight entirely failed more than 12 months before her death, and she was dependant on her friends, whom she always welcomed with cheerfulness, to beguile the weary hours by reading to her, she mostly choosing the subject, or the book, which was frequently some part or chapter in the New Testament, as that was always preferred by her the latter part of her time; "*It is so beautiful*," she would say. It was now that the Christian virtues of patience and humility shone so brightly; at one time she remarked, "I feel all things closing around me, my time is short, I had not expected to have been continued to this age, and yet it seems but a little while that I have been here; I am so blessed with every thing I need, and much more than I deserve." Thus she continued patiently to wait and quietly hope; thankful for every favor, still considering herself but an unprofitable servant.

From early life she was faithful in the support of our various testimonies, and particularly so in the attendance of our meetings, also encouraging others to this important duty. Against tale-bearing and detraction, she took a decided stand, being careful not to report any thing to the disadvantage of another.

Nearly the whole of her life was spent for the good of others, without regard to pecuniary compensation, or her own comfort, preferring others to herself.

The impression of her quiet, retiring manner, is engraven on the minds of many of her relatives and friends, and the language seems to be, "go thou and do likewise," for surely her example is worthy of all praise.

During the afflicting dispensation which was permitted to attend her, she was visited by many valuable friends, as they were travelling in truth's service, with whose company she expressed great satisfaction, and encouraged them to visit others who were afflicted

She has (I believe) "gone down to the grave like a shock of corn fully ripe," retaining her religious sensibilities and her understanding until near the last. She was buried at Middletown, on her 80th birth day. S. P. F.

Makefield, Bucks County, 4th mo., 1862.

OUR COAL FORMATION.

BY CHARLES E. TOWNSEND, LONG ISLAND.

A very remarkable feature in the progress of geological science, is the retention of the old dogma of the vegetable origin of coal; especially when the necessity is admitted in support of this theory, to do such violence to nature as to presuppose the almost countless succession of rising and falling of the same land, and always out of and again into water or estuaries, to account for the successive deposit of a seam of coal and then a layer of shale; then coal and sandstone; again coal and, perhaps, ironstone; then coal, perhaps succeeded by clay or some other earthy deposit; the seams of coal varying from the thickness of a sheet of letter paper to five or six feet; and this alternation of almost innumerable deposits or seams continuing through depths in some of the coal beds of full fifteen hundred feet. It really seems incredible that such a theory based on such premised necessities should have any advocates, when, too, the additional credulity is requisite, at each upheaval, for the land to remain just long enough above water to foster an immense succession of growth and decay of vegetables on the same spot, as will, when submerged, be sufficient to produce a layer or seam of coal. And, as frequently occurs, when a layer of ironstone or gritstone is superposed, one would naturally think these would form a very unpromising surface, at the next upheaval, to foster the growth of a rank vegetation, necessary to the deposit of the succeeding seam of coal, on the same spot.

Coal seams usually vary in thickness from five to six feet, to the thinness of a sheet of paper, and this, too, of a perfect uniformity throughout. Can any reasonable person sup-

pose that such thin seams of uniform thickness found in countless numbers, could ever have resulted from the deposit of vegetable matter, which includes leaves, twigs, branches and trunks of trees of varied sizes? This alone would seem a sufficient refutation of the theory, seeing that stratification in layers of uniform thickness, could not take place from an incongruous mixture of such materials, whether collected together by the slow process of decay, or by the sudden destruction of whole vegetable areas. So, too, with the thicker layers of coal which are easily separated by cleavage into their stratifications, showing the uniform mode of depositions by a homogeneous material, into original thin layers, frequently displaying vegetable impressions between, thus showing by their cleavage a similar homogeneous origin, and an original deposition in their layers.

Vegetable impressions, so numerous in coal, are no more evidence of coal owing its origin to vegetable materials, than that similar impressions found in shale is an evidence of shale being due to vegetation. As well might it be assumed on this ground, that shells which abound in such masses in shale, or hardened mud, owes its origin to the mollusca. Vegetable impressions of leaves so found are generally only impressions, the vegetable matter having entirely decayed and disappeared, while in the more ponderous masses, such as branches and trunks commonly found in soft or bituminous coal, which has not been subjected to much heat, since its deposit, these frequently remain intact with all their vegetable organisms perfect, having been simply carbonized, or blackened by being saturated with bitumen, and thus preserved in the form of wood coal or lignite, so called; but possessing none of the properties of coal, other than the bitumen they have imbibed from the associated coal.

Now, timber so situated, one would suppose, if capable of conversion into coal, here are all the requisites for such transmutation, but not being so converted, should at least lead to doubts of its capacity to form coal, either by decay, pressure or heat. These foreign substances, trunks, branches, &c., associated with a homogeneous material which has formed coal, only seem to break the uniform continuity of the thin lamina of the coal seams, without themselves being capable of transmutation into coal.

What evidence is there that vegetation ever contained such prodigious quantities of bitumen as are found in soft coal? For analyses of coal shows much more carbon than vegetation contains. Coal also contains nitrogen, which is rarely found in vegetation. Coal contains no alkalies, and wood ashes always largely. Therefore their chemical compounds are against the theory of the vegetable origin of coal.

Coal has been uniformly deposited in estuaries, lakes or ponds, or bends in rivers, silted up by counter currents, causing the deposition of suspended sediment, or carried into deltas at the mouths of rivers, thus associating fresh and salt water deposits together; or alternately, when the seasons bring down unusual annual deposits alternating association of marine and salt water deposit in coal beds.

Bitumen is no doubt a mineral product and is frequently found associated in rocks deposited long prior to, and underlying the coal measures. It is also found associated with fossil fishes, before the existence of land vegetation, as attested by the cotemporaneous absence of such vegetable fossils or impressions.

The analysis of bituminous springs, such as naphta, petroleum, &c., are almost identical with the compounds of soft or bituminous coal.

Such springs continue to flow in numerous parts of the world, generally into estuaries, as the Trinidad, the Dead Sea, &c., and no doubt are forming coal beds in those localities at this day. These products, floated into still waters of estuaries, or silted in deltas, would gradually deposit their sediment at the bottom, in very thin layers, associated with vegetable and other foreign matter, floated with it; and in seasons of perhaps periodical preponderance of bitumen, would form the principal layer, or in the partial or perhaps entire absence for a time, of this flow of bitumen, other products of the land or sea may take preponderance, and thus account for the alternate, as well as characteristic thickness of the different layers.

The theory necessary to maintain the vegetable origin of coal draws equally hard upon the imagination as upon the common-sense view of the process of nature, which we do not see repeated in the formation of other strata, through such innumerable ups and downs. The coal beds can alone be pointed to as evidence of the assumed mass of vegetable growth, in astounding proportions, during the carboniferous era; while other cotemporaneous rocks or deposits, which must have been forming in many parts of the world where coal does not exist, do not present any unusual amount of fossil vegetation or impressions of the same to attest uniformity of production. Neither are the coal beds so numerously scattered over the world as to account for this assumed mass of vegetable growth, supposed to be general over lands elevated above the waters.

We have no objection to admit the occasional upheaval or sinking of land, throughout geological periods in different parts of the globe, as is incontestably proved to have taken place, and a necessary consequence of the formation of the globe; but what we do protest against is the almost innumerable ups and downs, claimed for local places, few and far between, to support a pet theory for the formation of coal, which has

no other likeness elsewhere, or in any of the known processes going on in the world. And another violence of nature is requisite to the support of the vegetable origin of coal, that wherever coal is found even in Melville Island, Baffin's Bay, a tropical climate is then also necessary to have existed for furnishing the requisite masses of vegetation, and this through incalculable periods of the earth's history, without any other foundation, since the land first emerged from the deep, than the local beds of coal may evidence; of course there was a time in the world's history, when the internal heat produced a high temperature to the whole surface of the ocean; and probably when this was so, the amount of vapors continually suspended in the atmosphere was too dense to admit the rays of the sun, and therefore not likely that the earth then sustained land vegetation.

We claim bituminous springs, such as naphtha, petroleum, &c., as the origin and sources of coal, without any other violence to nature than their calm subsidence in estuaries, associated or alternating with other deposits as are still in process of formation where these things prevail.

From the Scientific American.

TEA—THEINE.

Tea is said by persons familiar with the subject to be a chosen beverage of one-half of the human race, being drunk by 500,000,000 people. The peculiar principle of tea is a substance called *theine*. About three pounds of this substance are obtained in 100 pounds of tea. When taken into the human system it excites the brain to increased activity and soothes the circulating system, so that it prevents too rapid a change of the materials of the body, and thus economizes food. It is on this effect that the value of tea as an article of diet chiefly depends. Should tea, however, be taken too largely, it acts injuriously, producing trembling of the limbs, irritability of temper, and even wandering of the mind; these symptoms are produced if as much as one ounce of tea (which contains about eight grains of theine) be taken in a day. It is said that when these annoyances have been produced by a continued excess of tea, it is desirable to have recourse to cocoa for some days, when the irritable symptoms rapidly subside, and the use of tea may be resumed, care being taken to employ it in moderation. The evil effects of inordinate tea drinking do not at all detract from its utility when taken in due moderation. The circumstance that all nations, removed but one degree from absolute barbarism, employ some unintoxicating and unfermented beverage, is of itself a sufficient proof that there is in the human system a positive want of some such article of diet; and the singular fact that all the materials so employed, of which the most important are tea, coffee, chocolate, and the peculiar substance termed maté or Paraguay tea (of which about 8,000,000 lbs. are annually consumed in South America,) contain a peculiar and almost identical crystallizable substance, similar to theine, confirms this supposition.

For Friends' Intelligencer.

"LEAD ME TO THE ROCK THAT IS HIGHER THAN I."

Yes, lead us Father, to that Rock,
Which higher far ascends,
Than our frail footsteps e'er can climb,
Unless thy power attends.

But wafted upward on the wings
Of all-pervading love,
Each hindrance in our onward path
Thou 'lt aid us to remove.

Though great the height and steep the way,
Sharp thorns on every side,
Still, if unceasingly we toil,
Thou 'lt be our constant guide;

Our shield of faith, our sure defence
'Gainst foes without, within,
And as we trust alone in Thee,
Thou 'lt free from every sin.

Temptations sore may oft assail,
Affliction too may come,
And quench in clouds of midnight gloom
The light and joy of home.

But if with firm, unfaltering faith,
Our hearts still turn to Thee,
Thou 'lt temper every stormy wind,
And still the raging sea.

Then lead us, Father, to that Rock,
And safe within Thy hand,
Beneath its shadow let us rest,
When in a weary land.

Philadelphia, 4th mo. 26, 1862.

INCOMPLETENESS.

Nothing resting in its own completeness,
Can have worth or beauty: but alone
Because it leads and tends to farther sweetness,
Fuller, higher, deeper than its own.

Spring's real glory dwells not in the meaning,
Gracious though it be, of her blue hours:
But is hidden in her tender leaning
Towards the summer's richer wealth of flowers.

Dawn is fair because her mists fade slowly
Into day, which floods the world with light,
Twilight's mystery is so sweet and holy,
Just because it ends in starry night.

Life is only bright when it proceedeth
Towards a truer, deeper life above;
Human love is sweetest when it leadeth
To a more divine and perfect love.

Childhood's smiles unconscious graces borrow
From strife that in a far-off future lies;
And angel glances veiled now by life's sorrow,
Draw our hearts to some beloved eyes.

Learn the mystery of progression duly;
Do not call each glorious change decay;
But know we only hold our treasures truly,
When it seems as if they passed away.

Nor dare to blame God's gifts for incompleteness;
In that want their beauty lies; they roll
Towards some infinite depth of love and sweetness,
Bearing onward man's reluctant soul.

—*A. A. Proctor.*



From the Farmer and Gardener.

REMARKS ON SHRUBBERIES.

I like a shrubbery, too, it looks so fresh,
And then there's some variety about it.
In spring the lilac, and the snowball flower,
And the laburnum, with its golden strings
Waving in the wind: and when the autumn comes,
The bright red berries of the mountain ash,
With pines enough in winter to look green,
And show that something lives.

I cordially agree with the writer of the above quotation, and think that there is a great deficiency in our pleasure gardens of those continual flowering shrubs which one sees so plentifully in the gardens of nurserymen. One of the most charming objects that I have seen in a door yard was a large bed, circular in its form, completely studded with the various kinds of spireas. I did not secure a list of the varieties, but presume that it contained all that could be procured, or that were sufficiently acclimated to endure the winter. What a beautiful object, when in full flower, is the Weigelea rosea, with its branches studded thickly with blossoms. The Forsythia, the earliest of flowering shrubs, forms a yellow mass, so profuse is its blossoming. That old garden denizen, the Missouri currant, is sadly overlooked now by latter day gardeners. But in all the new additions to the garden, none can compare with it in "sweet-smelling fragrance," and indeed it is not destitute of beauty, and so far as regards flowering, is nearly equal to the Forsythia, which Downing localized as the Golden Bell. The Silver Bell is also rarely seen. I believe, too, that it is a native plant, which, with many, may not be a recommendation; for, alas, there are too many that act upon the old adage "Far-fetched fowls have feathers fair," and will prize a plant in proportion to the distance it has travelled, instead of its own intrinsic merits. The double-flowering almond, it seems to me, is gradually disappearing; but what is there more beautiful, or where is there a plant so calculated to awaken old associations of comfortable homesteads with the flower-bordered path leading to the hospitable porch?

And what, may I ask, has been found objectionable in the Lilac, that it is so rarely planted now in our modern gardens? There must be some reason, for I have observed that those who have introduced a plant of it into their new grounds, feel necessitated to apologize for its appearance, as if it were considered an evidence of bad taste to recognise that general favorite with old and young. I am one of those that think, with regard to flowers and flowering plants, that "Age cannot wither, custom cannot stale;" therefore all plants are beautiful to me for their inherent merits only, and not with reference to their date of introduction from their native wilds. But there is so much more character in a thickly set plantation of flowering shrubs, that single plants on grass beds should be abolished. I suppose that landscape gardeners will not agree with me in this proposition, but I mean to have none on my premises except they are in bed. X. Y. Z.

THE EARTHQUAKE OF LAST YEAR.

(Continued from page 128.)

A survivor thus describes his escape: "We felt the shock of an earthquake and fled to the street, I being the last. As I reached the door of the office, the earth gave so violent a shake, that the shop and office fell together, shutting me in between the walls for a quarter of an hour, suffering from the continual shocks and having no outlet. As soon as the shocks ceased, gaining strength from my fears, I made every exertion to move away the bricks which covered the door: I succeeded in turning over two bricks, and making an opening, by which I got out with much difficulty. What horror! So soon as I stood upon the ruins I looked over the city by moonlight: everything was in the dust, even the churches; not one house remained standing. Crossing the ruins towards my house, to see if I could save my family, I heard, on passing by the shop of Don Juan A. Josa, voices from below calling for help. I could not pass them. I set to work to clear off the rubbish which was above with my hands and nails, and after an hour's work succeeded in rescuing two of Josa's shopmen. We afterwards saved another who was further on, and then I went on to my house to see if I could not do the same for my family. After much trouble I found my house, and climbed on to the ruins calling for my wife and children; but none answered. I then went to the house of my son who lives in the plaza, but could not find it, such was the sameness of ruin. Don Jose de la Cruz Centeno, who was seated in the plaza,

much bruised, and who lived next door to Merceditas, showed me which was her house. I climbed over the ruins calling to her, till I reached the gable of the room where she slept, which remained standing, but leaning over most dangerously to the north. I called, and she answered me from below the ruins. I went round, and never heeding the risk, set to work to get her out, by taking off the bricks above her. Alone, bruised in spirit, and sorrowful, without tools, I raised the bricks with my hands, and discovered the head of my daughter. As soon as I had given her air, and she told me that the child she had in her arms was not dead, I called to Centeno to hire some peons, or send some who could assist me; many came, but did not dare to help me when they saw the leaning gable, which, if it fell, would bury us all together. One peon only took pity, seeing me at work alone, and after two or three hour's work removing bricks, we got out the child before it died, but it was necessary to cut off all the clothes of my daughter at the waist, and thus only we rescued her bruised and hurt. I have lost Demitita (his wife,) my daughter Adela, my son-in-law Emeterio, and my two servants. Also the uncle and aunt of my wife."

For two days such of the city authorities as survived remained paralyzed, hardly thinking their lives their own, and not attempting anything; thus the fire raged on unchecked, and the plunderers followed their work unpunished. Already the air was laden with the stench of putrifying bodies; the wounded and dying lay stretched on the ground in the open air, almost destitute of food and water, for the ordinary water-courses were swallowed up, and the market people dared not approach the town to sell, so that it seemed as though famine and pestilence would carry off those few that the earthquake and the fire had spared. The only sound which broke the silence of the desolation was the mournful tolling of a bell raised by some nuns on two posts in a meadow, where they had erected an altar and held daily services for the souls of those who had perished. Nine nuns escaped from the ruins of their convent; one after being five days buried made her way out with no other assistance than her scissors. On the twenty-third the Governor killed three bullocks, and distributed the beef, and on the twenty-fifth kindly help arrived from the city of San Juan; next day six plunderers were shot by some soldiers sent from San Juan to preserve order, so the evil was checked, and by this time also the fire had pretty well burnt itself out; but stronger and stronger rose the odor of corruption from the ruin-covered streets, till the search for any one who might yet survive was perforce suspended, and the sick under the trees in the plaza had to be removed to the alameda. For the city was become a putrid city of the dead, and living men could not dwell in its atmosphere.

So passed the weary days. Fortunately rain is a rarity in Mendoza, yet hundreds of the wounded died for want of proper attention and food; but soon from all parts came the ready offerings of sympathy and sorrow, from San Juan first, then across the Andes from Chili, then from San Guis and Cordova, and at last munificent assistance from the Central Government at Parana, and from distant Buenos Ayres. Sheds were erected and fitted up as hospitals, surgeons and physicians vied with each other in eagerness to succor and to save, so that at length many of the dying were brought back again to health and strength, and money was given to them for their sustenance during convalesence. But most of them rose from their couches only to find themselves bereft of all; everything in the city was lost, hardly the ground was left on which the houses once had stood. Even to the end of April shocks continued; generally there were two or three every day, as an English visitor writes on the twenty-second: "I am writing this in a shed, but it is all cracked, and one gable-end is down; twice I have run out. As slight shocks still continue two or three times a day, I feel afraid of the place falling." The same gentleman also writes: "It is useless attempting to describe the suffering that existed when I first arrived; I am not wanting in courage or in strength of mind to witness such scenes, but what I have seen here has completely overpowered me, and made me as inactive as a child and as powerless. The heap of ruins, the corpses strewed in all directions, stripped, and in some cases half-eaten by dogs and rats, the stench, and above all, the sufferings, and stupefaction of the survivors, are all together so appalling that only stern duty and necessity induced me to stay an hour in the place. Many wounded ladies refused to be placed under shelter, shrieking in their terror that the roofs would fall on them.

By the great earthquake on the 20th of March, several villages in the neighborhood of Mendoza were also completely destroyed. Its effects were also slightly felt at Valparaiso and other cities on the western slope of the Andes, and more distinctly at Cordova and throughout the Argentine Confederation, even so far eastward as Buenos Ayres, where, on the night of the 20th, a French watchmaker noticed that all the pendulums of his clocks, which were swinging from north to south, had become endowed with a most singularly irregular motion, concerning which phenomena, he wrote a letter on the day following to a leading journal of the city; but no explanation was given till the next week, when the mail from Mendoza brought the truth.

On the eastern slopes of the Andes, the earthquake seems to have exerted its extreme violence, as may be seen in a letter dated San Juan, 25th March, 1861: "Paula has just arrived from Chili. The earthquake which destroyed Mendoza caught her, with Corina and Emilia, at the foot of the central Cordillera of the Andes. The mercy of God has alone preserved them. It is horrible to hear their account of the fearful scene they witnessed. Deep caverns were opened into the bowels of the mountains; the mountain summits were parted asunder; the road was blocked up with rocks rolled down from above, and with the rubbish brought with them in their fall. The earth in places burst open like a bombshell, ejecting water, all the way from Uspallata. Enormous stones were thrown from one mountain to another with the report of cannon. Some passengers on the road were crushed by the falling rocks. It was a scene of indescribable horror which surrounded them; they fearing every moment that they would be buried under the rocks which came rolling down the sides of the mountain."

Professor Forbes, who had been making geological researches in Peru and Bolivia, was in Rosario at the time of the earthquake, and immediately proceeded to Mendoza, to examine the phenomena of the catastrophe, concerning which he reports somewhat as follows to the Government of the Argentine Republic, by whom he was appointed their commissioner: "Data have enabled me to arrive at the decisive conclusion that the earthquake was caused by a revival of volcanic action on the eastern side of the principal chain of the Cordilleras, and the endeavor to find outlet for the escape of gases by the fracture of supervening rocks. To examine the effects of the earthquake in the Cordilleras, I proceeded direct to the hills in front of the city, and found the stripe—the course of the earth-wave as marked on a map annexed—here marked in all directions by ruins, which track I followed up to Uspallata for six days. Within its limits rocks had been broken in pieces, and borne or thrown to other places; there were fissures in the earth, and the springs had increased their flow." Mr. Forbes also gives some practical advice concerning the rebuilding of the city. The north-east portion of the old city was built on low marshy ground, which "sunk from one to eight feet, and was torn up as though it had been ploughed for a width of about three hundred varas—about two hundred and eighty yards;—and in some places springs had come to the surface." Thus he recommends an extension of the city to the westward, on the rocky slopes of the Sierra. The old city was almost entirely built of adobes, a large thick brick, about two feet long, baked in the sun, and put together without lime, mud only being used to fill the interstices; concerning which he says: "The old system of brick houses will, of course, be rejected, nor ought the streets be so narrow as before, this having occasioned the chief loss, the hollowed walls falling into them from both sides upon the people. With broad streets, and with houses of wooden framing, filled in with lath and plaster, no danger need be feared from any subsequent earthquake."

M. Bravard, a French naturalist, resident at Mendoza, had predicted the destruction of the city by an earthquake, basing his prediction upon the volcanic formation of the province. This peculiarity is also noticed by Sir Woodbine Parish, in his valuable work on Buenos Ayres and the Argentine Provinces. Bravard perished while sitting on the corner of his bed pulling off his stockings, on the night of the 20th of March.

Mendoza was one of the most important cities of the Argentine Republic; situated at the foot of the Andes, and commanding the principal pass to Chili at Uspallata, it was the centre of all the traffic of the coast. The population was variously estimated at from fourteen to seventeen thousand, of whom not more than two thousand escaped. The loss may be estimated at thirteen thousand, which is below the number usually named by men well acquainted with the city; of these the greater part found death and burial at the same moment, but many, it is believed, languished for days, under the ruins, there being none to dig them out. A large proportion also of those who were rescued died from gangrene, before surgeons could arrive from Chili to perform the necessary amputations. All the surgeons of the city itself were killed. Numbers of children escaped, and, strange to say, nearly all the blind people! The former were taken charge of by the Chilian government, and removed to an asylum at Santiago de Chili.

To the traveller accustomed to the interminable plains of Buenos Ayres, Santa Fe, and Cordova, or wearied with the sandy deserts of San Juan, the province of Mendoza has always been a most welcome oasis on the tedious journey across the continent of South America; here he finds himself once again in an enclosed country, riding along well-kept roads, between water-courses, shaded by double rows of magnificent poplars, almost equalling in size those time-honored trees which line the banks of the sluggish canals of Belgium and the Low Countries. The rocky and volcanic nature of the soil of Mendoza has forced the inhabitants to adopt a mode of agriculture widely differing from that pursued in the other provinces of the republic; they have been forced to dig canals for the artificial irrigation of the whole of their pasturages; and, the natural grasses being very

poor, lucerne is very extensively planted throughout the province, the different fields being divided by stone fences to prevent the encroachments of cattle. All these fences were thrown down by the earthquake, and the autumn crops were entirely destroyed by straying cattle.

The city is now in process of re-building; inhabitants already pour into it from other parts, and though earthquakes become of common occurrence, they will in future be no more destructive, than they are in the wood-built cities of Chili and Peru.

REVIEW OF THE WEATHER, &C.

FOURTH MONTH.

	1861.	1862.
Rain during some portion of the 24 hours,	7 days.	8 days.
Rain all or nearly all day,	2 "	2 "
Snow, including very slight falls	3 "	2 "
Cloudy without storms,	6 "	5 "
Clear, in the ordinary acceptation of the term,	12 "	13 "
	30 "	30 "

TEMPERATURES, RAIN, DEATHS, &C.	1861.	1862.
Mean temperature of the month at Penna. Hospital,	53 deg.	51.60 deg.
Highest do. during month,	83.50 "	80 "
Lowest do. do. do.	34.50 "	31 "
RAIN during the month,	3.70 inch.	4.16 in.
Deaths during the mouth, counting five current weeks in each year.	1155	1213
Average of the mean temperatures of this month, for the past seventy-three years,		51.10 deg.
Highest mean of do. during that entire period, 1826, '28, '35, '44,		56 "
Lowest do. do. 1794-98		44 "

It will be seen the temperature of the month this year did not reach that of last year, while about half an inch more rain fell during the month. And, although it is seldom we have three such days in succession as the 16th, 17th and 18th, it will also be seen that the *warmest* was exceeded last year on one day, viz., the 24th of the month, by three degrees and a half.

So much for the *heat*, now for the other extreme. The snow storm of the 8th and 9th instant, this year, was certainly remarkable, and more especially for the *quantity* remaining on the ground, tempting many lovers of *poor* sleighing to mount the polished runner. On the 14th of the month some lanes and bye-roads about twelve miles from the city remained unbroken, still reaching the top of the fences, some farmers using their fields as a highway.

And yet such things, during a long series of years, have been of frequent occurrence. Not having had time to make a thorough search of our diary, the following, included in the review of the month of last year, is again introduced:

Fourth month 26, 1858—Very cold; heavy frost at Germantown; ice one-eighth of an inch thick; ground frozen, fruit blossoms injured.

27th and 28th—Still very cold; ponds in the vicinity of the city all covered with thin ice.

24th—Severe frost in Georgia; while as a contrast on the other extreme, on the 30th the thermometer stood at 74 degrees at one o'clock in the shade.

Fourth month 24th, 1859—The only clear day in this month, so far, with the exception of the 1st and 4th instants.

21st—Very oppressive, with a sudden change in the afternoon, the mercury falling about *twenty degrees in half an hour!*

26th—Very cold; ice near a quarter of an inch thick.

30th—There have been ice and frost in four mornings of this month.

We have also for three years in succession missed our old fashioned " April snow storm." For instance we find:

Fourth month 6, 1857—Thunder and lightning, rain, hail and snow, the latter falling to the depth of from *two to three inches;* during the day the mercury fell *thirty degrees in one hour!* The whole month of that year was characterized by stormy, unpleasant weather, while at Hazleton the snow remaining on the ground on the 10th was reported to be *forty-two inches deep.* J. M. E.

Philadelphia, Fifth month 3, 1862.

THE WORKMANSHIP OF IVORY.

None of our manufacturers have yet reached the consummate skill of the Chinese artists in the workmanship of ivory, chiefly remarkable in their concentric balls, their chess pieces and models. Yet the adaptation to useful purposes of this valuable substance is fully understood by those who do not undertake to rival the exquisite minuteness of Eastern art. The manufacturers of surgical instruments are in the habit of rendering ivory flexible for use as tubes, probes, &c., by acting on the well-known fact that, when bones are subjected to the action of hydrochloric acid, the phosphate of lime, which forms one of their component parts, is extracted, and thus bones retain their original form, and acquire great flexibility. After giving the pieces of ivory their required form and polish they are steeped in acid, either pure or diluted, until they become supple and elastic, and of a slightly yellow color. In the course of drying, the ivory returns to its original hardness, but its flexibility can be easily restored by surrounding it with linen. It is now ascertained that the decay of articles in ivory can be effectually checked, even when its progress

has advanced so far as to cause the specimens to crumble away under the hands. Some of the works in ivory forwarded by Mr. Layard, from Nineveh, were found, on their arrival in England to be in a state of rapid decomposition. Professor Owen was consulted on the subject, and he suggested a remedy which, on trial, proved to be in the highest degree successful. Concluding that the decay was owing to the loss of gelatine in the ivory, he recommended that the articles should be boiled in a solution of gelatine; thus treated, they became firm and solid.

ITEMS.

Fruits.—It is said that the recent frosts in this neighborhood have not injured the fruit crops, but that all kinds, including strawberries, and raspberries, are promising.

Maple-Sugar in France.—The "Society of Acclimatization" are taking steps to introduce the sugar-maple extensively in France for sugar-making purposes. Experiments made there show a result of about one pound per tree.

In the ruins of Herculaneum the excavations are carried on actively. Toward the latter end of 12th mo. last, two lions were found in that town, half a metre long, and carved in marble. The style was Grecian, of a high order of art. Other interesting objects have been recovered, such as fragments of buried wooden furniture, chairs, boxes, coffers, constructed of bamboo or cane, grindstones, &c.

Shoddy is made of old carpets and blankets, and is frequently mixed with long wool and spun into filling. Noils is a name for the short wool which is combed from the long wool when the latter is employed for making worsted and kerseys.

Half-hardy Cotton Plant.—A Peruvian plant, erroneously called *Gossypium arboreum*, and which grows near the region of perpetual snow, is creating attention with the view to culture in the North.

According to experiments made in Paris, the pulse of a lion beats forty times a minute; that of a tiger ninety-six times; of a tapir, forty-four times; of a horse, forty times; of a wolf, forty-five times; of a fox, forty-three times; of a bear, thirty-eight times; of a monkey, forty-eight times; of an eagle, one hundred and sixty times. It was impossible to determine the beatings of the elephant's pulse. A butterfly, however, it was discovered, experienced sixty heart pulsations in a minute.

The clock on St. Paul's, London, is very large The pendulum is four feet long, and the weight at the end of it is one hundred pounds; the dial on the outside is regulated by a smaller one within; the length of the minute hand on the exterior dial is eight feet, and the weight of seventy-five pounds; the length of the hour figures is two feet and two and a half inches.

Can Snakes Poison One Another?—It is generally believed that when one venomous snake bites another its poison is just as fatal to it as to a human being. M. Guoyon, a member of the Paris Academy of Sciences, read a paper on this subject in which he contradicted this notion. He said that his attention was first directed to this subject in 1843, and since that time had made a number of experiments with serpents, and found that when they bite one another they produce common wounds, not fatal poisonous bites. He asserted that travellers who have related marvellous stories to the contrary of this, have either been mistaken or have related myths.

A machine for sole-sewing has been recently patented by a Mr. Blake of this country. "In the making of boots and shoes by this machine the sole is arranged for the 'upper' to come between the inner sole and the outer one; the boot is then placed under the machine, and without the necessity of a welt, the whole is fastened together by stitches that go through the entire thickness of soles and upper, yet so neatly as to leave no ridge to irritate a tender foot on the inside, or expose the sewing to the wear of the pavement on the outside. When it is added that a pair of soles can be sewn on and completed in three minutes, it will be seen how completely impossible it is for human labor to compete with this machine. When the machine was first invented, only the sides were sewn up, and the toes and heels were left to be pegged or nailed; now, however, by a very beautiful contrivance, the machine can be made to sew round the toe and heel of the boot with the same ease as any other part. It is calculated that a woman could superintend one of these machines, and turn out 100 pair of boots per day on an average."

Human Strength.—An active man, working to the best advantage, can raise 10lbs. ten feet in a second, for 10 hours in the day, or 100 lbs. one foot in a second. Absolute force of pressure with the hands was found by the dynanometer of Regnier to be on an average equal to 110 lbs. Absolute force of a man lifting with both hands, 286 lbs. Greatest average load which a man can support on his shoulders, for some seconds, is estimated at 330 lbs; and it is supposed that he can exert the same force in drawing vertically downward. The mean absolute force, in drawing or pulling horizontally, is found by the dynanometer to be 110 lbs.; the force of the pull in the strongest man was found to be only 20 lbs. more than the average.

A well sunk at any point along Saginaw river, Mich., to the depth of 700 feet, will bring to the surface the strongest and purest salt brine found anywhere in the United States. It is now but two years since its discovery, and already over $200,000 have been invested in this branch of business, and new companies are forming almost daily to sink new wells and manufacture salt. The result, as proved, is, that salt can be made at 60 cents per barrel, and sold at the works at $1 30 to $2 per barrel.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a firm feeling in the market for Breadstuffs, but not much doing.. The stock of Flour is gradually becoming reduced and superfine is scarce at $5 25. The only sales reported for export were good Western extra family at $5 40 per barrel, and choice extra family at $6 75 a 7. Small sales to the trade ranging from $5 25 for superfine up to $7 00 for common and fancy brands. Rye Flour is steady at $3 50, and Corn Meal at $2 62 per barrel.

Grain.—The offerings of Wheat are very small, and it is in demand at quotations. Small sales of good red at $1 35 a 1 37, and white at $1 42 a 1 45. Rye continues to command 74 cents. Corn is in active demand. Sales of yellow, afloat at 56 a 57 cents—closing at the latter rate. Oats are scarce at 40 cents per bushel, in store; 2000 bushels Delaware at 38 cents. No change in Barley or Malt.

Seeds.—Cloverseed is selling at $4 44 a $4 50 per 64 lbs. Small sales of Timothy at $1 50 a $1 75 Flaxseed comes along slowly, and commands $2 10.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntington, Indiana.*
James Baynes, *Baltimore, Md.*

CONTENTS.

Memoir of Samuel Cary 145
We have gone back to Moses 146
Appendix to the Journal of Gerard T. Hopkins 147
The Mustard-seed Plant of Palestine 149
The Land and the Book 150
Editorial 152
Obituaries 153
A Letter from Port Royal 153
Poetry 155
The Shoemaker of Austell 155
Agricultural Department 157
Perpetual Motion 157
Flying Spiders 158
Oriental Crows 159
The Dogs of St. Bernard 159
Items 160

A Testimony of Albany and Rensselaerville Monthly Meetings, concerning our late deceased friend, SAMUEL CARY.

In the hope that a brief account of the dealings of the Most High, with this our beloved friend, and the instructive lesson of a well spent life, may prove useful to survivors and a numerous offspring, we are concerned to give the following testimony concerning him.

He left no written account of his convincement and early exercises, yet this want has been partially supplied by his family and friends.

He was born in Providence, State of Rhode Island, the eighteenth day of Eighth month, 1766. His parents were Joseph and Ruth Cary. His mother died when he was quite young; and his father soon after removing to the State of Connecticut, married for his second wife a zealous professor of the Presbyterian society. Among this people our friend received his education, until his seventeenth year, when he left the parental roof, and went to Duchess county, State of New York. Here, removed as he was from parental restraint, he was abundantly exposed to temptations; and being of a volatile disposition, he mingled to considerable extent in vain company; but the guardian angel of Heaven's love watched over and preserved him, in this day of imminent danger, from falling into gross evils.

He remained in Duchess county, in the employment of Jeremiah Haxtun, until about the twenty-fifth year of his age, when he married Elizabeth, daughter of Richartus and Ruth Cornell. Soon after their marriage they removed to the town of Rensselaerville, now Westerlo, Albany county.

Soon after their removal here, he went, on a first day, to the house of the only Friend then living in those parts, and found them sitting in silence; and being invited to sit with them, he expressed a willingness, and remained to the close of the meeting. He afterward attended occasionally for some time, but the little meeting being lightly esteemed, and sometimes spoken against, on account of its silence, he felt an unwillingness to be seen going to it; and in order to avoid observation, he often went by private ways, through the fields; but it was not long before he became uneasy with this course—finding it to be his duty to openly manifest his views and feelings. According to his own account, he passed through many trying dispensations ere he gave up fully to follow his heavenly Father in the way of his requirings. The use of the plain language was especially trying to him, and he hesitated long ere he yielded to the requisition. He at length submitted to the operation of the spirit of Christ upon him; and in the sanctifying power therein experienced, he soon became established in the truth of the principles of the society of Friends. And being preserved in a good degree faithful to the immediate influences of the Holy Spirit, he was fitted and prepared for usefulness in the church of Christ.

The exact time he became a member is not now known, but it is believed he appeared in the ministry prior to that event.

The first religious visit we have any account of, was performed in 1802, in company with Nathan and Ruth Spencer, to Friends in the New England States.

He visited, at different times, nearly all the meetings embraced in his own Yearly Meeting —many of them many times—always, we believe, to the satisfaction of his friends.

But his eminent usefulness shone most conspicuous in his own family and neighborhood, and in the Particular, Monthly and Quarterly Meetings to which he belonged. Here he was a diligent and faithful laborer, in meekness and forbearance for the welfare of all. His perception being quick, and his judgment clear, he was eminently useful in meetings for business, of which he was a constant attender for a period of fifty years.

His pleasant, obliging manners; his humble, unaffected piety; his sincerity, uprightness, and integrity, and his kindness to all, greatly endeared him to those who knew him in the relations of husband, parent and neighbor. He was an example worthy the imitation of all.

With but a small share of school learning, his dependence was on the fresh anointing of the Holy Spirit; and by a close attention thereto, he was often enabled to reach the witness in others; so that if it could not be said that his preaching was glossed with human learning, it was in demonstration of the Spirit, and with power.

He was blessed with a sound constitution, and general good health, to an advanced age. For something more than a year before his death, his pallid countenance gave evidence that his health was failing, though he seldom missed a meeting —a distance of four miles.

In the Tenth-month, 1844, he performed a religious visit to Friends and others in the compass of Cœyman's and Rensselaerville Monthly Meetings. This visit was received, as it proved to be the last legacy of love that he ever paid to those meetings, in which he was abundantly favored to preach the everlasting gospel, in demonstration of the Spirit, and with divine authority, to the tendering and refreshing of many hearts.

In the Eleventh month he attended Quarterly Meeting for the last time.

A short time before his death, he spent some time in the city, visiting all his children there, and some others, among whom were several aged Friends. He remarked, during his stay, that he thought it would be his last visit, and so it proved to be; for not long after his return home, his health declined so rapidly that he returned to the city, where he could receive medical advice, and took his room at his son Joseph's. Here he continued to decline, at times suffering considerably, though mostly without severe pain.

His sickness and death were such as might be expected from such a life; calmly and quietly did he wait the time for his release from bodily sufferings; his intellect was preserved clear; he spoke of the approaching event with composure; he expressed a wish that his funeral might be conducted with gravity and moderation, and that everything about it should be plain and simple to correspond with the life he had lived.

He was visited by many friends during his illness, to whom he imparted suitable and appropriate counsel.

On parting with one with whom he had a long and intimate acquaintance, he said, "Remember my love to all, without respect of persons." To another he expressed his love for his neighbors, and that his prayer was that the blessing of his heavenly Father might rest upon them.

He expressed his unabated concern for the welfare of his children, saying that he had often prayed for their preservation and future well-being.

Some friends calling to see him on their way to Quarterly Meeting, he said he had desired that he might continue a few days longer, that friends might not be disturbed during the meeting, which proved to be the case.

He expressed a strong desire that the little meeting to which he belonged might be kept up, saying he had passed through some close trials in the support of our testimonies since he had belonged to it.

His last words were: "All is peace." Having previously bid his weeping children and those around his bed an affectionate farewell, he quietly breathed his last, on First-day morning, Second month sixteenth, 1845, aged seventy-eight years, five months, and twenty-eight days.

On the nineteenth, his remains were interred in Friends' burying-ground, in the city of Albany, after a large and solemn meeting held in Friends' meeting-house for the occasion.

For Friends' Intelligencer.

"WE HAVE GONE BACK TO MOSES."

In a recent conversation between several persons on the subject of "the war," a Friend remarked, that she had been greatly disappointed, that in this day of great enlightenment and in this land, where there was so much profession of Christianity, the present sad state of things should exist, in which "brother could unsheath the sword against brother." "Aye," replied one, "but we have gone back to Moses." To which the Friend responded, that she was glad to hear that acknowledgment, for that was the fact—they have gone back to Moses, and if they did not profess to be Christians, they were consistent.

This remark brought to mind a conversation related by Willett Hicks, which occurred during a ride in a stage coach in England, between himself and a fellow passenger, who, discovering Willett to be an American, put many questions to him in relation to our country. The passengers were interested, and all attentive listeners. At length the query was put, "and pray, sir, have you any religion in America?" "Oh yes," said Willett, "a great deal of religion." "What sort of religion is it?" "Bible religion." Here a further explanation was called for, in which Willett replied, "We profess the New Testament, but we live by the Old." He was asked still further to explain his meaning, when he took up the comparison drawn in the sermon on the mount, between the practice under the Jewish law, and that called for under the Gospel dispensation. "Ye know that it hath been said by them of old time, an eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, pray for them which despitefully use you," &c.

"Again, ye have heard, Thou shalt not forswear thyself," &c., "but I say unto you swear not at all," &c.

After expatiating upon these practical elements of Christianity, Willett introduced the exhortation to the Apostles, when they were sent forth to preach the Gospel, "Freely ye have recieved, freely give." They had travelled for miles, when the Englishman said, "we have not finished this conversation, and perhaps never shall have the opportunity, unless you will get out with me and go to my house," pointing to a beautiful edifice some distance off. From this Willett excused himself and his interrogator alighted. After he was gone, the passengers enquired if he knew who he had been talking to. He replied he knew no one there, being an entire stranger. They then told him, he was the Bishop of the diocese, and said they, "he wants no more of you—he does not want to finish the conversation; he has had enough of you." W.

Philadelphia, Fifth mo., 1862.

AN APPENDIX TO THE JOURNAL OF GERARD T. HOPKINS.

(Continued from page 118.)

On application to the President of the United States, every facility was afforded to the Friends, and the Secretary of State addressed a letter to Governor St. Clair, of Ohio, and Gen. Wayne, on behalf of the Indians. He says, among other matters, that "the delegation from the Friends of Baltimore purpose to judge of the practicability of introducing among them the simplest and most useful arts of civil life," and adds, "Most of the attempts at civilizing the Indians, which I have heard of, have been preposterous; We have aimed at teaching religion and the sciences, before we have taught them the simple and essential labors of civil life."

The next meeting of the Baltimore Committee on Indian Affairs, took place in Baltimore, 10th month, 1796.

Soon after this another conference was had with the Indians, when one of their principal chiefs spoke of their diminished numbers, and the impositions practised upon them by designing men, who had found them "simple and ignorant, and had taken great pains to keep them so." Knowing the Quakers were now disposed to assist the Indians, he hoped the "Great Spirit" would assist them, together with the "Great White Chief" to whom they were about to apply, and proceeded: "Brothers and Friends, At the treaty of Grenville, which is now a little past six years ago, we received some presents by the hands of the Great War Chief of the Americans, (General Wayne,) said to have been sent to us by our brothers, the Quakers. After this treaty, I was invited by the Great Chiefs of the Americans to visit them. It is now four years since I visited them at Philadelphia, (1798,) whilst the Great Council was held in that city. I had there opportunity to see our brothers, the Quakers, and receive from their mouths some talks; all these things I wrapped up in my heart, and when I returned home to my brothers, I communicated to them all those good things you had told us you were desirous to do for us."

The Little Turtle then alluded to the pleasure they had received from the words of the Friends of Philadelphia, and were equally pleased to hear the same good words from the Friends of Baltimore. He then mentioned that the Friends of Philadelphia had given them some tools, among which were "two ploughs. * "I used them, and did all I could to keep them from wearing out; I was pleased with them; they now need repair; we have nobody among us that can mend them, and they are now useless to me." He then referrred to a visit they had made to Philadelphia five days since, and the talks they had had together with the Quakers there, and concluded by inviting the Friends of Baltimore to meet the Indian tribes at their next Great Council, held annually at Fort Wayne, at the time the Indians receive their annuities from the United States; and requested that any information intended for them should be conveyed to them through their interpreter, William Wells, Indian agent at Fort Wayne.

* Alluded to in the letter of Thomas Wistar.

After taking his seat, this chief appeared to have reflected that he had not answered fully the questions proposed to them, and rising again, said:

"Brothers and Friends: It is the real wish of your brothers, the Indians, to engage in the cultivation of our lands, and although the game is not yet so scarce but that we can get enough to eat, we know it is becoming scarce, and that we must begin to take hold of such tools as we see are in the hands of the white people." Afterwards he alluded in forcible language to the confidence which the Red men had in the Friends, and that they knew they desired no compensation for their services to them, and added, "Brothers, we are a jealously disposed people—almost every white man that comes among us endeavors to cheat us; this has occasioned jealousy among us. But your talks, brothers, are different, and we believe you."

The Five Medals then made a speech, in which he reiterated much that the Little Turtle had spoken, and continued: "Friends and Brothers, the talks that you have now delivered to us shall be carefully collected, wrapped up and put in our hearts,—we will not forget them. On our return home, we will have them communicated from the head to the mouth of the Wabash,—from this to the Mississippi, and up that river until it strikes the lakes, thence round by Michillimackanack until they come back again to the same place. What we say to you does not come from one, but from many, and what you have now said to us, you speak it to but a few, but it shall be communicated to many.

"Brothers and Friends, I observed to our friends, the Quakers of Philadelphia, five days ago, what I say now to you, that we wish our brothers, the Quakers, to render us those services they have proposed. We promise that nothing shall be wanting on our part to give aid to so desirable a thing in our country. Our situation at present will not admit of carrying such a plan so fully into execution as we could desire, but I hope you may not be prevented from making trial. If we had such tools as you make use of, and which add so much to your comfort—for we have been lost in wonder at what we have seen among you,—if we had these instruments, we should, I hope, be willing to use them.

. . . . . .

"From the great things, and astonishing wonders, which we have seen among you, and finding they all come out of the earth, it makes me anxious to try if I cannot get some for myself."

He then expressed his regret that the movements of the Friends towards the Indians had not met with the success which they deserved, alluding to their having received no satisfactory reply from the Wyandottes and Delawares, and concluded with observing, "There is a great deal, brothers, in having a good interpreter, and beginning at the right end of the business." [The Indian Committee who had had the interview with Tarhie, (the Crane,) and a few of his chiefs at Sandusky, were under the impression that their speech to the Indians was not clearly translated, of which a hint had been given, and hence the remarks of the Five Medals.] Here the interview with the Indians closed.

After reflecting on the subject of their conference with the Indian Chiefs, the members of the Indian Committee regretted that they had not made use of that opportunity to express their opinion on the subject of the use of spirituous liquors. Another meeting of the Committee and their friends was accordingly called, and the chiefs were invited to attend. They met again at the dwelling of Elisha Tyson. After a brief representation of the reason for another interview given by a friend, Evan Thomas addressed the chiefs in a forcible communication, which was full of feeling; after assuring them that the love he felt for the Indians, and his interest in their welfare, had taken away all fear of giving them offence, he proceeded to acknowledge what he had witnessed in his visit to the Wyandott Nation, and his belief that the too frequent use of spirituous liquors was more in the way of their improvement than anything else, and appealed to them thus: "Are you of the same mind with us who are your friends, and have your good at heart; that it would be right for us to take the subject into our serious consideration, to endeavor to discover whether there may not be some steps taken that would put a check upon this pernicious thing?"

After calling upon the chiefs to express themselves freely in regard to the concern: the Little Turtle inquired if any of his brothers, the Quakers, had any further communication to make, and being desired to proceed, rose up and said: "Brothers and Friends, I am happy to find it has pleased the Great Spirit, that we should again meet in the same house in which we held our council yesterday. I am happy to find that it is the will of the Great and Good Spirit that we should discover that there was something omitted yesterday, that was highly necessary for your red brethren.

"Friends and brothers, I am glad to find that it has pleased the Great Spirit to put a wish in your hearts on the subject you have mentioned; a subject of the greatest importance to us. What you have said relative to our being one flesh and blood is true. Your brothers, the Indians, believe that it is in this light the Great Spirit considers all mankind." He afterwards remarked, that the Indians had long been aware of the great evils which had 'raged' in their country, but could obtain no redress; that since the introduction of spirituous liquors among them, their numbers were greatly diminished,

and taking advantage of the request which had been made, that they should express themselves freely, added: "I will now take the liberty to mention, that most of the evils existing among the red people, have been caught from the white people; not only that liquor which destroys us daily, but many diseases that our forefathers were ignorant of, before they saw you.

. . . . . .

"Brothers and Friends:—I am glad you have seen this business as we do, and rejoice to find that you agree in opinion with us, and express an anxiety to be, if possible, of service to us, to remove this great evil out of our country; an evil that has had so much ruin in it,—that has destroyed so many of our lives, that it causes our young men to say, 'We had better be at war with the white people.' This liquor that they introduce into our country, is more to be feared than the gun or the tomahawk; there are more of us dead since the treaty of Grenville, than we lost by the years of war before, and it is all owing to the introduction of this liquor among us. This subject, brothers, composes a part of what we intend to make known to the great council of our white brethren. On our arrival there, we shall endeavor to explain to our great father, the President, a great many evils that have arisen in our country, from the introduction of this liquor by the white traders.

"Brothers and Friends: In addition to what I have before observed of this great evil in the country of your red brethren, I will say further, that it has made us poor. It is this liquor that causes our young men to go without clothes, and our women and children to go without anything to eat, and sorry I am to mention now to you, brothers, the evil is increasing every day, as the white settlers come nearer to us, and bring those kettles they boil that stuff in they call whiskey, of which our young men are so extremely fond. Brothers, when our young men have been out hunting, and are returning home loaded with skins and furs, on their way, if it happens that they come along where some of this whiskey is deposited, the white man who sells it, tells them to take a little drink; some of them will say no, I do not want it; they go on until they come to another house, where they find more of the same kind of drink; it is there again offered, they refuse, and again the third time; but finally the fourth or fifth time, one accepts of it and takes a drink, and getting one, he wants another, and then a third, and fourth, till his senses have left him. After this, reason comes back to him; when he gets up and finds where he is, and asks for his peltry, the answer is, you have drank them. Where is my gun? It is gone. Where is my blanket? It is gone. Where is my shirt? You have sold it for whiskey! Now, brothers, figure to yourselves what a condition this man must be in; he has a family at home, a wife and children, who stand in need of the profits of his hunting, what must their wants be, when he himself is also without a shirt." After expressing his hope that the Great Spirit would aid the Friends in their efforts to assist the Indians, and that they would use any influence they possessed with the great council of the United States on their behalf, and again alluding to the baneful effects of spirituous liquors, and the bad advice of wicked men who wished to keep them in ignorance, he finished by declaring that he desired all that he had said should be made public, provided the Friends had no objection thereto.

The Five Medals then rose and said:—"My Brothers and Friends: I have nothing to say on the subject we have now been talking over. My friend, the Little Turtle, has given you a full answer to those things you have mentioned to us; we are but one people, and have but one voice. We hope, brothers, that your friendship and ours may never be broken."

Evan Thomas, then addressed them again as follows.—"Friends and Brothers: What you have communicated at this time, has been clearly understood, and we are glad to find we see things in the same light that you see them. The several matters you have mentioned, and the difficulties you have stated, claim our sympathy and solid consideration, and we shall, I trust, take the subject up, and if way should open for us to move forward, in aiding you in your application to the General Government, we shall be willing, either on this occasion, or any other, to render you any service in our power." The conference then broke up, and the Indian Committee prepared and forwarded to the Congress of the United States, the following memorial.

(To be continued.)

THE MUSTARD-SEED PLANT OF PALESTINE.

In the parable of the mustard-seed it is said, that this seed, although the smallest of all seeds when cast into the earth, becomes, when grown up, a great tree (in a comparative sense, of course,) and puts forth branches, so that the fowls of heaven come and lodge among them. I was beginning to fear that I should leave the country without having an opportunity to see any example of this plant answering to the description of it in the parable. Of the various persons of whom I had made inquiry at Jerusalem, no one was able to give me any certain information. One said that probably this species of the plant was now extinct. Another said that it was reputed to grow very large in Galilee, but he could not vouch for it from personal observation. I had observed, indeed, in crossing the plain of Esdraelon, just before coming to Nazareth, that the mustard plant was by no means uncommon

there; but yet, though some of the stalks which I took pains to measure were quite large, they were still not so large as I had expected to find them, and not large enough, as it appeared to me, to suggest naturally the illustration in the parable. I was, therefore, disappointed.

Some days after this, as I was riding across the plain of Akka, on the way to Carmel, I perceived, at some distance from the path, what seemed to be a little forest or nursery of trees. I turned aside to examine them. On coming nearer, they proved to be an extensive field of the plant which I was so anxious to see. It was then in blossom, full grown, in some cases six, seven, and nine feet high, with a stem or trunk an inch or more in thickness, throwing out branches on every side. I was now satisfied in part. I felt that such a plant might well be called a tree, and, in comparison with the seed producing it, a great tree. But still the branches, or stems of the branches, were not very large, or, apparently, very strong. Can the birds, I said to myself, rest upon them? Are they not too slight and flexible? Will they not bend or break beneath the superadded weight? At that very instant, as I stood and revolved the thought, lo! one of the fowls of heaven stopped in its flight through the air, alighted down on one of the branches, which hardly moved beneath the shock, and then began, perched there before my eyes, to warble forth a strain of the richest music. All my doubts were now charmed away. I was delighted at the incident. It seemed to me at the moment if I enjoyed enough to repay me for all the trouble of the whole journey.

Such incidental illustrations of Scripture furnish no small share of the gratification which the traveller receives from day to day, as he wanders through the lands of the Bible. He finds that he has a local commentary spread everywhere around him, which brings home to him the language and scenes of the Bible with a freshness and power which no learning or skill of commentators can supply.

I am aware that some give to the original word for "mustard" a generic sense, so as to understand a tree, properly so called. But as no necessity demands such an extension of the term, it is more correct to adhere to the ordinary meaning. Besides, the Evangelists include the mustard-plant of which they speak among herbs or vegetables, and thus indicate that when they call it a "tree" they make use of a popular hyperbole.—*Hackett.*

A WRETCHED POPULATION CAN NEVER BE A VIRTUOUS POPULATION.

Nature herself forbids that you should make a wise, virtuous people out of a starving one. Men must be happy in themselves before they rejoice in the happiness of others; they must have a certain vigor of mind before they can, in the midst of habitual suffering, resist a presented pleasure; their own lives and means of well-being must be worth something before they can value, so as to respect, the life and well-being of any other person. This or that *individual* may be an extraordinary individual, and exhibit mental excellence in the midst of wretchedness, but a wretched and excellent people never yet has been seen on the face of the earth.—*James Mill, Author of "the History of British India."*

THE LAND AND THE BOOK.

[We commence in our present number a series of extracts from an interesting work, entitled "The Land and the Book," written by W. M. Thompson, whose residence of twenty-three years in Syria and Palestine, enables him to show the striking analogy between Eastern customs and Biblical language. Our readers will, we think, find interest in comparing some points in these extracts with Scripture records.—EDS.]

The "Land and the Book" is designed for general reading, rather than for the professional student, and therefore it has been deemed necessary to avoid dry textual exposition. In order to secure entire freedom in introducing into the current narrative the multifarious subjects to be illustrated, the author has adopted a modified form of dialogue.

Each reader is at liberty to regard himself as the *compagnon de voyage.*

A large part of these pages, was actually written in the open country—on sea shore, on sacred lake, on hill-side or mountain top, under the olive, or the oak, or the shadow of a great rock; there the author lived, thought, felt, and wrote; and, no doubt, place and circumstance have given color and character to many parts of the work.

Where all is new, and every prospect pleases, it matters little what path we take, and, for the moment, I am thinking of what is not seen rather than what is.

Looking for an omnibus, perhaps, or expecting the cars to overtake us?

Not just that. I know that such things are not yet found in Syria; but I am greatly surprised at the absence of all wheeled vehicles, and look round at every fresh noise, expecting to see a cart, or dray, or wagon of some kind or other, but am always disappointed.

And will be. There is nothing of the sort in Syria; neither is there street or road for them in any part of the land.

How do you account for this? It was not always so. We read of carriages and chariots

at a very early age. Joseph sent wagons for the wives and little ones of his father's family.* Jacob's funeral was attended by chariots from Egypt to Hebron.† The Canaanites had chariots in the time of Joshna.‡ Judah could not drive out the inhabitants of the valley because they had chariots of iron.§ Jabin had nine hundred,‖ and the Philistines thirty thousand (?) in the reign of Saul.¶ Isaiah rebuked the children of Israel because there was no end to their chariots;** and thus it continued down to the time when Philip joined himself to the chariot of the eunuch on the road to Gaza.†† Throughout all this long period there were countless carriages in this country, and, of necessity, roads for them. How is it that now there is neither the one nor the other?

Natural enough and very appropriate. The first inquiry of a sensible traveller in a strange land will have reference to the means of locomotion. As to your question, however, the natives will tell you that carriage-roads cannot be made in Syria. But this is a mistake. They might be constructed, at a moderate expense, in nearly all parts of the country. Their total disappearance can easily be explained. When the wild Arabs of the Mohammedan desolation became masters, wheeled vehicles immediately sunk into neglect, and even contempt. Accustomed only to the horse, the camel, and the ass, they despised all other means of travel and transportation. Good roads were not necessary for them, and, being neglected, they quickly disappeared from the land, and carriages with them. Nor will they ever reappear till some other race than the Arab predominates, and a better than Turk governs. Even the Christian inhabitants of Lebanon, where good roads are most needed, have no adequate appreciation of them, and take no pains to make them. They drive their loaded camels, mules and donkeys along frightful paths, and endanger their own necks by riding over the same, from generation to generation, without dreaming of any improvement. You must educate your nerves into indifference in this matter, and get ready as fast as possible to flounder over all sorts of break-neck places in the course of our pilgrimage.

"What man has done, man can do." I have all my life been accustomed to the saddle, and like it; and a little danger now and then will impart additional charms to the tour. What tree is this which overshadows our path? It is more bushy and thick-set than the apple-tree, for which I at first mistook it, and, as we near it, I see that the leaves are longer and of a much darker green.

That is the kharûb—the tree that bore the husks which the swine did eat, and with which the poor prodigal would have filled his belly.* The "husks"—a mistranslation—are fleshy pods somewhat like those of the honey-locust-tree, from six to ten inches long and one broad, lined inside with a gelatinous substance not wholly unpleasant to the taste when thoroughly ripe. I have seen large orchards of this kharûb in Cyprus, where it is still the food which the swine do eat. In Syria, where we have no swine, or next to none, the pods are grown up, and a species of molasses expressed, which is much used in making certain kinds of sweatmeats. The tree is an evergreen, and casts a most delightful and refreshing shade to the weary traveller. In this country they do not yield large crops, but in Cyprus, Asia Minor, and the Grecian Islands, you will see full-grown trees bending under half a ton of green pods. The kharûb is often called St. John's Bread, and also Locust-tree, from a mistaken idea about the food of the Baptist in the wilderness. It is the *Ceratonia siliqua* of Linnæus.

That noble tree before us, with giant arms low down and wide open, must be the Syrian sycamore. I once heard and itinerant preacher in the "backwoods" puzzle himself and hearers with an elaborate criticism about the tree into which Zaccheus climbed to see the Saviour.† He and his audience were familiar only with the sycamores of our flat river bottoms, tall as a steeple, and smooth as hypocrisy. "Why," said the orator, "a squirrel can't climb them." The conclusion reached was that the sycamore must have been a mulberry-tree. But nothing is easier than to climb into these sycamores; and, in fact, here is a score of boys and girls in this one; and as its giant arms stretch quite across the road, those on them can look directly down upon any crowd passing beneath. It is admirably adapted to the purpose for which Zaccheus selected it.

True; and, moreover, it is generally planted by the way-side, and in the open spaces where several paths meet, just where Zaccheus found it. This sycamore is a remarkable tree. It not only bears several crops of figs during the year, but those figs grow on short stems along the trunk and large branches, and not at the end of twigs, as in other fruit-bearing trees. The figs are small, and of a greenish-yellow color. At Gaza and Askelon, I saw them of a purple tinge, and much larger than they are in this part of the country. They were carried to market in large quantities, and appeared to be more valued there than with us. Still, they are, at best, very insipid, and none but the poorer classes eat them. This agrees with, and explains an allusion in Amos. He had aroused the wrath of Jeroboam by the severity of his rebukes, and,

*Gen. xlv. 19, 21.
†Gen. l. 9.
‡Josh. xvii. 16.
§Judg. i. 19.
‖Judg. iv. 13.
¶1 Sam. xiii. 5.
**Isaiah ii. 7.
††Acts viii. 28.

*Luke xv. 16.
†Luke xix. 4.

being advised to flee for his life, excuses himself by a statement which implies that he belonged to the humblest class of the community. I am no prophet, neither am I a prophet's son; but I am a herdman, and a *gatherer of sycamore fruit*.* None but the very poor consent to be herdmen, and only such, at this day, gather sycamore fruit or use it.

The natives say that the sycamore bears seven crops a year. I think it is irregular in this matter. Some bear oftener than others, and the same tree yields more crops one year than another. It is easily propagated merely by planting a stout branch in the ground, and watering it until it has struck out roots into the soil. This it does with great rapidity, and to a vast depth. It was with reference to this latter fact that our blessed Lord selected it to illustrate the power of faith. If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.† Now look at this tree—its ample girth, its widespread arms branching off from the parent trunk only a few feet from the ground; then examine its enormous roots, as thick, as numerous, and as wide spread into the deep soil below as the branches extend into the air above—the very best type of invincible steadfastness. What power on earth can pluck up such a tree? Heaven's thunder-bolt may strike it down, the wild tornado may tear it to fragments, but nothing short of miraculous power can fairly pluck it up by the roots.

I have but faint ideas of a faith that could pluck up and plant in the sea such a tree as that; and these facts certainly add great emphasis to the "parable." You are doubtless aware, however, that other critics besides our orator of the back woods maintain that the sycamore of the New Testament is actually the mulberry-tree, and others that the sycamine of this passage and the sycamore are different trees; and there is a slight difference in the Greek.

I know it; but the word *sycamine* seems to be derived from the Hebrew name for sycamore, and I know no reason why their identity should be questioned. As to the mulberry, it is yet to be shown that it was then known in Palestine, although our translators have mentioned it in one or two places; and, farther, the mulberry is more easily plucked up by the roots than any other tree of the same size, in the country, and the thing is oftener done. Hundreds of them are plucked up every year in this vicinity, and brought to the city for firewood. It is not to be supposed that he who spake as man never spoke would select this tree, with its short, feeble roots, to illustate the irresistible power of faith.

The wood of the sycamore is soft and of very little value. This is implied in various places in the Bible. Thus in Isaiah, the people say in pride and stoutness of heart, . . . the sycamores are cut down, but we will change them to cedars.* And so, in the days of Solomon, when even silver was nothing accounted of, he made cedars to be in Jerusalem as the sycamore-trees that are in the vale for abundance.† It is a tender tree, flourishes immensely in sandy plains and warm vales, but can not bear the hard, cold mountain. A sharp frost will kill them; and this agrees with the fact they were killed by it in Egypt. Among the wonders wrought in the field of Zoan, David says, He destroyed their vines with hail, and their sycamores with frost.‡ Certainly, a frost keen enough to kill the sycamore would be one of the greatest "wonders" that could happen at the present day in the same field of Zona.

(To be continued.)

*Amos vii. 4. †Luke xvii. 6.

*Isiah xi. 10, †1 Kings x. 27.
‡Psalm lxxviii. 43. 47.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MO. 17, 1862.

In the discussions in regard to the establishment of a Friends' Boarding School, two different views have appeared to influence those interested. Some Friends seem to desire a cheap select school, to which they can send their children for an elementary education, while those with whom the concern originated had a view to the higher or more liberal branches of Education, and to qualifying teachers to take charge of neighborhood schools.

Although at first sight there might seem a want of agreement in these objects, they may be easily reconciled under a complete system of classification, and especially during the first few years. It is probable that on the opening of the school, there would hardly be found a sufficient number of Friends' children who had reached the required grade of attainment to fill up a large High School.

It is only as a taste for a liberal Education is fostered in the Society, under the influence of such a centre of education, that it would be generally appreciated; as graduates of the school became teachers, in Friends' neighborhoods throughout the country, they would naturally direct the studies of those intrusted to their care, into the channel which would

lead them into the parent institution. Thus a succession of pupils grounded in the elementary branches, and inspired with a desire for learning, would perhaps fill up the advanced classes in the school, and the want of good neighborhood schools being in some degree supplied by its graduates, the need of a preparatory department would cease.

In the meantime it would be very desirable to have a preparatory department, either in the same or a neighboring building, which would meet the wants of those suffering from a deficiency of proper educational facilities in the neighborhoods in which they live, and would thus aid in preparing scholars for the higher classes in the school.

As thus constituted we think the school would prove a blessing to society, which can hardly be appreciated in advance. The proper development of the physical, intellectual and moral power of those upon whom must hereafter devolve the maintenance and propagation of the principles professed by Friends, is an object the importance of which we can hardly exaggerate.

These clear and practical views of Christian truth, can only be properly maintained and propagated in an inquiring and progressive age by well disciplined and cultivated minds. Vainly shall we seek to build upon the learning of a Barclay, the humane and Christian polity of a Penn, the clear reasoning of a Dymond, or the integrity in thought and diction of a Woolman, unless we are prepared to meet the issues of our own teeming and eventful age with something of the moral and intellectual power which gave pre-eminence to these and other worthy champions of a pure morality and a high Christian standard.

We fear that in this duty of presenting clearly and efficiently those great fundamental truths which distinguished our predecessors, there is not only too little zeal but also too little learning and mental discipline; and while we are fully aware that these are not the only qualifications for service in the cause of truth, we regard them as so indispensable to the proper maintenance and spread of our Christian principles and testimonies, that it is our earnest desire to see a school speedily established and maintained for the liberal education of the rising generation in our ownreligious Society.

MARRIED, on the 7th inst. at Oak Farm, Montgomery Co., Pa., according to the order of the Society of Friends, HENRY C. DAVIS, to MARTHA, daughter of Thos. Mellor.

DIED, at her residence, Laporte, Ind., on the 28th of the 1st month, 1853, after a long and tedious illness, of pulmonary consumption, LYDIA, wife of Jehiel Wasson, in the 52d year of her age.

Though there has never been anything published concerning the deceased, or her faithful labors in truth's service, I felt that it would be due her memory to record a short account, that we may be encouraged to follow her, as she endeavored to follow Christ.

When quite young (in her 18th year,) she felt it her duty to appear in public testimony for the cause of truth and righteousness, and during her life visited many families for truth's sake, with the approbation of her friends. The principles thus early embraced, bore her up to undergo with Christian fortitude many privations and trials. She was a loving, faithful wife, and an affectionate mother of a numerous family, whom both by example and precept she endeavored to instruct in the importance of seeking that wisdom which is the light and power of God made manifest in the soul. She would sometimes call the family together in the evenings, and sit in silence until she was endued with power to speak to her children, and hand forth that living counsel, that was "like bread cast upon the waters which was found after many days."

In her last sickness she expressed a desire to be preserved in patience and resignation, looking to Him who doeth all things well. Some days before her departure, she requested her children to assemble in her room, and after sitting some time in silence, she spoke very feelingly to them, addressing them separately with loving and gospel advice, earnestly entreating them to serve the Lord in the way of His coming, and choose Him for their portion in the days of their youth.

The attention of our readers has frequently been called to the suffering condition of the Freedmen at Port Royal, and the efforts made for their improvement.

An association, principally of our own members, has been organized in this city for the purpose of providing clothing, &c., for these persons, not only at Port Royal but Kansas and elsewhere. This Society is called, "Women's Association for the relief of the Freedman;" and states in the second clause of its Constitution: "The object of this Association shall be to afford relief in clothing, &c., to those persons who have been or may be released from bondage, either by the present rebellion or by their own act."

Nearly a thousand garments have been made by the members of this Society, the greater part of which have been sent to Port Royal and Kansas.

Any who are inclined to subscribe to its funds can forward their contributions to the

Treasurer, MARGARET A. GRISCOM, 1028 Arch street.

We publish to-day part of a letter received by a friend, from a young woman of this city, who from a sense of duty is now at Port Royal endeavoring to relieve the necessities of this long oppressed people.

St. Helena's Island, April 26, 1862.

My dear * * * *,—I feel impelled to write to you to urge the claims of this poor people.—They are unclad and destitute of every comfort, The most urgent need just now is clothing, and all kinds of food but corn. That will soon be needed also, but is not at present in this island. The people have their peck a week, but have, as on some plantations, been for some time without salt, molasses, or soap.

I went to-day to visit the women on the plantations, with Miss Walker. She took a few coarse needles and some cotton in skeins. The negroes were overjoyed to get a needle a piece. We at the North forget that here all supplies, but those specially sent, are cut off. Even where the negroes have a little money, they can buy nothing, as there are no stores, except those established by cotton agents, where they have to pay enormously for all they get. They can make some money by fishing, and selling to the soldiers. If it were not for this they would be indeed destitute.

The plan pursued here is to make them pay either by work or money for all they get, though second hand clothing is given away if not very nice. Lately Mr. Pierce has advocated their buying clothes on account for work done, as they need the little money they have, to supply themselves with molasses, salt, &c.

These he intends to have for sale at reasonable rates, and this alone will be a great relief to the poor creatures. But the children need clothing immediately, especially the boys and girls between nine and fifteen. They are really not decent, and they have more pride about their raggedness than I supposed. They feel aggrieved because they cannot even buy what they want, or must give unreasonable rates for it. The clothing that has already come has nearly all been sold, and not given. But this cannot last, for they are not paid by government for the work they have done, or are doing, though a small sum will be given by Mr. Pierce next week.

I do hope that the women of my city will not forget this cry to them from the suffering, who have suffered long.

Blue check, and blue and white twill for shirts and dresses are liked most. Needles, thread, pins, buttons, everything of this kind is urgently needed, for comfort and neatness.

I find that any special donations such as the dressing-gowns mentioned for the old women, it will be in my power to distribute myself. I am on the same plantation with Miss Walker, and she is chief distributor for this island, so that I can attend to any wishes of donors conveniently. L. T.

THE PEACE OF GOD.

We ask for peace, O Lord!
Thy children ask Thy peace;
Not what the world calls rest,
That toil and care should cease,
That through bright sunny hours
Calm life should fleet away,
And tranquil night should fade
In smiling day,—
It is not for such peace that we would pray.

We ask for peace, O Lord!
Yet not to stand secure,
Girt round with iron pride,
Contented to endure;
Crushing the gentle strings,
That human hearts should know,
Untouched by others' joys
Or others' woe;—
Thou, O dear Lord, wilt never teach us so.

We ask Thy peace, O Lord!
Through storm and fear, and strife,
To light and guide us on,
Through a long struggling life:
While no success or gain.
Shall cheer the desperate fight,
Or nerve what the world calls,
Our wasted might:
Yet pressing through the darkness to the light.

It is thine own, O Lord!
Who toil while other sleep,
Who sow with loving care
What other hands shall reap:
They lean on Thee, entranced
In calm and perfect rest:
Give us that peace, O Lord!
Divine and blest,
Thou keepest for those hearts who love Thee best.

A. A. PROCTOR.

GIVE US THIS DAY OUR DAILY BREAD.

Day by day the manna fell;
O to learn this lesson well!
Still by constant mercy fed,
Give us, Lord, our daily bread.

"Day by day" the promise reads;
Daily strength for daily needs:
Cast foreboding fear away;
Take the manna of to-day!

Lord, our times are in thy hand;
All our sanguine hopes have planned,
To thy wisdom we resign,
And would mould our wills to thine.

Thou our daily task shalt give;
Day by day to thee we live;
So shall added years fulfil,
Not our own, our Father's will.

O, to live exempt from care,
By the energy of prayer;
Strong in faith, with mind subdued,
Glowing yet with gratitude. CONDER.

THE SHOEMAKER OF AUSTELL, OR INCIDENTS IN THE LIFE OF A METAPHYSICIAN.

"Nor grandeur hear, with a disdainful smile,
The short and simple annals of the poor."

A large proportion of those whose names are "a light and landmark on the cliffs of fame" have reached their positions of eminence and usefulness from the lowest conditions of indigence, and amidst constant depression of spirit from the ceaseless cravings of want. In the pressure of external trials, and the drudgery of toilsome occupations, the inner man has been separated from grosser employments, and consecrated to the purposes and pursuits of knowledge.

The desire to know—the eldest born of wisdom, awakened their energies, braced their spirits, held weariness in check, and grew rich on the spare moments of time economically preserved and industriously employed. It was not genius,—blazing, but transient as a comet, taking one truth or a class of truths, by intuition, and expiring in the splendor of its conceptions,—but the determination to "intermeddle with all wisdom," to grow rich by the patient and steady accumulation of thought, that made them avaricious of time, and prodigal of health and strength and rest. Industry performed the office of stoker to the intellectual fires burning within them, and fidelity to the one absorbing object of desire gave light in the gloom of discouragement, and a miser's joy to every step of their ascent.

It is no less profitable, than gratifying, to trace the progressive development of the mind; especially when unaided by fortune or education, but guided by its own aspirations, and the energy of its own determinations, it works its way to posts of honor and influence in the intellectual and moral world. The republic of letters is free for all. The knowledge of the alphabet entitles all to the rights of citizenship. Freedom to roam through the whole unbounded continent of learning is secured by these twenty-six letters. Their possessor is already initiated into the secrets of wisdom, and has the password to its profoundest mysteries. The mind is its own world. It may be a desert dismal with ignorance and vice, or a garden rich and beautiful with the fruits of knowledge and virtue. In an age and country like ours, contented ignorance is a sin against self and society. Knowledge is power. It is, also, a treasure more priceless than gold. But, like gold, it is found in grains, seldom in lumps, and is obtained by digging. When one sees a man possessed of "much gold," he is not altogether sure that a large proportion of it is not alloyed with the dust of fraud and dishonest gains. The jewel that sparkles on the coronet of wealth, may have been placed there by oppression and violence. But learning stands free of all suspicion. Its possession is a stamp of honesty, and its right use a passport to reputation and usefulness. "Wisdom is the principle thing; therefore get wisdom, and with all thy gettings, get understanding. Exalt her, and she shall promote thee. In her hands are riches, and honors, and life. But if she be despised, thou shalt be lightly esteemed."

Let us trace the progressive career of one who, at manhood, was ignorant and vicious, but, animated by a *desire to know*, patiently and resolutely worked his way up the hill, and sat down to enjoy an ennobling and virtuous repose on "the steep where fame's proud temple shines afar." We portray the fortunes of an humble shoemaker, whose perseverance in self-improvement was crowned with a success that has placed him in the front rank of the profoundly eminent men of the first quarter of the present century.

Samuel Drew, was born in the parish of St. Austell, Cornwall, England, on the 3d of March, 1765. His parents were extremely poor. His father's occupation fluctuated between tillage, and "streaming for tin." When not turning up the soil of the farm, he was examining the deposits of mountain streams, and selecting, by the process of washing and pulverizing, such parts as were valuable for the ore they contained. Diligence and care, even in this toilsome occupation, yielded him such success that, in the course of a few years, he was able to take a better residence, and engage in the business of a common carrier for a brewery in his neighborhood. At this he found employment for some time, and, with a prospect of a permanent engagement, with steady accumulations, might have anticipated ultimate competency. But industry and integrity are not always a protection against the frauds or dishonest carelessness of others. The brewer was a lover of pleasure more than of business, and wasted in prodigal living more than was yielded by the gains of trade. Bankruptcy soon followed, and several pounds due to the poor carrier went down into the gulf with his employer; and what was worse left him without fodder for his horses, or food for his children. Bereft at once of employment and means of subsistence, he had to strike out a new mode of "making both ends meet."

Poor as were the parents, they were pious and were not only sensible of the importance of education to their children, but solicitous to impart it to the limited extent their circumstances would allow. For awhile the two sons were sent daily to a school, in which the charge for reading was only a *penny a week*. But Samuel seemed careless of this opportunity of learning to read. Books were disagreeable things. He had a talent for doing nothing,

and he gratified it by playing truant. He loved the smiling fields and the lonely woods, with their murmuring rivulets and singing birds; and he carried his heart there to find "sermons in trees, and books in *brooks*." Whatever his disregard of book-learning, he was shrewd enough in other things, and his shrewdness had a bent of mischief, that was generally more successful in getting him into scrapes than in getting him out of them. His wild pranks were a grief and annoyance to his excellent parents; and compelled them to act upon the spirit of the proverb, "Spare the rod and spoil the child." On one occasion, having incurred his father's displeasure, he was threatened with the rod, and he knew it was not merely a "promise made to the ear." Such sentences were generally carried into effect at night, when the culprit was in bed. Apprehensive that the offence would not be overlooked, nor the rod spared, he prevailed on his elder brother to exchange places with him in the bed for the night; and poor Jabez smarted under the lash, as unconscious of the fault that incurred the punishment, as of the trick by which it had been transferred to his own shoulders.

A trait of character that gave direction to his life, and success to his plans, was developed at an early period of his youth,—it was resolute energy of will, sustained by a quality of *sticking* to what he attempted. Perseverance even against his books, and in truancy from school, became a habit,—a bad application, it must be confessed, of a very important quality of the mental constitution. An illustration of this disposition while very young, has been preserved among the records of his early life. Reared among the tin mines of Cornwall, and familiar with their operations, he became ambitious of embracing the profession, very soon after he was breeched, and he resolved on sinking a shaft for himself. Accordingly, he organized a company, of which he was captain; and with a pick-axe, a rope, and a board for a bucket, he commenced his work. They had been engaged at the shaft for some time, and had gone some distance below the surface, when his mining operations were brought to a sudden halt. He was at the bottom, digging away with a right good will, one day, when some one threw a handful of earth upon him. This was a great offence to his dignity, as the presiding genius of the undertaking; and, in a dictatorial way, he commanded the offender to desist. A larger handful that came clattering down upon him was the only response to his order. Greatly incensed, and vowing to give the offender a sound drubbing, he ordered them to draw him up, when to his utter mortification, he found himself face to face with his father, who had just discovered the mining ambition of the youngsters, and regarding it more as a trap for his cow than a mine of wealth, peremptorily ordered the captain to put the dirt back in its place. It was not long, however, before he was mining in good earnest. Tin ore is commonly lodged in masses of stone. These are gathered and pulverized in the stamping mill, from whence the material is carried by a small stream of water into shallow pits prepared for its reception, where the gravity of the metal causes it to sink, while the sandy particles pass off with the stream. These pits are called *buddles*. Children are employed to stir up these deposits, and keep them in agitation until the process of separation is complete. These children are called *buddle-boys*. At eight years of age Samuel Drew became a buddle boy, his father receiving three half-pence a day for his services. Like his father at the brewery, his first earnings were lost by the insolvency of his employer. But a new master came and advanced their wages to two pence. This increase had a powerful effect in augmenting the self-importance of the boys. It came near ruining one of Samuel's companions. The little fellow having lost his parents, had been taken by an aunt, and kindly cared for as her own. But, like too many others, his virtues were not proof against the temptations of sudden fortune. He was so elevated by this addition to his income, that he went home and gave his aunt notice that as soon as his wages become due, he should seek new lodgings and board himself! Its effect on young Drew was to make him aspire to a higher step in the refining process. But, although he remained two years in the pit, he was never promoted beyond the rank of buddle-boy.

Young as he was, with such dispositions, and associated with vicious children, he could not fail to be influenced by their conversation and and example. He was rapidly descending into vicious habits. To augment his danger, and accelerate his ruin, the only being on earth who understood his disposition, and knew how to restrain it from evil, and guide it in the good and right way, had been removed from her place in the family. His mother had gone down to the grave, and there was now scarcely a heart to love him, or a hand stretched out to sustain and encourage him. She had early discovered that the levity of his feelings unfitted him to receive instruction through the ordinary channels. He was therefore taken under her own charge. She taught him to read and write, at least all he learned of either during his youth. But his moral nature was the field she cultivated with most assiduity. The good seed of religious truth was deposited in his heart, and it never lost its vitality. In later years, the harvest of that sowing was abundant.

(To be concluded.)

THE FRUIT TREE BORER.



We recently called on a friend who is famous for the success of his apple crop. He is no believer in the generally received opinions about "changes of climate" since the days of our forefathers, "wearing out of soil," "degeneracy of varieties," and the theories that are satisfactory to most people for their ill success; and we asked him for his "recipe" that we might add it to the number we have already on file.

"My plan," said he, "is simply to keep way the borer." "The borer," he continued, weakens trees, and once weakened, the fruit rops before it is mature, or it cannot recover om the slightest injury that any insect inflicts n it; moreover, the tree becomes sickly, and nen insects prey on it; for they do not like ealthy trees. Insects have an office in nature o perform, which is to hasten to decay what ature has intended to remove from living fam-ies,—just as worms soon take away the life of sickly pig."

"Easy enough talking," observed a friend ith us, "but how do you keep away the orer? Tobacco stems?" "No. "Lime?" No." "Ashes?', "No, none of these." Pray what then?" "Now you give it up, I ill tell you. I merely keep the soil scraped way from the trunk down to the bare roots all he year round—summer and winter."

My companion laughed incredulously, if not ontemptuously; "and," said he, "friend C., I ave you given credit for better understanding, han to suppose any amount of freezing or roast-ng will kill a borer once domiciled within the runk of a tree."

"I do not suppose it will," he replied, I have o such object. If I can ever find one in, I rust to my jack-knife or wire for his destruc-ion, and not to heat or frost." This was a oser.

"What then is your object?" was the next nquiry. "It is to keep the borer out. Did ou ever see the borer enter in the stem of the ree, at any height above the ground? No. And why? It requires soft moist bark for the urpose; and whenever you remove the soil, nd render the bark hard and firm to the collar, he borer instinctively goes to other more favor-ble places for the secure raising of its young." But will they not go into the main leading oots?" "I have found them to avoid these oots as if it were unfit to rear their young; in act, I have never known them attack mine."

Nor had they; that was evident. A clean, healthful orchard—never cropped, annually top-dressed, grass kept away several feet from the stem, so that no insect could find a "cool and moist harbor for its larvæ, and every success following. Certainly the borers did not attack these trees; and the novel reasoning struck us as so philosophical, that we have thought it worth recording in our pages, for further observation, and—for we want to be repaid for the suggestion—report in these pages.—*Gardener's Monthly.*

PERPETUAL MOTION.

We have long thought the phrase "perpetual motion," is remarkably inappropriate for expressing the idea which it is generally used to convey, and that an examination of it would lead to clearer conceptions not only in regard to its meaning, but also in regard to the general operation of the forces of nature. It is probable that the prevalence of the category of fallacies which we recognize as "perpetual motion," is owing in no small measure to a want of distinct idea of what is meant by the term. The efforts of lexicographers to define it have been singularly unsuccessful, and it is probable that there is no short form of words which will express its meaning, as it is understood both by deluded individuals who have been its victims, and by the sound mechanicians who have laughed at their folly. We shall not attempt the task which has baffled the great masters of language—that of giving a brief definition of the phrase; but we may, perhaps, by a more ample exposition, succeed in arriving at a better understanding of its signification.

In the first place, the phrase is not to be understood in a literal sense, as equivalent to the meaning of the two words when taken separately. There is no difficulty in putting matter in motion, and keeping it in motion perpetually. In fact, all the matter that we know anything about—the whole visible universe—is in motion, and is probably destined to continue in motion forever. The thing which it is impossible to do is to stop any portion of matter from moving perpetually.

There are known in nature at least seven forces which are capable of moving matter; they are Heat, Gravitation, Muscular Power, Magnetism, Electricity, Chemical Affinity and Capillary Attraction. Whether some of these are identical with each other, and whether light and other forces should be added to the list, is wholly immaterial in this connection. Of all the forces of nature, there are three which have such superior properties for mechanical purposes that they have superseded all others for practical use. These are gravitation, heat and muscular power. It is very easy to apply heat

and gravitation to matter under such conditions that they will move it perpetually. The heat of the sun expands water into vapor, which floats away into the atmosphere to the tops of hills, where it is condensed by the cold, when gravitation draws it down the sides of the hills to the sea. If a wheel is placed so that the running water may properly act upon it, it will cause it to turn as long as the material lasts; and if the material is indestructible, the wheel will turn forever. Thus is unceasing motion produced by a combination of heat and gravitation. Heat alone will also cause a wheel to turn continually. Delicate clockwork has been so connected with a very long iron bar that the expansions and contractions of the bar, from the varying temperatures of day and night, have kept the clockwork in constant motion. Gravitation also produces a mechanical motion, without interruption or end. The tides are caused by the alternate attraction of the moon raising the water, and that of the earth drawing it back to its level. By having a large wheel to pump water into a reservoir during the hours in which the tide is flowing, and by then drawing the water from the reservoir to turn a small wheel, there is no difficulty in constructing a tide mill that will never stop. Even muscular power causes motions which, if they resulted from some of the fallacies which have been tried, would be recognized as "perpetual motion." It is not very uncommon for the human heart to beat day and night, without a moment's cessation, for more than eighty years.

What is it, then, that the seekers of "perpetual motion" have attempted to do? Have they attempted to move matter without exerting any force upon it whatever? Not at all. Probably not one of the most stupid numskulls who have pursued this phantom has ever thought that he could induce a mass of inert matter to start from a state of rest, without directing the action of some force upon it. One of the most common plans for "perpetual motion" has been the swinging of the pendulum; that is, by the simple power of gravitation. Now, motion is produced simply by this power in the case of the tide mill, as we have seen. But the tide mill is constructed in accordance with the laws of motion, and the pendulum of ceaseless vibrations is not. This, then, appears to be the distinction:—A continual motion of matter which is effected by arrangements made in accordance with the laws of nature is not, technically, "perpetual motion;" but the phrase is applied exclusively to attempts to produce such motions by means which are not in accordance with the laws of nature. Indeed, the phrase is very generally if not universally, applied to all mechanical fallacies. We recently examined a steam engine, which had been built at considerable expense, and in which the inventor supposed that he was going to multiply the power of the steam because he applied it at the periphery of the wheel, and connected his mechanism with the shaft, thus getting a "leverage." This would no doubt be generally regarded as belonging to that class of fallacies which are all embraced under the term which we are considering. Even the plan for propelling a boat by a man sitting in the stern, and blowing with a bellows against the sails will, we presume, be universally regarded (because no motion can thus be produced) as a perfect illustration of the fallacy of "perpetual motion;" although if motion were thus produced, it would not be perpetual.

If we are correct in our apprehension of the meaning which the "perpetual motion" has acquired in the community, it signifies a *popular fallacy*—an attempt to produce or increase motion by means which are manifestly absurd or unsound—which are not in accordance with the properties of matter and the laws of nature. Hence, it follows that a machine which does actually operate, may be in motion perpetually, but it cannot be, technically, "perpetual motion. So twisted has the meaning of this word become, that "perpetual motion" actually means motion which will *not* be perpetual.—*Scientific American.*

From the Chester County Times.

FLYING SPIDERS—A SHORT CHAPTER IN NATURAL SCIENCE.

Every year during the Autumn months the student of natural history may observe on a few days of calm weather a multitude of fine spider webs floating high in the air, above the tops of houses and trees, and even higher than the Court House steeple. Occasionally he may see attached to them small dark bodies floating along like flies. They are the "*flying spiders,*" sailing along through the air, buoyed up by their aerial cars which carry them onward wherever the wind may choose to bear them. How they get there and how they are supported in the atmosphere has been rarely noticed, because they so seldom make their appearance. I have looked for these little aeronauts for many years, but never had the opportunity of witnessing their operations until within the last fortnight.

Just after dinner of a very bright, warm and calm day, near the beginning of this November, I was walking amongst my shrubbery with some members of my family, when we observed small threads of gossamer floating from the tops of our shrubs and evergreens. On looking more closely we observed on the top of a young Austrian pine, numbers of small spiders, some dark gray, and some brown, whose bodies were from one-sixteenth to three-sixteenths of an inch in length. They had climbed up to the highest

point of the long, straight, needle-like leaves and were moving briskly about from one leaf to another. On closer observation we noticed that they were casting out threads from their spinnerets, and upon getting the sunlight on these threads at a proper angle we could see them extending many yards outwards with a gentle inclination upwards in the air. In some cases the threads seemed to be thrown off in parallel lines as if from a dozen spinnerets, and looked like a skein of silk, but infinitely finer and smaller.

When the operator had thus jetted out a sufficient quantity of these threads he cast himself off with a kind of leap from the top of the pine and sailed away. Sometimes he went ahead without stopping, and sometimes he stopped after going a little distance as if to be sure that his aerial car was sufficiently buoyant to carry him along. He always, however, kept himself attached to the pine by a guy rope or gossamer cable, spinning it out as he went along, until he was satisfied that he could float sufficiently, when he cut the guy and continued on his journey. These little aeronauts sailed in every direction from the pine, as the atmosphere was very still, and some of them passed at an angle of thirty degrees, far above a three story house that was near, buoyed up by the threads of gossamer which they had ejected from their spinnerets. How far they went before alighting we could not tell, because their course was "onward and upward" till they passed beyond our sight, although we followed them a considerable distance, their flight being not faster than a man could rapidly walk.

In half an hour some forty or fifty of them had thus taken their flight, some of which we intercepted, and examined to ascertain whether they were indebted for powers of locomotion to anything beyond the buoyancy of the threads they cast on the air. Our inspection did not reveal to us any difference in their physical construction from the common spiders, except that they are smaller and lighter, and we satisfied ourselves that the old idea of their having wings is an error that has arisen from a want of careful examination.

If any of your readers have ever noticed their operations and the manner of their flight, we should like to know how far their observations correspond with ours. ARACHNE.

ORIENTAL CROWS.

Ceylon has upwards of 320 species of birds; and their prodigious numbers, particularly the myriads of water-fowl, form one of the marvels of the island. The melody of their song bears no comparison with that of the warblers of Europe; and in beauty of plumage they are surpassed by the birds of South America and Northern India; but they have singular grace of form, and utter clear and musical calls in rich and melodious tones. Of all the Ceylon birds in the same order, the small, glossy crows are the most familiar and notorious. The Dutch, during their sovereignty, enforced severe penalties against any killer of crows, thinking them useful; and they now frequent the towns in companies, and domesticate themselves in the close vicinity of every house. They are the flying thieves of the place; and no article, however unpromising its quality, can with safety be left unguarded in any apartment accessible to them. They despoil ladies' work-baskets, open paper parcels to ascertain their contents, will undo the knot of a napkin if it enclose anything eatable, and have been known to remove a peg which fastened the lid of a basket, in order to plunder the provender therein.—*Exchange Paper.*

THE DOGS OF ST. BERNARD.

One of the most remarkable of these noble dogs was Barry, who is known to have saved the lives of forty individuals. Besides his cask around his neck, he carried a warm garment on his back; and if he failed to rouse the traveller into some sense of life by his warm tongue and breath, he would race back to the house, and bring somebody to the rescue. One day Barry found a poor boy asleep and almost frozen to death in the celebrated glacier of Balsore. Barry warmed the boy, licked him, awoke him up, and gave him something to drink, and carried him on his back to the monastery. The joy of the poor parents, who can describe? After a life of service, Barry was sent down the mountain to a warm and comfortable home, where he passed the rest of his days in honorable quiet. At his death his body was carefully buried, and his skin was stuffed, and there he may be seen in the Museum of Berne, standing as large as life, with his collar and bottle round his neck, ready to start on his labor of love.

The dogs are short-lived. Many die from diseases of the lungs, and others are lost in the falling of avalanches and other accidents. Neither men nor dogs can long stand the severe climate and thin air of so great a height. Both are often obliged to go down into the valleys below, and recruit amid milder scenes. The leader of the pack now is named Plato—a brave, big creature, doing deeds of usefulness and valor which might put to blush the life of many a one of human understanding, who never risked a thought, much less a deed, to help his fellow men.—*Exchange paper.*

Hardly anything looks worse than to defend religion by ways that show it has no credit with us.—*Penn.*

ITEMS.

Domestic.

The Fruit Prospect.—There has never within our recollection been a better prospect for a bountiful fruit crop, at this season of the year, than at the present. The apple, peach, pear and plumb trees are unusually full of blossoms, but none more so than the cherry trees, all of which, both large and small, seem literally covered with a sheen of white flowers, in promise of an extraordinary yield. We have the same favorable report of the prospect of the fruit crop from every part of the country.—*Pittsburg Chronicle.*

Pork Statistics.—In seven of the Western States the number of hogs packed in 1861–2 was 2,872,666, being an excess over the preceding season of 708,596. Illinois takes the lead, having packed 841,473 hogs; next to which is Ohio with 787,439. The whole weight of these hogs was 115,752,316 pounds. The yield of lard was about 34 pounds per hog, giving 97,649,641 pounds. A great part of the pork used in the East is now brought from the West, though the quality is inferior to that raised here. There were brought over the Pennsylvania Central and the Erie road alone 329,895, during 1861.

Sheep in California.—A correspondent of the *Pacific Sentinel* estimates the number of sheep in California at 2,000,000, and the average amount of fleece on each at three pounds, giving an annual wool crop of 6,000,000 pounds, with a rapidly increasing tendency.

Losses on the American Lakes.—The marine losses on the St. Lawrence and lakes during the year 1861, amounted in value to $302,625 on steamers, and $564,722 on sailing vessels and their cargoes. The number of lives lost was 116; that of last year 578.

Largest Apple Tree in America.—Lewis Kohler writes us, that on the farm of Peter Kohler, Lehigh County, Pa., there is an apple tree which, by actual measurement just made, is 17⅔ feet in circumference, one foot above the ground. At nearly seven feet high it is 15¼ feet around. It forks at the height of seven feet, one branch measuring eleven feet two inches, and the other six feet seven inches in circumference. The tree is fifty-four feet high, and the branches extend thirty-six feet each way from the trunk.—*American Agriculturist.*

George Peabody, the American banker in London, has donated £150,000 (about $750,000) towards ameliorating the condition of the poor of London. Our Minister, Mr. Adams, Lord Stanley, Sir J. E. Tennent, C. M. Sampson and J. S. Morgan are constituted trustees for its faithful application.

Great Product of Iron.—Blast Furnace No. 3, of the Lackawanna Iron and Coal Company, at Scranton, Pa., made, during four weeks, the largest amount of iron ever produced in that length of time by a single furnace in the United States, and probably in the world; the yield of the last week amounting to 375½ tuns. For the week ending 1st mo. 25, 356 tuns; for the week ending 2d mo. 2, 342 tuns; for the week ending 2d mo. 9, 375 tuns—average, 357½ tuns. This furnace is 50 feet high, 19 feet in diameter at top of boshes, and is blown through 18 tuyeres, with seven pounds pressure of blast.

Among the goods to be sent to the Great Exhibition from the island of Dominica, in the West Indies, are 170 distinct varieties of woods of native growth, chiefly hard woods, and many of them bearing an exquisite polish.

Foreign.

Trade with Madagascar.—The King of Madagascar has just sent a diplomatic agent to Paris, who has addressed a note to all the foreign ministers resident at Paris, inviting their nations through them to come and trade with Madagascar, and to conclude commercial treaties, if they desire it. Such a treaty is being drawn up with France.

Visit to the Cave of Machpelah.—The following is an extract from a private letter:—"The Prince of Wales was at Hebron recently. He and his suite obtained permission to visit the Cave of Machpelah, Abraham's burial place. They are the first Christians who have been allowed to enter it since the Crusades, nearly 700 years ago. Dr. Stanley says everything is kept in the most beautiful order, and nothing could be more satisfactory than the state in which the tombs are preserved. Abraham, Isaac, Jacob, Joseph, Sarah, Rebecca and Leah are buried there. Two of the sheiks were inclined to give annoyance and show their animosity at Christians being allowed to enter the cave. The Governor of Hebron, however, had them turned out, or rather he escorted them out himself, and the remainder were very complimentary to the Prince, saying that they were very glad to have the opportunity of showing any civility in their power to one of the Princes of England, to whom their Government was so much indebted for kind offices, that they looked on it as a great compliment to themselves that the heir to the throne of England had visited one of their holy places, etc. So that altogeter it was very satisfactory.

Professor Rogers estimates that one-sixth part of the total produce of the coal mines of Great Britain is employed in generating force, which force is equivalent to that of 55,000,000 men. Half an acre of coal, three feet deep, will yield 10,000 tuns, and this quantity is equivalent to the labor of 3,000 men all their lives. If we take the annual produce of the mines in Great Britain at 65,000,000 tuns, we have an equivalent to the force of 400,000,000 adult men.

A steel-suspension bridge of 110 yards span is now undergoing test at Birkenhead, England. The steel used in it stood a test of 70 tuns per square inch of tensile strain.

Parker Snow, an Englishman, will soon arrive in New York, on his way to the North, in search of traces of Sir John Franklin and his party. The sister of one of the lost offiers and her friends give most of the means for the expedition.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a dull feeling in the market for Breadstuffs, and not much doing. The price of Flour is steady at $5 12, for superfine, and at $5 62 a 6 for extra family. Sales to the trade range from $5 12 for superfine up to $7 00 for common and fancy brands. Rye Flour is steady at $3 50, and Corn Meal at $2 60 a 2 65 per barrel.

Grain.—The offerings of Wheat are very small, and prices have declined 2c per bushel. Sales of good red at $1 28 a 1 30, and white at $1 38 a 1 40. Rye is dull and offering at 73 cents. Corn is again dull and lower. Sales of prime yellow, afloat, at 53 cents, and in store at 53 cents. Delaware Oats sold at 36 cents per bushel, and some Pennsylvania at 38c. No change in Barley or Malt.

Seeds.—Cloverseed is selling in a small way at $4 50 a $4 62 per 64 lbs. Timothy is worth $1 50 a $1 75, and Flaxseed $2 a 2 10 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntington, Indiana.*
James Baynes, *Baltimore, Md.*

CONTENTS.

Memoir of Elizabeth Cary 161
Agassiz and Oken dining on Potatoes 162
Appendix to the Journal of Gerard T. Hopkins 162
The Duty of Self-Correction 164
Gentleness of Character 165
Mistakes of Educated Men 165
The Land and the Book 167
EDITORIAL:—Philadelphia Yearly Meeting 168
The School Conferences 168
A short account of the Yearly Meeting 170
OBITUARIES 170
The Shoemaker of St. Austell 172
AGRICULTURAL DEPARTMENT 172
POETRY 174
Wealth Nobly Used 175
ITEMS 176

A Testimony of Albany and Rensselaerville Monthly Meetings, concerning our late beloved friend, ELIZABETH CARY.

She was born the twenty-second of Second month, 1772; was the daughter of Richartus and Ruth Cornell, of the town of Beekman, Duchess county, New York. Little is known of her early life until her marriage, about the twentieth year of her age, with our late beloved friend, Samuel Cary; soon after which they settled in the town of Rensselaerville, Albany county, then a comparatively new country. As the cares of a family devolved on her, her many amiable qualities were developed, and she became a fit instrument of usefulness in the church. At that early day she was appointed an elder, which station she filled, with entire acceptance to her friends, for many years. Her humble piety, tender affection to all, and great care to promote harmony, and increase the happiness of those around her, together with her sweet and innocent deportment, endeared her to all who had the privilege of her acquaintance.

Her health for the last thirty years of her life was delicate, and for many years she suffered much from spasmodic affections, which entirely prostrated her for the time, and left her feeble and debilitated; under which she discovered a resignation and patience worthy the imitation of all. Her last sickness was occasioned by a cancer, attended with excruciating pain, under which she maintained the same equable temper and holy resignation that had characterized her former years. Her solicitude for the happiness of her numerous offspring, over whose welfare she had long watched with anxious and tender care, was at this trying time eminently conspicuous; and she imparted such counsel as her extreme debility would allow. She quietly departed this life the eighth of Third month, 1842. At her funeral, her husband, who was a minister in our Society, bore, in a broken and tender manner, the following testimony: "The deceased has been to me a true help-meet during a period of fifty years, not only in temporal, but in spiritual affairs; she has been as a stay and support to bear me up in the trials which it has been my particular lot to pass through. She has been a kind neighbor, as is known to many, and charitable, relieving the wants of those that came within her knowledge. A tender mother to her numerous offspring, endeavoring to lead them in the path of piety; and I doubt not, she is gathered into that rest prepared for the children of God."

For Friends' Intelligencer.

"Art thou not from everlasting, O Lord, my God, mine Holy One? . . . . . .

"Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"—*Hab.* i. 12, 13.

Very many since the days of the prophet Habakuk, as well as previous to this time, have marvelled that they "have seen the wicked in

great power and spreading himself like a green bay tree." But our Father saw mete to create man a free agent, with power to choose or refuse, and in accordance with this free agency, the children of men in all ages have done despite to the spirit of grace, and eaten the forbidden fruit. It will profit us nothing to speculate as to the manner of tree which produced this fruit in the beginning; but in our own hearts we find the temptation to partake of that which the swift witness testifies against, and not until we have made them hard by repeated transgressions will we cease to be reproved for sin and iniquity, and even for our secret faults. Hardness of heart! what a state to be dreaded. The instance of Pharaoh, and of the world before the flood—what striking illustrations are they of the sad condition to which individuals, and nations also, may arrive by a course of rebellion against light and knowledge. Of that antediluvian world we find it recorded, "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually."

There are many in our land who have had for years past fearful forebodings in relation to our own beloved country, feeling that we were involved in two great national sins: iniquity, injustice and cruelty to the aboriginal inhabitants, some of whom have been hunted by blood hounds in the wilds of Florida, and very nearly all removed from their own territories by an overwhelming power which they could not resist, to make room for the pale faces, "who have scarcely left them room to spread their blankets." Secondly: oppression of the descendants of Africa—brought here without their consent, and suffering unspeakable anguish and privations in our professedly Christian land. These themes need not be enlarged upon. Each one must feel that as a nation we have have had fearful responsibilities, although some have endeavored to be clean handed.

And are we not now suffering a just retribution?

Those emphatic words of Thomas Jefferson are felt now to have a deep meaning: "I tremble for my country when I reflect that God is just, and that his justice cannot sleep forever." We make our election as free agents, but we have to abide the consequences. If thou doest well, shalt thou not be accepted? but if thou doest not well, sin lieth at the door.

Phila., Fifth mo., 1862. W.

AGASSIZ AND OKEN DINING ON POTATOES.

An interesting fact, not without its moral, is told by Agassiz, of his visit, when a young man, to the great German naturalist, Prof. Lorenz Oken. The Professor received his guest with warm enthusiasm, but with apparent embarrassment. He showed his visitor the laboratory, and the students at work; also, his cabinet; and, lastly, his splendid library of books pertaining to zoological science, a collection worth some seven thousand dollars, and well worthy the glow of pride which the owner manifested as he expatiated on its excellence. The dreaded dinner hour came, and now the embarrassment of the great German reached its maximum point. "M. Agassiz," said he, with evident perturbation, "to gather and keep up this library exacts the utmost husbandry of my pecuniary means. To accomplish this, I allow myself no luxury whatever. Hence my table is restricted to the plainest fare. Thrice a week our dinner boasts of meat; the other days we have only potatoes and salt. I very much regret that your visit has occurred on a potato day." And so the splendid Switzer, and the great German, with his students, dined together on potatoes and salt.—*Scientific American.*

AN APPENDIX TO THE JOURNAL OF GERARD T. HOPKINS.

(Continued from page 147.)

"*To the Congress of the United States:*

"The memorial of the Committee appointed for Indian affairs by the Yearly Meeting of Friends held in Baltimore, respectfully represents:

"That a concern to introduce amongst some of the Indian tribes north-west of the river Ohio, the most simple and useful arts of civil life, being several years since laid before our Yearly Meeting, a Committee was appointed by that body, to visit them, to examine their situation, and endeavor to ascertain in what manner so desirable a purpose could be effected. A part of that Committee, after having obtained the approbation of the President of the United States, proceeded to perform the service assigned them, and the result of their enquiries and observations, as reported to the Yearly Meeting, was, that the quantity of spirituous liquors with which the Indians are supplied, by traders, and frontier settlers, must counteract the effect of every measure, however wise and salutary, which can be devised to improve their situation.

"The truth of this assertion is abundantly confirmed by a speech made before us, by a Miami chief, the Little Turtle, (of which we herewith transmit a copy for your consideration,) and we also acknowledge our belief, that the evil is of such magnitude, that unless it can be altogether removed or greatly restrained, no rational hope of success in the proposed undertaking can be entertained. We are therefore induced to solicit the attention of the National Legislature to this interesting and important subject; a subject which we consider involves,

not only their future welfare, but even their very existence as a people.

"Signed on behalf of the Committee, by

Evan Thomas,	John M'Kim,
Elias Ellicott,	Joel Wright,
John Branen,	George Ellicott,

David Brown.

Baltimore, 1*st month*, 1802.

These Friends soon after repaired to the seat of government, and presented their memorial to Congress, and were gratified by the passage of the law, which they so much desired. Whilst in Washington they waited on the Secretary of War. The law passed by Congress, authorized the President of the United States "to take such measures from time to time, as to him may seem expedient, to prevent or restrain the vending or distributing of spirituous liquors, among all or any of the Indian tribes."

On the subject of civilization the law states "that in order to promote civilization amongst the friendly Indian tribes, and to secure the continuance of their friendship, it shall be lawful for the President of the United States to cause them to be furnished with useful domestic animals, and implements of husbandry, and with goods or money as he shall judge proper, and to appoint such persons from time to time, as temporary agents to reside amongst the Indians, as he shall think fit; provided that the whole amount of such presents and allowance to such agents shall not exceed fifteen thousand dollars per annum."

The Committee reported their progress to a general meeting of the Committee on Indian concerns, which was held in Baltimore, 13th of 10th month, 1802,* and informed them of the conferences which had been held with the Indian chiefs; the chiefs of those nations whom Baltimore Yearly Meeting had it in contemplation to visit. Their report presented the speeches of the chiefs, the memorial of the Committee to Congress, a copy of the law passed by Congress, and an account of their interview with the Secretary of War, with the information received from him. The War department at this period of the government of the United States had the care of Indian affairs, and the Secretary informed the Friends that, agreeably to the request of the Indians, the government had established a trading house at Fort Wayne, that they were in want of several persons of our Society; blacksmiths, carpenters, and superintendents, men that could make and mend ploughs, looms, farming utensils, &c., and wished to employ such as were of exemplary conduct, and concerned for the promotion of the work in prospect; to such the United States offered a liberal compensation."

At the next meeting of the Committee on Indian concerns, which was held in Baltimore, the 7th of 2d month, 1803, they agreed to make the following application to the Meeting for Sufferings of Baltimore Yearly Meeting.

"We of the Committee on Indian affairs appointed by Baltimore Yearly Meeting, impressed with an idea of the importance of our appointment, and with a full persuasion, that the situation of our business requires speedy attention, as the obstructions that have heretofore prevented Friends from moving forward, in extending to the Western Indians the benefits some years ago contemplated by the Yearly Meeting, are now removed, and considering the distant situation of many of our members from each other, and the difficulty and even impracticability of obtaining a general meeting; together with the low state of the funds on hand, we have been induced to believe it right to submit the subject to the consideration of the Meeting for Sufferings for their cordial sympathy and advice, and if they may believe it right, for their co-operation also. Signed by

Evan Thomas,	Moses Dillon,
John M'Kim,	Jonathan Wright,
David Brown,	George Ellicott,
Elias Ellicott,	Joel Wright.

The Meeting for Sufferings entered cordially into sympathy with the members of the Indian Committee in their benevolent enterprise, and they were encouraged to appoint a Committee to procure agricultural, and other useful implements, and have them conveyed in seasonable time to Fort Wayne.

The Committee on Indian concerns met again in Baltimore the 10th of 10th month, 1803, and drew up a report for Baltimore Yearly Meeting; in which they related that in consequence of information received from the Western Indians, and the prohibition by the President of the United States of the sale of spirituous liquors amongst them, "the Committee had been impressed with the belief that the time for an earnest commencement of the benevolent intentions of the Yearly Meeting had arrived; they had accordingly purchased for the use of those Indians" agricultural implements of various kinds "which were sent in packages to Pittsburg, from whence they were to be immediately conveyed to Fort Wayne, and delivered as a present from the Society of Friends of Baltimore Yearly Meeting, to the Little Turtle, and other chiefs; to be disposed of by them, to such of their people as they knew were desirous of using them." They also reported that they had had some correspondence with William Wells, the Indian agent at Fort Wayne, but had not yet heard of the arrival of the agricultural implements at their destination. William Wells had replied

*During the session of Baltimore Yearly Meeting. The general meeting of the Indian Committee, of Baltimore Yearly Meeting, in consequence of the remote residence of some of the members, met once a year.

to their enquiries on behalf of the Indians, and informed them as his opinion, that "the suppression of liquors in that country is the best thing that has ever been done for the Indians, by the United States; that within a year, not one Indian had been killed; whilst there had never been a year before since the treaty of Grenville in which there were less than ten killed, and some years as many as thirty."

The report was signed on behalf of the Committee, by Evan Thomas, Joel Wright, and James Mendenhall.

To this report a postscript was added, that in consequence of the decease of some of the first members of the Indian Committee (their names, however, not given,) and a distant situation and other causes preventing the attendance of many, "it was believed a benefit might arise from the discontinuance of the present Committee, and the appointment of another."

Their report was read, and their request for a new Committee considered at Baltimore Yearly Meeting, held by adjournments from the 10th day of 10th month, to the 14th of the same inclusive, 1803; and at the next meeting of the members of the Committee, on the 14th of 10th month, 1803, a minute of the Yearly Meeting informed them of the appointment of the following Friends to constitute a Committee on Indian affairs, "and they were desired to pay such attention to the interesting concern as they may be enabled to render; to wit:"

Evan Thomas,	Isaac Tyson,
Joel Wright,	Israel Wilson,
Elisha Tyson,	Henry Mills,
Edward Stabler,	Jonas Cattell,
George Ellicott,	David Greave,
Jonathan Wright,	Elias Ellicott,
Gerard T. Hopkins,	Jonathan Ellicott,
John Ellicott,	Benjamin Ellicott,
Asa Meare,	Philip E. Thomas,
Caleb Bently,	Thomas Meare,
William Kirk,	Samuel Snowden,

Wm. Stabler, of Sandy Spring.

Immediately after their organization Philip E. Thomas was appointed Secretary, and Elias Ellicott Treasurer of the Indian Committee. [Philip E. Thomas continued to perform the duties of Secretary to the Committee, with untiring zeal and ability, from the date of his appointment to the time of his decease, which took place the 1st day of 9th month, 1861, and Elias Ellicott, remained the Treasurer of the Indian fund from 1803, to 10th month, 1827, when he died.]

At the next meeting of the Committee on Indian affairs, held the 6th of 2d month, 1804, a letter was received from the Little Turtle, and the Five Medals, Miami, and Wyandot chiefs, which resulted in the appointment of a delegation to visit them, of whom Gerard T. Hopkins and George Ellicott alone performed the service.

The Friends who accomplished this journey together have now for many years been numbered with the dead. George Ellicott departed this life the 9th of 4th month, 1832, aged 72 years, and Gerard T. Hopkins died nearly two years afterwards on the 27th of 3d month, 1834, in the 66th year of his age.

Philip Dennis, who accompanied them to Fort Wayne with the intention of instructing the Indians in agriculture, faithfully performed the duty, so far as he alone was concerned. The Little Turtle had in one of his interviews with the Friends told them "our young men are not so much disposed to be industrious as we could desire," and Philip Dennis found this representation of them fully verified in his experience. After he had, with some assistance from the Indians, enclosed his plantation with a rude fence, only one, or at the most two of the red men evinced any disposition to labor. They would take a seat either on the fence, or in the trees, near the premises, and watch him with apparent interest in his daily engagement of ploughing and hoeing, but without offering to lend a helping hand. He found the land very fertile, and raised a large crop of corn and other products, which, after gathering into a storehouse he built for the purpose in the autumn, he left in charge of some of the neighboring chiefs for a winter supply for the necessitous members of the tribes for whom he had labored, and returned to his home at Ellicott's Mills.

Philip Dennis lived some years afterwards, a respectable member of the Society of Friends, and died on his farm in Montgomery County, Maryland.

(To be continued.)

THE DUTY OF SELF-CORRECTION.

As it is ever the course of truth to spring from small beginnings, whether acting upon the individual or the collective mind, we must not always expect to *see* the results of our labors in the field of human improvement. However widely the sphere of usefulness may ultimately extend itself, its early growth is slow, and sometimes imperceptible. It is indeed our duty to labor faithfully and earnestly in the holy cause with which we are intrusted, and so diffuse the glorious truths of the new dispensation; yet we should be careful how we raise our expectations, lest our hopes be disappointed, and our energies depressed. Do not let us desire to see the truth burst upon the world in all its meridian splendor, dazzling and overpowering the mind with its brightness and glory; for its early rays must be mild as the beams of the morning sun, awakening thought with their freshness and beauty, enkindling and invigorating the soul with their genial influence, and calmly subduing the prejudices of mankind with the spirit of heavenly love.

We may lament that those prejudices exist; we may regret that they should have taken so deep a root in the mind; but we need not despair. Let us humbly rely on the assistance of our heavenly Father; let us pray that he will inspire our hearts with a deep conviction of the sanctity of truth, of the blessedness and power of love; let us do this, and we shall regard the failings, the follies, and the prejudices of our neighbor with sorrow and pity; and, while our hearts beat with solicitude for his happiness, we shall endeavor to ameliorate his condition, to to purify and elevate his thoughts and desires; but we shall do all in kindness, and from a true-hearted regard for his eternal welfare.

And let us not forget this important truth,—that all reformation should begin with ourselves. Do we lament the errors and failings of others? —let us turn to our own hearts. How much better are we with all our knowledge? It were better to remain in ignorance, than to acknowledge the truth and disobey it. Are we more humble in the sight of God? Have we a deeper veneration, a more heartfelt gratitude for the perfections, the mercy of our heavenly Father? Or do we glow with a more disinterested love for our fellow-creatures? Let us put these questions with all sincerity when we commune with our hearts; and we shall see much to raise a blush at the severity with which our neighbors are too frequently regarded. How little has human frailty to do with feelings of self-complacence! What can be more pitiable than to see a poor, erring creature, standing on the paltry eminence of his own fancied superiority, and looking down upon his brethren with unpitying condemnation?

Weak and erring as human nature is, there is much in it that we may love and admire,—that we may ever cling to with sympathy and hope. Let then its very failings afford a stimulus to exertion; and, above all, let us ever remember that it is a duty incumbent upon each of us to do something for the improvement of our fellow-creatures.—*New Church Advocate.*

GENTLENESS OF CHARHCTER.

That gentleness, which is the characteristic of a good man, has, like every other virtue, its seat in the heart, and nothing except what flows from the heart can render even external manners truly pleasing.

In that unaffected civility which springs from a gentle mind, there is a charm infinitely more powerful than the studied manners of the most finished courtier. True gentleness is founded on a sense of what we owe to Him who made us, and to the common nature that we all share. It arises from reflection in our own feelings and wants, and from just views of the duty and condition of man.

It is a native feeling heightened and improved by principle. It is in the heart which easily relents, which feels for everything which is human, and is backward and slow to inflict the least wound. It is affable in its address, and mild in its demeanor; ever ready to oblige, and willing to be obliged by others; breathing habitual kindness toward friends, courtesy to strangers, and long-suffering to enemies. It exercises authority with moderation, admonishes reproof with tenderness, confers favors with ease and modesty. It is unassuming in opinion, and temperate in zeal. It contends not eagerly about trifles; slow to contradict and still slower to blame; but prompt to allay dissension and restore peace. It neither meddles unnecessarily with, nor presses inquisitively into the affairs of others. It likes, above all things, to alleviate distress, and, if it cannot dry up the falling tear, to soothe, at least, the grieving heart. When it has not the power of being useful, it is never burthensome. It seeks to please rather than to shine or dazzle, and conceals with care that superiority, either in talents or rank, which is oppressive to those who are beneath it. In a word, it is that spirit and tenor of manners which the Gospel enjoins, when it commands us to bear one another's burdens: to rejoice with those who rejoice, and weep with those who weep; to please every one for his good; to be kind and tender-hearted; to be pitiful and courteous; to support the weak and to be patient toward all men.—*Dr. Blair.*

Mistakes of Educated Men. Address at Pennsylvania College. By JOHN S. HART, *late Principal of the Philadelphia High School.*

There is much in the whole of this address to command attention. The advice embraces four or five topics of importance, and after impressive allusions to the necessity of taking care of bodily health, he presents as a primary element for success in life the habit of being beforehand with whatever is undertaken. On the subject of exclusivism he says:

Avoid the mistake of limiting too strictly your studies to your own specialty, or your intercourse to your own particular sect or caste. There are some advantages undoubtedly in exclusivism. The man who all his life does nothing but make pinheads, by limiting his faculties exclusively to that one thing, will doubtless learn to make pinheads better and cheaper than the man who divides his attention among several branches of industry. It is mainly through the minute subdivision of labor, and the confinement of each operative so far as practicable to single processes, that the great modern improvements in the mechanic arts have been effected. So

also in the higher walks of intellectual industry. In order to make new discoveries in science, or to follow out investigations in any direction to ultimate results, there must be subdivision of labor, and a just limit to one's inquiries. Such is the admitted doctrine, which you have all heard. I accept it in all its length and breadth, and shall say nothing that can be construed into any disparagement of its importance. Nor do I underrate the folly and danger of frittering away one's energies among a variety of pursuits. But of that danger you have often heard. It is a common topic of remark. There is danger, however, on the other side, not so great or serious perhaps, yet real and worthy of consideration, and all the more so because it is less frequently touched upon. That is the danger against which I warn you.

Man dwarfs himself, if he pushes too far the doctrine of the subdivision of labor. He may, perhaps, render himself worth more as a maker of pinheads, but he is worth less as a man. Every one ought to be, and is, something more than a mere factor in some grand formula of social or economical science. He has a perfection of his own, in himself, which is his chief concern. The first question with every man is, not what he can do, but what he is morally, mentally, physically. This excessive one-sidedness has a tendency to merge the individual in the general, to make a man a mere isolated point, a mere cog or pulley in some great machine. In the case of the mechanic, it reduces him to a state of most humiliating dependence. In the case of those engaged in intellectual and scientific pursuits, it leads to what Bacon calls the *idola specûs*, the mistakes of the man who sees things only as they appear when looking at them from one's own particular cave or den. It makes a man in church matters a bigot, in society a boor, in the household a pest. Every man, in order to his own individual perfection as a man, needs at times to travel out of the circle of himself and of his own peculiar ideas, and to come into contact with others, and those unlike himself in age, sex, occupation, tastes, and opinions. It was the everlasting sameness, the dull, leaden monotony of the monastic life, which gave to it its chief power in deforming its devotees. When men of the same age and class herd together exclusively, they always degenerate. It is the same with nations. It is by mingling freely with those different from ourselves, that we get our prejudices rubbed off. When you go into society, then, do not single out persons of exactly your own age and calling to talk with. This is only to carry the shop or office into the parlor. Talk rather with those older or younger than yourself, with those that know more or that know less, with those that think differently from you, with those of a different calling or business. Improvement comes mainly by comparison. Perfection is a many-sided jewel. The highest development of human character takes place only where there is this kindly mingling and fusion of things and persons essentially diverse. God who made us, and who knows best what is needed for human perfection, has himself given us, in the family, the divine model of what society should be. In the family we have three, sometimes four generations under the same roof, the old, the young, both sexes, boys and girls, men and women, young men and maidens, an infinite diversity indeed of tastes and dispositions, yet all harmoniously blending, like concordant notes in music. How much more would Christians of different churches love another, how much would they gain in perfection of Christian character, if they came together more. So too of intellectual progress. Perfection in knowledge forbids too great a limitation of the vision. All truth is affiliated. If you would know any one thing perfectly, you must know partially many other things. A man does not become perfect in English Grammar by studying nothing but English Grammar. He must study collaterally other grammars and other languages, before he can become intelligently master of his own. So too he must generalize the principles of Arithmetic by studying Algebra, before he can become a perfect arithmetician. So of every human art and pursuit. Nothing is isolated. While you do well to give your main attention to what you have selected as your speciality, do not neglect collateral studies, do not exclude studies even the most remote from your ordinary uses. Whatever can make you more accomplished and complete in yourself, as a man, is worthy of your attention, and will in the end make you more proficient in your particular calling.

This habitual intercourse with men and women and thoughts and things outside of your own little circle, is the true generator of common sense. How often do we see men of great ability and of prodigious learning, become, for the want of a few grains of common sense, mere ciphers in the community. You see a Professor in the lecture room, whose knowledge in his department is of the very first order, yet utterly powerless in discipline, and consequently utterly useless as an instructor. He has no common sense, no tact. His talents consequently are all thrown away. His pupils learn from him nothing, but the habit of insubordination, and skill in the arts of unmanly annoyance. We want among us, undoubtedly, profound scholarship,—that original, independent knowledge, which comes only from patient, protracted study in particular lines of investigation. But we do not want men of merely one idea. We do not want the mere book-worm.

(To be concluded.)

THE LAND AND THE BOOK.

(Continued from page 152.)

Here we are at the gate of the city.

Well, what is there in a mere gate to attract attention?

Very little, perhaps, to one who has passed in and out daily for twenty years; but a hundred Biblical incidents connect themselves in my mind with gates. Almost every city and town of ancient celebrity had them, and they were places of very great importance.

They were, indeed; and, although customs have changed in this respect, there is still enough remaining in this country to remind one of those olden times when nearly every public transaction took place at or near the city gates. Beirût has burst her shell by the force of sudden expansion, and will soon have neither wall nor gates; but nearly every other city in Syria and Palestine is still protected by these venerable safeguards.

And thus it was in ancient days. I remember that righteous Lot, intent on deeds of hospitality, sat in the gate of Sodom toward the close of day, somewhat as these Arabs are now seated, I suppose, and thereby he obtained the privilege of entertaining unawares those angels who saved him from the destruction of that wicked city.* It was at the gate of Kirjath Arba (which is Hebron) that Abraham completed the contract for the cave of Machpelah, in the presence of the children of Heth, before all that went in at the gate of the city.† It was at the same place that Hamor and Shechem negotiated that fatal treaty with all that went in at the gate of the city,‡ which gave opportunity to those fierce and treacherous brethren, Simeon and Levi, with instruments of cruelty to work out their revenge. Cursed be their anger, for it was fierce, and their wrath, for it was cruel.§

Since this very unpretending entrance to Beirût is leading into a long discussion, let us prepare ourselves a seat, as Job did when he went out to the gate,‖ and then we can talk at our leisure, and our ease as well. You observe the gateway is vaulted, shady, and cool. This is one reason why people delight to assemble about it. Again, the curious and vain resort thither to see and be seen. Some go to meet their associates; others, to watch for returning friends, or to accompany those about to depart; while many gather there to hear the news, and to engage in trade and traffic. I have seen in certain places—Joppa, for example—the kâdy and his court sitting at the entrance of the gate, hearing and adjudicating all sorts of causes in the audience of all that went in and out thereat. Throughout sacred history, prophecy, and poetry, the gate is celebrated by numberless interesting incidents and allusions. It would require a little volume to notice and explain them all; but here we have the thing itself, with the void place about it,* like that where Boaz made the elders of Bethlehem sit while he contracted for Ruth, the fair Moabitess;† where Eli sat trembling for the ark of God, and fell back and broke his neck when tidings of its capture came.‡ And here are the two leaves of the gate, and the bars, and the bolts, like those of Gaza which Sampson tore from their sockets, and on his shoulders carried up to the top of a hill that is before Hebron.§ And over this gate is a chamber, like that to which David went and wept; and as he went, thus he said, O my son Absalom! my son, my son Absalom; would to God I had died for, thee, O Absalom! my son, my son.‖

It is not difficult to comprehend why public proclamations were made in the gates, and why prophets so often pronounced their messages there. We read of the gates of righteousness, because justice and judgment were there decreed and executed;¶ and so, likewise, the prophets denounced the oppression of the poor in the gate, where corrupt judges sell justice to the highest bidder. They afflict the just, they take a bribe, they turn aside the poor in the gate from their right; and to this refers the exhortation to hate the evil, love the good, and establish judgment in the gate.**

Again, gates were fortified in the strongest possible manner. In them the people trusted for safety, and they naturally became the synonym for strength and power. Thou shalt call thy walls salvation, and thy gates praise.‡‡ Hence the prophets delighted to personify them. In times of calamity they languish and lament, mourn and howl; they sing, shout, and rejoice in prosperity. The Lord loveth the gates of Zion; and David exclaims, Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in.‡‡ And remembering that all, both great and small, must enter by them, it is not far-fetched or unnatural to speak of the gates of death. And who has not felt the solemn admonition, Strive to enter in at the strait gate, and shuddered lest he should be swept along by the thoughtless crowd through the wide gate that leadeth to destruction? I have seen the strait gates and narrow ways, "with here and there a traveller." They are in retired corners, and must be sought

*Gen. xix. 1, and Heb. xiii. 2. †Gen. xxiii. 18.
‡Gen. xxxiv. 20, 24. §Gen. xlix. 5, 7.
‖Job xxix. 7.

*1 Kings xxii. 10 †Ruth iv. 1, 2.
‡1 Sam. iv. 18. §Judges. xvi. 3.
‖2 Sam. xviii. 33. ¶Deut. xxi. 19, and xxii. 24.
**Amos. v. 12, 15. ††Isaiah lx. 18.
‡‡Psalm xxiv. 7.

for, and are opened only to those who knock; and when the sun goes down, and the night comes on, they are shut and locked. It is then too late.*

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MO. 24, 1862.

PHILADELPHIA YEARLY MEETING commenced on the 12th inst., and closed with the morning sitting on Sixth-day, 16th inst. Of the 132 Representatives, all answered to their names on Second-day morning, except twelve, for the absence of five of whom satisfactory reasons were rendered, and two Friends afterwards reported themselves as being present before the close of the first session.

Thomas Foulke, a minister from New York Monthly Meeting, and John Way, an elder from Centre Monthly Meeting, produced certificates of concurrence from the Friends at home. Epistles from the five Yearly Meetings with which we are in correspondence were received and read. They indicated the harmonious labor of the Society in different parts of our country, and the concern which was manifested in view of the warlike measures which in some places have subjected Friends to many privations.

On Second-day afternoon, the meeting was engaged in the case of an appeal, and in the appointment of a Committee to examine and settle the Treasurer's account. On Third-day and Fourth-day, the sittings were occupied in a consideration of the state of Society as brought into view by the answers to the reports from the ten Quarterly Meetings, and Half-Year's Meeting, and it was very encouraging to witness the harmony of feeling which prevailed during the consideration of the important subjects presented.

Much lively concern was felt and pertinent counsel extended, that those deeply important testimonies which have been given to us as a people might be faithfully maintained.

The subject of the Education of the children of Friends within our limits occupied the attention of the meeting; and women Friends having had the same concern before them, it was requested that Committees of men and women be appointed in all our Preparative and Monthly Meetings, and that hereafter in answering the Second Annual Query, an explicit statement should be given of the number of pupils attending the schools under the care of Friends, how many are members, and children of members, and professors with us, and whether they attend our mid-week meetings. On Fifth-day afternoon, the subject of Slavery in connection with the present condition of our country claimed attention. Much interest was manifested, but no way opened to move further in the concern at this time.

On Sixth-day morning, soon after the meeting assembled, a deputation from women Friends introduced a minute adopted by their meeting expressive of their feelings in relation to the abolition of slavery in the District of Columbia, and their desire that the rulers of the nation may seek for Divine guidance, &c.

The minute produced deep feeling in the meeting and a full expression of unity. It was directed to be signed by the Clerks, and forwarded to those for whom it is intended.

The minutes of the Representative Committee, and a memorial of Mary K. Janney, were read; and after the transaction of some other business, the Clerk read the concluding minute; a solemn silence ensued, in which Friends separated.

After the publication of the Extracts, it is probable some further particulars will be furnished.

On Fourth-day evening, a female Friend of this city occupied the lecture room of the Central school house, in presenting, particularly to young mothers, the importance of home education for little children, showing how habits of observation may be formed in very early life.

THE SCHOOL CONFERENCES.—Among the interesting occasions growing out of the attendance of a large body of Friends upon the Yearly Meeting, was the meeting of those interested in the concern, which has so often been adverted to in this paper, for the establishment of a Friends' Normal and High School. Agreeably to adjournment of the meeting of last year, and to an announcement read by the Clerks in the Yearly Meeting, a general conference was

*Luke xiii. 24, 25, and Matt. vii. 13.

held on Third day evening in the north end of the Race Street House. Notwithstanding a shower which occurred just previous to the hour appointed, the attendance was pretty large of both sexes. Dillwyn Parrish acted as clerk.

Remarks were made by several Friends upon the pressing importance of this concern, which has completely slumbered during the past year, owing to the distracted state of the country, and the alarm which has paralyzed the energies and crippled the resources of many of the public spirited and humane among us. It was shown that the same want existed now as gave birth to this concern in the first instance. That many who have the desire to enter upon the honorable and useful occupation of teachers, are destitute of facilities to qualify themselves for its duties and responsibilities, and that neighborhood schools are often compelled to choose from among very incompetent applicants, to the great detriment of the scholars; while Friends possessed of liberal views on the subject of education, and of means to give their children a thoroughly scientific training, are compelled to deny them this advantage, or to avail themselves of schools in which our peculiar principles and testimonies are not held up to view. Our Friend, Clarkson Taylor, of Wilmington, and a female Friend, gave expression to their experience of the difficulties of acquiring an education to fit them for the business of teachers, and other Friends acknowledged the blessing that had attended the efforts of concerned parents to have them educated within the enclosure of the Society of Friends, and gave their voices in favor of a strenuous effort to provide increased opportunities of the same kind for their children.

It was shown, that while in the first settlement of this section of country by Friends, a school-house was considered almost a necessary appendage to every meeting-house, now we are entirely dependent, in many neighborhoods, upon schools supported by promiscuous taxation, and governed, in good part, by those who have no sympathy with us in the support of the testimonies we hold so dear. In this connection, the recent tendency to incorporate military drill as part of the exercises of the public schools was referred to, as likely to become more general, and perhaps to be sustained by law. The immense strides which education has taken in other religious organizations, was shown to be disproportionate to the progress in our own. The importance of a liberal and extended education as a means of usefulness and enjoyment in life, and as an aid in the propagation of the principles of truth, and in guarding against the errors and pretensions which surround us and our children on every hand, was also alluded to.

The interest awakened by this discussion, in which several of the younger part of the audience participated, also took a practical turn, and the manner in which this concern had been presented and prosecuted at the meetings held more than a year ago, was commented on. Friends seemed generally of opinion that we had, in the first instance, aimed at too extensive a scheme, that an advantage would result by so far modifying it as to look, for the present, toward a school, embracing at least a Normal department at the opening, and, as means are obtained, secondary classes, and finally the higher or collegiate department. This seems to embrace the proper succession with reference to the wants of the Society, and by limiting the number of pupils in each, and the consequent expenditure, according to the means subscribed, it is believed the establishment of the school may be consummated within a year or two at furthest.

The end reached on Third-day evening was the appointment of a committee of correspondence to endeavor to further the concern; this committee met, and on consideration, concluded to call another conference on Fifth-day evening; this was also announced by the respective Clerks in the men's and women's Yearly Meetings, and was well attended. At this time, the Committee made the following proposals:

1st. That two or three Friends from each Quarterly Meeting shall act as correspondents with this committee, and aid in circulating any publications issued in relation to the subject, and in returning the subscription papers.

This was united with, and some appointments made; it is to be regretted, that owing to the hesitation of Friends generally, in offering their names as volunteers for this service, and the small representation of some sections at the Conference, the list is not full, and the Committee

will be obliged to solicit further offers in this important part of their work.

2d. That the Committee, as at first appointed, be increased in number by the addition of a few Friends living within convenient reach of the city; and that their duties be extended to preparing, in conjunction with Friends of the other Yearly Meetings, a specific constitution for the organization of the Association, which they shall publish and circulate among the contributors, and others, previous to the time of our next meeting, so that it may then be submitted for consideration and adoption.

This proposition was united with, and the Committee enlarged as proposed; the names of its members are appended.

3d. That a Meeting of the Contributors and all interested shall be held on the afternoon of the 12th of Ninth month next, at 3 o'clock, at which time the Committee shall make a full report, and the constitution shall be submitted for consideration and adoption, if way opens. This was also united with.

4th. That Friends, now in the city, in attendance on the Yearly Meeting, be invited to leave their names with the Clerk of this Conference, as subscribers to the fund for the establishment of the contemplated school, as an encouragement to the future prosecution of the concern.

As a response to this proposal, about forty of those present entered their names upon the subscription list for an aggregate exceeding three thousand dollars. This sum, added to the few subscriptions obtained under the previous unfavorable circumstances, is certainly a good nucleus with which to begin the subscription proposed to be raised in our own Yearly Meeting, and which, added to those of our Friends in New York and Baltimore, we hope may be sufficient to justify the organization of the Association at the proposed meeting in the Ninth month, and the speedy prosecution of the work.

No effort was made to canvass for subscriptions, beyond the occasion alluded to, as it was thought best to postpone this important work till new subscription papers could be issued and circulated, by the aid of the correspondents and members of the Committee, to every Monthly Meeting in the Yearly Meeting. The luxury of *giving*, which is one that perhaps too many are unaccustomed to, will thus be placed within the reach of all, and we hope almost every one will be willing to aid in a work so worthy of support and encouragement.

Committee on the Concern for the Establishment of a Friends' Boarding School.

Clarkson Taylor, Wilmington, Del.
Thomas Ridgway, Philadelphia.
Rachel T. Jackson, Philadelphia.
Deborah F. Wharton, Philadelphia.
Mary S. Lippincott, Moorestown, N. J.
Sarah Hunt, " "
Samuel Martin, Kennet Square.
William Dorsey, Philadelphia.
Thomas Jenkinson, Kennet Square.
David Foulke, Conshohocken, Pa.
Job H. Jackson, West Grove, Pa.
David J. Griscom, Woodbury, N. J.
Clement Biddle, Chadsford, Pa.
Joseph Powell, Darby, Pa.
William Parry, Westfield, N. J.
Simon Gillam, Attleboro, Pa.
Pearson Mitchell, Attleboro, Pa.
Isaac Stephens, Trenton, N. J.
William Griscom, Frankford, Pa.
Lucretia Mott, Philadelphia.
Jane Johnson, "
Helen G. Longstreth, Philadelphia.
Edith W. Atlee, Germantown, Pa.
Harriet E. Stockly, Fallston, Md.
Stephen Cox, Philadelphia.
Thomas Hoopes, West Chester, Pa.
M. Fisher Longstreth, Darby, Pa.
Edward Parrish, Philadelphia, *Clerk.*

Died, on 1st of 4th mo., Jonathan B. Scattergood, aged 67 years; a member of Salem Monthly Meeting, N. J.

A short account of the Yearly Meeting of Women Friends of Philadelphia.

FURNISHED BY ONE IN ATTENDANCE.

Soon after the calling of the Representatives, a certificate was read for Sarah E Hagan, a member from Chappaqua Monthly Meeting, New Castle Co., New York; the only woman Friend in attendance from another Yearly Meeting with a minute.

Then followed the reading of the New York and Baltimore epistles; the latter alluded to their trials arising from the present state of the country, which called forth the expression of much sympathy from us, and the belief that undue fear had last year improperly checked the acknowledgment of the sympathy which was at that time felt, not only for the Friends of Baltimore Yearly Meeting, but also for our own members comprising the Southern quarter. Epistles from Ohio, Indiana and Genessee were also read.

After the appointment of the Clerks at the afternoon session, the subject of education was in-

troduced by reading the report from the committee upon Education and Libraries. This stated that its usefulness had been curtailed by the discouragements thrown from time to time, by some Friends, on this concern, and suggested whether it was best to continue the committee. This proposal elicited a general expression of interest in the subject of education, and a hope that the committee might be continued. The final decision was, however, deferred, until after the reading of the answers to the second annual query.

The business of Third-day morning was commenced by reading the minutes of two Friends attending the men's meeting.

The state of society was proceeded in, as far as the seventh query, and attention was directed to the advantages enjoyed by the members of our Religious Society, especially the female portion of it, in being privileged to particitate in the consideration of all the important subjects introduced in this way. In reference to the attendance of our meetings, the enquiry was feelingly put, whether, while encouraging the children to attend meetings, parents give evidence in their daily walks that they receive benefit from their mingling with their friends for the purpose of social worship.

In this connection the importance of a cheerful deportment was impressively portrayed, and it was remarked that although there was much to depress us, yet, for the sake of the young, we should wear the sackcloth underneath, lest by our sadness of countenance the beauty of the truth may be dimmed.

The reading of the answers to second annual query, on Fourth-day morning, again introduced the subject of education. The interest evinced on Second-day afternoon was renewed, and many who had never before taken an active part in the business proceedings of our meeting, expressed their full unity with the continuance of this committee. All were encouraged to aid them in their efforts by a contribution, however small. This general unity resulted in the continuance of this committee, and it was further recommended to Monthly and Preparative meetings, to appoint small committees to correspond with and aid them in their efforts.

This was followed by a general expression of regret, that there are not more schools under the care of Friends throughout the country, and in the reappointment of this committee it was forcibly represented to the meeting, that it might not only aid young women to prepare themselves for teachers, but also assist them in obtaining situations. This assistance, further aided by the different meetings might result in the re-establishment of many of those schools, which, from various causes, have been discontinued. At an early sitting, a Friend feelingly introduced a concern that we, as a body, should at this time give public evidence of our long held testimony against slavery, by addressing those in authority on the subject.

The discussion of this called forth various sentiments—and while some urged that any action at this time would be inconsistent with our equally strong testimony against war, others maintained that there need be no conflict, and that our only desire was to express our gratification that the abolition of Slavery in the District of Columbia had been accomplished, and to encourage our national legislators to make use of all moral means in their power for the furtherance of the cause of justice, mercy and peace.

It was finally directed that the Clerk should prepare a minute expressive of the exercise; this being produced at a future sitting was united with and sent into men's meeting, for their adoption; it was returned, with information that they had united with it, and with its being signed by the Clerks of both meeting, and forwarded to those for whom it was intended.

The Treasurer's report was then read, and in answer to the inquiry as to whether a portion of the Yearly Meeting fund should be at the disposal of the Education Committee, it was decided that it be used exclusively for the purpose for which it was originally intended. It was thought that if the educational fund was entirely distinct from any other, many would feel a greater interest to come forward and contribute to it.

The meeting was subsequently much interested, in the reading of some of the recent minutes of the Representative Committee, or Meeting for Sufferings, which had been sent in from the men's meeting for our perusal.

Epistles to the meetings with which we correspond were produced and united with.

An interesting memorial of our beloved friend, Mary K. Janney, spread a solemn feeling over the meeting previous to the reading of the closing minute; and as the latter was read all could acknowledge that it was good for us to have been thus together. G.

THE SHOEMAKER OF ST. AUSTELL, OR INCIDENTS IN THE LIFE OF A METAPHYSICIAN.

(Continued from page 156.)

"Real glory
Springs from the silent conquest of ourselves;
And without that, the conqueror is naught
But the first slave."

The death of his mother introduced a new phase in the life of Samuel Drew. In the second year of his loneliness his father married a widow who for some time had presided over his domestic affairs as housekeeper. She was a worthy woman; but the transition to the mother's place was not at all agreeable to the children. A regular warfare of petty annoyances, in which Samuel took the lead, was commenced; and

reached their consummation in his expatriation from his father's house.

At the age of ten years he was apprenticed to a shoemaker of St. Blazey, about three miles foom St. Austell. It was not long after this change in his affairs before his father removed to a greater distance, and left him to cultivate his vicious propensities unrestrained by the presence and influence of family and friends. His new home was situated in a beautiful valley, adjoining the mansion and grounds of one of England's wealthy families. But he was too young and ignorant to enjoy the picturesque in nature; and too constantly occupied with the drudgery of his daily toils to be sensible of anything beyond the pressure of discomfort and want. He was regarded rather as a convenience to subserve the wishes of others, than as a member of the family. His master, to the trade of shoemaker added that of farmer; and when there was no work in the shop, there was always plenty of it in the field. Alternating between these two employments, the apprentice was not slow in discovering that he stood a chance of being either a very indifferent shoemaker, or a very poor farmer. Besides this his personal discomforts were numerous. To the comforts and conveniences of life he was an entire stranger; and, passing his days in rags and in wretchedness, he became almost as reckless of life as he was careless of his own character, and of the rights of others. One of his chief troubles was with his mistress. She was disposed to add to his other offices in the family that of servant. He knew remonstrance would avail nothing, and he had recourse to the shrewdness and mischief that exiled him from home. She insisted he should bring water for the family; but somehow or other the pitcher always met with an accident in his hands, and he had always a plausible reason for it. But it happened so often, that a standing order was issued to release him from bringing water, except when he evinced a perfect willingness to do it. But his tastes sought a wider field than the shop and farm of his master. He became the leader of the vicious boys of the parish; and sometimes a follower of more depraved and wicked men. From robbing bird's nests, he proceeded to peculations upon the gardens and orchards of the neighborhood; and ultimately, while yet a boy, to assist in smuggling. Under these circumstances, with no abatement of the bad treatment he always received in his master's house, he absconded, in his seventeenth year, with the intention of entering a man-of-war. He was led to this selection of his future, by occurrences that, as little as he thought of it in its conception and frustration, had no small share in determining his subsequent career and his ultimate eminence.

During his apprenticeship, a few numbers of the Weekly Examiner were brought into his master's family. It contained many tales and anecdotes, which he read with great avidity.—He was especially interested in the narratives of adventures connected with the American war. Paul Jones, the Serapis and the Bon Homme Richard excited his mind with a profound attraction. They mingled with his thoughts by day, and his dreams by night. He longed to be in a pirate-ship,—a thought natural to his perverted tastes and vicious habits. There was also in the house an odd volume of the history of England during the Commonwealth. These were read again and again, until, having nothing else to read, they palled on his taste, and he turned aside to low and corrupting pleasures. It is true, there was a Bible in the house, but the command to read it on the Sabbath, apart from a distaste for such reading, was an effectual bar to obedience. With books, his life might have taken an ealier turn to rectitude. But he had them not; and in the absence of means to gratify the disposition to read, he almost lost the ability. Still his reading gave direction to thought and supplied material. It was under the influence of thoughts thus born in his mind that he abridged his apprenticeship by flight, and steered his course to Plymouth. When he set out on this adventure, he had but sixteen pence half penny, and went by his home to increase his store. His father was absent, and his mother at a loss what to do, declined, but persuaded him to stay all night, hoping his father might get home, and detain him, or transfer the matter of supplying his wants from herself. The next morning, to the dismay of his family, he was gone. But the "providence that shapes the ends" of life hindered the consummation of his plans, checked his downward course, and turned his feet to the paths of virtue, usefulness, and honor. His first night from home was spent in a hay field. The next morning, a ferry and his breakfast took two pence of his stock of cash, and filled him with dismay at its probable early consumption. Passing through Leskeare, with a view of replenishing his purse, he sought employment at his trade, but to provide the necessary implements nearly exhausted his means. He was soon reduced to an extremity of hunger truly pitiable. His fellow-workmen, seeing he did not quit his work for dinner, as they were accustomed to do, made some enquiry as to where he dined, when one of them facetiously replied, "At the sign of the Mouth, to be sure." He endured the jibe, but to appease the urgent cravings of hunger, drew his apron-string tighter, to compress his stomach, and stitched away with the best heart he could summon to his aid. The next day, his employer, discovering he was a runaway apprentice, discharged him from the shop, advising him to return to his master. Ere he left the door, his elder brother came in pursuit of him. His

father, having accidently heard where he was, had sent for him. The message came at the time of need. He only consented to return, on condition that he was not to be sent back to St. Blazey. His indentures were subsequently cancelled.

Samuel Drew ever after considered this as the turning-point of his destiny. In later periods of life, when fame, fortune, and family were his, he was accustomed to refer to these circumstances as occasions when his future destiny trembled on the beam, and a hair might have turned it down with a force that would have depressed and ruined him forever.

For some months after leaving Leskeare, he remained with his father. He then went to the neighborhood of Plymouth, where for two years or more he pursued his trade with increasing profit to himself, but with very little improvement to his moral character. During this period, he came very near losing his life in a smuggling adventure. It is said, on the authority of one familiar with him at this time, that there was a surprising mental development, especially in his readiness at repartee, and his powers of reasoning; so striking, indeed, that few were bold enough to provoke the one, or engage the other. It made him prominent among his craftsmen, and gave great importance to his opinions. It was not from books, for he was still careless of them, but the friction of intercourse with men, the collision of mind with mind, elicited thought, and awakened a faculty hitherto slumbering in the repose of a profound ignorance. We shall see how he was led out of the labyrinth of his vicious propensities, into a straight path of intelligent rectitude and virtuous activity.

In January, 1785, he removed to St. Austell, and became foreman in his branch of trade to a young man who carried on the business of a shoemaker, a saddler, and a bookbinder. It was here, and under these circumstances, that he renewed his acquaintance with books, and prosecuted the advantage under every conceivable discouragement. Speaking of his ignorance at this time, in after life, he said, "I was scarcely able to read, and almost totally unable to write. Literature was a term to which I could annex no idea. Grammar I knew not the meaning of. I was expert at follies, acute in trifles, and ingenious about nonsense." His writing was compared to the "traces of a spider dipped in ink, and set to crawl on paper." On this foundation he began to build; and the finished superstructure was of magnificent proportions.

The shop of his master was frequented by a better class of persons than he had ever been brought into contact with; and the topics of conversation were above the standard of his information. He listened to their discussions with a deep and painful consciousness of his own defects. Sometimes he was appealed to to decide a doubtful point. The appeal flattered, but humbled him. The desire to know was born in his mind; and he set himself to seek knowledge. He examined dictionaries, added words to his small stock, and treasured them with a miser's care. Books came to be bound; he read their titles, and gleaned ideas from their pages; and truth began to dawn on the darkness of his mind. "The more I read," he says, "the more I felt my own ignorance; and the more I felt my ignorance, the more invincible became my energy to surmount it. Every leisure moment was now employed in reading one thing or other." He could command but very little leisure. Lank poverty and clamorous want cried out against every pause in his employment. "From early chime to vesper bell," and deep in the night, he was doomed to hammer heel-taps, and stitch on soles, while his own soul was alive with the desire to know. "Where there's a will, there's a way." He had "the will" and found "the way." He was obliged to eat; and he would make it a meal for soul and body. He took a book to his repast; and crammed ideas into his head, and food into his stomach at the same time. Digestion in both departments was not incompatible with stiching. In this way, five or six pages were mastered at a meal.

(To be continued.)

FARMERS WIDE AWAKE.



There are all sorts of farmers in the world and they, accordingly, meet with all sorts of success. There are intelligent, enterprising, industrious, economical men: and over against these are ignorant, shiftless, wasteful men, who are seldom prosperous. If the lack of activity and thorough business habits which prevail in many of our farming districts were suddenly transferred to our large cities, and made to pervade our bankers, merchants, publishers and tradesmen, what a shock it would give to the wheel of commerce! Many a door would soon be closed by the sheriff, and grass would grow in our streets. Manufactures and trading generally, are conducted with carefulness and economy, with constant attention to details, watching against losses, seizing upon all possible advantages, and with an industry that never tires. This and this alone is the royal road to success.

Now, agriculture, to be prosperous must be

conducted in the same way. The farmer must be a shrewd, thinking man, one who knows at least something of the theory and much more of the practice of his calling; know how to take advantage of the market; how to get the best returns from a given amount of money and labor; know how to economize, and how, at times and as wisely, to make large expenditures, (say, in draining, manuring, etc.,) when they are demanded. For in farming, as well as in acts of general benevolence, "there is that giveth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

It is the importance of sagacity, prudent forethought and management, of skill and enterprise, that we wish now to inculcate. Mere muscular labor, however severe and unremitted, is not enough; book learning is not enough, if disjoined from tact and economy. There is an ideal in every farmer's life, towards which he should always be striving to approach. He should aim to be a man of general intelligence. Aside from the topics of reading and study common to every well informed man, it becomes him (and it pays) to be familiar as far as possible with practical chemistry, meteorology, geology, mineralogy, botany, animal and vegetable physiology and mechanics. Surely, there is no need of mental inactivity here. Nor should he be merely a man of books and 'ologies. He ought to be a practical, sound-minded, industrious, common-sense man, as familiar with all practical details as with theories. There are always many such farmers; we only wish there were more. And ere long there will be.—*American Agriculturist.*

PENNSYLVANIA HORTICULTURAL SOCIETY.

The subject for discussion at the last meeting was "surface culture and mulching." The discussion was opened by the reading of a well prepared and interesting essay on the subject, from the pen of Walter Elder.

Professor Mapes, of New York, was present at the meeting, and by request of the Society addressed the members. He recommended the use of new tools, by farmers, particularly the "Sub Soil lifter." In its action it resembles the burrowing of a mole under ground, raising and loosening the soil and leaving each particle back again in the same relative position. The plough raises the soil in the form of the letter V, and is more thorough in its action than twenty hoeings. Prof. Mapes objected to the practice of hilling corn, and said it was not useful.

Prof. Mapes also gave many interesting details of the method of culture pursued upon his farm, in which the new horse implements have almost entirely superseded hand labor. He recommends the use of mules instead of horses, being more easily taught, although more forgetful of what they have learned than the horse.

On thirty acres of market garden he formerly employed twenty men, using hand tools; now accomplishes better results on one hundred acres with four men and three boys, by the use of the improved implements. He highly recommended the use of salt hay as a mulch for many crops, and especially in the vineyard and orchard. The address was very interesting and instructive, and it is impossible in this brief notice to give more than an outline of his remarks.

It is a most dangerous error, for a man to think to excuse himself in the breach of a moral duty, by a formal performance of positive worship.—*Penn.*

TRUTH IN POETRY.

The following selection is worthy of a place in our paper. Reader, you will of course think it refers to your *neighbor*, and not yourself. You are mistaken.

A LITTLE MORE.

(*At Thirty.*)
Five hundred dollars I have saved—
A rather moderate store—
No matter; I shall be content
When I've a little more.

(*At Forty.*)
Well, I can count ten thousand now—
That's better than before:
And I may well be satisfied
When I've a little more.

(*At Fifty.*)
Some fifty thousand—pretty well—
But I have earned it sore;
However, I shall not complain
When I've a little more.

(*At Sixty.*)
One hundred thousand—sick and old—
Ah! life is half a bore;
Yet I can be content to live
When I've a little more.

(*At Seventy.*)
He dies—and to his greedy heirs
He leaves a countless store;
His wealth has purchased him a tomb—
And very little more.

ACTION.

"It is not they who idly dwell
In cloister gray or hermit cell,
In prayer and vigil, night and day,
Wearing all their prime away,
Lord of heaven! that serve thee well.

Action still must wait on thought;
Life's a voyage rough though short;
We must dare the sorrow-wave,
Many a sin-storm we must brave,
Ere we reach our destined port.

Sitting, listening on the shore
To the ocean's restless roar,
Never launching on the main,
Can the merchant hope to gain
Wealth to swell his treasure store?

Vain it were to watch beside
The pits where we our talents hide
We must face the noise and strife
Of the market-place of life,
That our trustiness be tried.

Where our captain bids us go
'Tis not ours to murmur "No."
He that gives the sword and shield,
Chooses too the battle-field
On which we are to fight the foe.

Though where'er we look around,
All we see is hostile ground,
Where our upturned eyes above
Recognise His banner, love,
There it is we should be found."

"God's Spirit smiles in flowers,
And in soft summer showers
He sends His love.
Each dew-drop speaks His praise,
And bubbling fount displays,
In all their lucid rays,
Light from above.

The tiny vines that creep
Along the ravine steep
Obey His nod.
The golden orb of day,
And ocean's crested spray,
To Him due homage pay—
Creation's God."

WEALTH NOBLY USED.

We cut the following just tribute, to one of nature's noblemen, from the New York Tribune of the 10th instant. What a contrast does the character of Mr. Peabody present to that of many rich men, who cling with desperate grasp to all they possess, to the last gasp of life, instead of wisely and benevolently bestowing it for the benefit of their fellow beings in their life-time. The charities of their wills, though, perhaps, judicious, are not always acts of benevolence, but often only an endeavor to control after death what they so persistently cling to till their last breath. But we have some noble examples of life-time appropriations. Of these Mr. Peabody's gift is the most eminent known in our times, and will crown his name and memory with immortal honor.

Mr. George Peabody is an eminent London banker, who was born poor in Danvers, Mass., and who, some years since, made a generous gift to his native town. He lived long in Baltimore, and made money there, and he has remembered that city by a liberal donation. For the last twenty-five years, he has done business in London, amassing great wealth there. Being now past sixty, and rich enough, he retires from banking, and gives £150,000 sterling—nearly $750,000—to be devoted to the benefit of the Poor of London, placing the whole amount in cash as a trust in the hands of five gentlemen, whereof Lord Stanley (son of the Earl of Derby) is one, and the American Embassador for the time being is always to be another. The details of this bequest exhibit wise forethought, and there can be no doubt that it will accomplish vast and permanent good.

Mr. Peabody has too much sense to think of devoting his bounty to the encouragement of Idleness and Pauperism by reckless alms-giving. He indicates the improvement of the habitations of the Poor as the mode in which he thinks the most good can be done, though he leaves the trustees free to act as they shall deem best. There can be no doubt that what he proposes will be the shape in which his beneficence can and will be realized.

Let us suppose that, in some healthy central locality of London, a full block of ground shall be purchased, cleared of the rookeries and tumble-down habitations now covering it, and a noble structure erected instead—one whereof the first floor may be rented for stores and offices, while spacious stairways lead from it to the apartments overhead. Here let suites of two or three rooms, with all modern conveniences, be provided for families of the better paid laboring classes; and above these less spacious and commodious but equally complete suites for those less able; and so on to the one or two uppermost, which should be divided into small apartments, each to be rented at the lowest rate to virtuous, industrious women alone, under the supervision and care of a matron of worth and capacity, who will feel an interest in their moral and social well being. For no class on earth are so wronged by existing arrangements as virtuous and needy young women, who, without relatives who can care for them, or unusual industrial capacities, are doomed to struggle for a subsistence in a great city.

Much good has already been done in London by the Model Lodging-Houses erected some ten or fifteen years ago; but they are mere hints and suggestions of what might and should be. An edifice covering a full and large block of ground may have a pleasant flower-garden in its center and a promenade on its roof, with heat and light furnished to every apartment, as required, at a fourth of the cost and a tithe of the trouble involved in the ordinary heating and lighting of the homes of the Poor. Such an edifice, once in operation, would suggest further improvements and economies, and would encourage capitalists to build others equally commodious if not equally cheap; and the income derived from this might be employed to construct others, or expended in any way that should seem most advantageous to the worthy children of need. Mr. Peabody has done a noble deed, whereof the good effects will not all be realized in his lifetime, but will become more and more obvious through future ages.—*Exchange Paper.*

A MAMMOTH TELESCOPE.

A Mammoth Telescope, probably the largest in existence, has been lately finished by Mr. Alvin Clark, of Cambridge, Mass. The acromatic object-glass is eighteen and a half inches in diameter. Those of Harvard University and the Pulkava Observatory, St. Petersburg, hitherto considered as the finest in existence, have object-glasses fifteen inches in diameter. That of the Greenwich Observatory is twelve inches in diameter, and one has been made in Munich of seventeen inches. On being placed in a temporary tube lately, and turned upon the star Sirius, Mr. Clark's great telescope revealed an extremely minute companion star distant about 10′ *following*, which was probably never before seen by mortal eye. The telescope was made for a Mississippi College, at a cost of $11,000, but the war has annulled the contract, and it is now for sale. Efforts are making in Boston to secure it for that city, but it will probably be sold to some foreign purchaser.

ITEMS.

DOMESTIC.

Fire in the Mountain.—The north mountain, near Carlisle, Pa., has been on fire for several days, causing considerable destruction of young timber.

The Mountains in the vicinity of Milton, Pa., known as the White Deer mountains, were set on fire a short time ago, and have been burning steadily ever since, filling the air with smoke, so that the sun could scarcely be seen through it. On Seventh-day last, during the high wind which prevailed, the fire ran down the other side of the mountain, near Elamsport, with great rapidity, burning a sawmill and two dwelling-houses.

A Long Plank.—A four-inch plank, 107 feet in length, was recently turned out in a saw-mill at Oregon.

Charcoal is the best known substance for absorbing foul gases and preventing fetid smells arising from sewers, sinks, &c.

Lieut. Whipple, in his memoir of travels in California, states that there is a spring of cool, sweet water in San Diego county, not far from the desert, which has no power of quenching thirst.

The Pennsylvania Railroad Company now owns two hundred and twenty-nine locomotives, of which one hundred and fifty-one are in a first-class condition, and forty-three are in running order. Of the whole number twenty-four new engines were added during 1861.

Motion of Electricty.—The mode by which the motion of electricity was obtained by Prof. Wheatstone, is so curious, that it deserves to be described. He caused the electricity from the common machine to pass through a long coil of insulated wire, in which were two or more breaks, across which sparks must necessarily pass. A mirror was made to revolve with immense rapidity before this coil. The reflection of the sparks was thus thrown occasionally, when the mirror was in the right position, upon a canopy above, graduated in divisions. The reflection of one of the sparks was found always to lag behind the other, on account of the time occupied by the electricity in passing through the intervening portion of the coil, the effect of which was multiplied by the revolving mirror. The length of the coil between the breaks and the rate of revolution of the mirror being known, and the distance of the reflected sparks from each other being observed, the rate of motion of the electricity was easily calulated.

FOREIGN.

The Great International Exhibition in London was opened on the 1st inst., with great ceremonies. Twenty thousand people attended; the foreign embassadors and suites were present in full costume.

Preservation of Birds in France.—In France, a circular has been issued from many departmental authorities to all schoolmasters, parents, guardians, &c., enforcing vigilance against boyish interference with birds' nests during the season of incubation, with a view to the services feathered vermin-eaters render agriculture.

Professor Thomson, of Glasgow, celebrated for his great knowledge respecting the operations of electricity, states that he usually finds the atmospheric electricity within doors negative to that of the earth. The air out doors is generally positive.

Abolition of Slavery in Dutch Colonies.—The *Surinam Weekblaad* announces that the important question of the abolition of slavery has just been definitively settled. "The question of slavery in the American colonies of Holland," says that newspaper, "is at last arranged. All the slaves of these colonies will be free on the 1st of July, 1863, on the following conditions:—1. An indemnity of 300 guilders, or 1825 francs, will be paid to the slave-owners for every slave, without distinction of age or sex. 2. The slaves will undergo a system of apprenticeship upon the plantations during three years. 3. They will receive wages in return for their labor, one-half of which will be paid to the Government."

Worthy of Imitation.—In Berlin there are eight city physicians, whose duty it is to visit manufactories, workhouses, penal institutions, boarding schools, &c., to see that the inmates have comfortable apartments and sleeping-rooms, sufficient clothing, and food of a proper quality; that they have their regular hours of recreation, and that they are not tasked, either in work or study, beyond their strength.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a dull feeling in the market for Breadstuffs, and not much doing. Prices of Flour are lower—sales at $5 a 5 12 for superfine and at $5 62 a $5 88 for extra family. Sales to the trade range from $5 00 for superfine up to $6 75 for common and fancy brands. Rye Flour is steady at $3 50, and Corn Meal at $2 60 a 2 62 per barrel.

Grain.—The offerings of Wheat are moderate, and the market dull. Sales of prime Pennsylvania red at $1 25 a 1 26, and white at $1 33 a 1 40. Rye is dull with sales at 27 cents. Corn is active at an advance. Sales of prime Southern and Pennsylvania yellow, afloat, at 54 cents, and in the cars at 53c. Delaware Oats sold mostly at 37 cents per bushel, and some Pennsylvania at 38c. No change in Barley or Malt.

Seeds.—Cloverseed is selling in a small way at $4 50, per 64 lbs. Timothy is worth $1 50 a $1 75, and Flaxseed $2 a per bushel. Red top is worth $2 50 per sack.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
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CONTENTS.

Memoir of Mary K. Janney 177
Letter from Frederica Bremer 178
Glimpses of Science 179
Good Mothers 180
The Land and the Book 180
Mistakes of Educated Men 183
The Worth of Man 183
Editorial 184
Obituaries 185
Pews—Their History 185
Appendix to the Journal of Gerard T. Hopkins 186
Poetry 188
The Shoemaker of St. Austell 189
Horticultural Department 191
Mount Cenis Tunnel, ... 191
Items 192

A Testimony of Makefield Monthly Meeting concerning our beloved friend Mary K. Janney.

In commemorating the lives and virtues of those who have stood as lights in the world by yielding simple obedience to the Divine law written in the heart, we desire to magnify Him from whom cometh every good and perfect gift, and to stimulate others to walk by the same rule, and mind the same thing.

We, therefore, give forth a brief testimony concerning our beloved friend Mary K. Janney, who departed this life, the 7th of Third month, 1859.

She was the daughter of Emmor and Suanna Kimber, and was born in Philadelphia, Second month 19th, 1807.

Her natural disposition was active and energetic, and when young she was fond of those amusements and vanities so fascinating to most in that period of life. Her love of pleasure induced her to indulge in these for a time, but the Father of mercies followed her by reproofs and convictions, until she saw the entire emptiness of such gratifications, and was made willing to exchange them all for "The pearl of great price,"—to lay down the life of self, and take in its stead the life that is hid with Christ in God.

Many and deep were the conflicts between flesh and spirit ere the victory was obtained, and she could say in meek submission—"not *my* will, O, Father, but thine be done."

Then did she feel the gentle descendings of a dove-like spirit, and the voice of the Highest, saying, "My grace is sufficient for thee."

In the early part of her life she officiated as teacher in a boarding school, of which her father was superintendent. She was ever intent upon the best interests of those under her care, striving for the elevation of thought and purpose.

Her mild and loving manner, her amiable and courteous demeanor, won for her the respect and lasting affection of those pupils who, from time to time, formed their family circle.

On the 11th of Tenth month, 1838, she was married to our friend Thomas Janney, and soon after became a member of this Monthly Meeting.

As she advanced in years she deepened in religious experience, and felt constrained to tell unto others what the Lord had done for her.

In the exercise of her ministerial gift, she was clear, concise, and impressive, faithful to the requirements of her Master. She spoke in rebuke, in warning, and in the earnest, persuasive language of exhortation, calling to a life of devotion and self-denial, as the only way to ensure peace. In the exercise of the discipline she was judicious and discriminating, viewing it rather as a means to restore than to dissever.

As a daughter, she was dutiful and loving; as a sister, kind and affectionate; as a wife, a

true helpmate to her husband; as a mother, ever watchful over her children, and vigilant in citing them to the Witness within, that if heeded would preserve them in innocency, and make them just what their Creator would have them to be.

The light of her loving spirit made her society truly desirable; her conversation was interesting and instructive; and to listen to the sentiments that flowed forth from her highly cultivated mind, was to feel the elevation of a pure and earnest spirit.

Her quick sensibilities, with the fervency of her religious aspirations, made her eminently useful in society, also a loved and valuable friend.

The suffering and oppressed shared her sympathy; with the poor she divided her portion, ever ready to administer to such as stood in need.

Being of a delicate constitution, she went but little from home; *there* many can testify to the simplicity and sweetness that shone so conspicuously in her movements, not in doing some great thing, but in the meekness and humility that characterized her walk, as with innocent cheerfulness she fulfilled her daily duties, evincing to those around her that she served a good Master.

Our short-sighted vision contemplated many added years of usefulness for her in the church militant, but He who called her to glory and virtue, saw fit to remove her to the church triumphant in Heaven, to join the redeemed of all generations in celebrating the praise of the Lord God and the Lamb, world without end. Truly it may be said—"She being dead yet speaketh."

Read, approved, and signed, by direction of Makefield Monthly Meeting, held Fourth month 4th, 1861.

THOMAS JANNEY,
LETITIA S. CADWALLADER, } Clerks.

At Bucks Quarterly Meeting of Friends, held at Buckingham, the 30th of the Fifth month, 1861, the within memorial concerning our friend Mary K. Janney, adopted by Makefield Monthly Meeting of Friends, was read, approved, and signed, and directed to be forwarded to the Representative Committee, or Meeting for Sufferings.

BARCLAY KNIGHT,
ELIZABETH K. EASTBURN, } Clerks.

LETTER FROM FREDERICA BREMER.

The following is an extract of a letter from Frederica Bremer, the Swedish Authoress, to some of her friends in this country.—*N. A. Standard.*

"From the beginning of the war I have thirsted and hungered to see started some measure for pacification, by which the purity of the principle of individual and civil freedom—the very life-principle of your great Republic—should be made to coincide with justice, equity, and *possibility* on all points. I have hoped of the genius of America that it would bring out such a wonderful thing.

"Praised be God and that good genius, such a thing has now come indeed!

"The recent Message of President Lincoln, and his proposition of compensation by the government to those slaves States which would give up the institution of slavery, and re-enter the Union as free States—this proposition, made in terms as wise as its tone is manly and resolute, seems one of those measures of *high politics* which alone can rule over lower ones, conciliate the interests at war, and make the United States government rise to the dignity of a high moral principle. It is also simple as the egg of Columbus. It seems *the thing* to be done.

"Such inspirations come from God to good and upright minds. It makes them natural Presidents of the peoples. In this case it seems clear that the Chief Magistrate of the United States, by this measure, has associated to himself all honest, unselfish hearts, in your great land, for the good of all. And it seems to me that the father and mother will talk about it in their homes with their children and servants; that the brother will confer about it with his sisters and brothers; that everybody will come forward to give his mite of work and good will, the widow her penny, the child his toy; that there will henceforth be, both in the South and the North, a third party, which may be named *Christ's party;* a party for brotherly love, for sacrifice, for peace and good will—and that every Christian man and woman will enlist under its banner. The stars of that banner will never fall off, but they may shed a new lustre over the people of the United States, and bring a harmony and prosperity to the homes of America which they have not known before. Difficulties may come—must come—in the carrying out of the proposed measure; new sacrifices may be required on all sides; but no difficulties will be too intricate, no sacrifices too great, for a great people determined to go forward in the cause of justice and equity to every one. And then angels in heaven once again may sing, as they once did in prophetic vision:

"'Glory to God in the highest, peace on earth, and good will unto men.'

"You can hasten that day, my friends—the day of release, of peace and joy to your country and to millions of hearts interested in her glory! Permit me among those to name also myself; for never more than in this hour did I feel myself so truly and entirely yours. F. B.

For Friends' Intelligencer.

GLIMPSES OF SCIENCE—NO. XXI.

BY YARDLEY TAYLOR.

The basin of the St. Lawrence is very different in its characteristics from either of the three basins heretofore described. There are no mountains near its source, and it is only the lower part of the basin that is bounded by mountains, and these are only of moderate elevation. At its source the land is only about 12 or 1300 feet above the water. The extent of this basin is given by Wm. Darby, in his gazetteer, at 1350 miles in length, by a mean width of 400 miles, giving 500,000 square miles as the area, and of this nearly one-fifth, or 100,000 square miles, is lake surface. This unequalled assemblage of fresh water (seas) has no equal on the globe. Lake Superior, the uppermost and head of the list is about 350 miles long by 150 wide. Its depth of water averages 900 feet. Much of the shore is rock-bound, making the navigation somewhat dangerous, particularly for small vessels. It is said there is one place of fifteen miles in length along the shore, where there is a cliff of sandstone the entire distance, where the water has worn under the base and made it cavernous, with the upper part of the rocks hanging over the water, thus making it impossible to reach the shore from the water. Here the Indians, in passing with their canoes, felt the danger of the place, and it is said that they usually performed some ceremony to propitiate the good spirit; and the white man, with his boasted superior knowledge, might profitably learn a valuable lesson from these dusky sons of the forest. The water of this lake is very clear and pure, and in summer, if taken from below the surface, is always cool and pleasant. The shores of this lake will be likely to become, in time, a great resort for invalids and sportsmen in summer. The salubrity of the climate, the purity of the water, and the abundance of fish will be strong incentives.

The borders of this lake do not offer many inducements to the farmers, but for the mineralogist there are strong attractions. On its shores are very valuable copper mines, and they are being extensively worked. Many hundred tons of copper are annually shipped east to be purified. Most of it, however, is virgin copper, nearly pure, and masses of several tons weight have been found. This has to be cut into pieces with chisels as the only way to handle it. In tracing the veins of copper in the rocks, there has been evidence found of these mines having been worked ages ago, and by a race of people in advance of the present race of Indians. Veins appear to have been partially excavated and the work suspended, and in these were found charred wood and coal, and the spaces filled up with vegetable remains and earth, just as if left in this state. When, and by whom, this was done, will ever remain a mystery, but that there has been a race of men inhabiting this Continent far in advance of the race found here on its first discovery by Europeans, is pretty generally conceded. North of lake Superior, in the British possessions, is an unbroken forest of vast extent, probably extending to the Rocky mountains.

The river St. Clair connects lake Superior with lake Huron the next lake below. This river is 40 miles long, and has a fall of about 23 feet. A canal now enables vessels to pass these falls. Lake Huron has an area of 20,000 square miles, and though of great depth, does not present so rugged and rocky an outline as lake Superior. It has several large islands, and on its north-west angle is connected with lake Michigan by the straits of Michilimachinac. This latter lake is about 300 miles long, and about 50 miles wide, and of great depth, and almost entirely without islands. Around its southern border, is one of the greatest grain producing regions any where to be found. Many of us can remember when the first settlers of Chicago at its southern extremity, had to receive their bread stuff from Buffalo on lake Erie. While now Chicago exports more grain and flour than any city in the world, and from its position is destined to do an immense mercantile business.

Not the least remarkable circumstance of these three lakes is their great depth, each of them attaining in places to the depth of 300 fathoms or 1800 feet, being 1200 feet below the surface of the ocean. There are few rivers emptying into them of more than two or three hundred miles in length, and consequently, but little solid matter is borne down into their waters, leaving them remarkably pure. By bringing up water from a distance beneath the surface, navigators can always obtain delicious drinking water even in the warmest weather, more particularly in lake Superior. This lake is partially surrounded by the primitive formation, in which water is rarely found impure; the others are in the secondary. In the State of Michigan between lake Michigan on one side and Huron lake and Detroit river on the other, there is a salt water deposit and some gypsum, but not enough to affect the lake waters. The lake and river St. Clair and the Detroit rivers connect Huron lake with lake Erie; these running south reach a temperature favorable for wheat and other cereals, and the land is valuable farming and grazing land. In the upper part of lake Erie are several islands, and these have the temperature so modified by the water which surrounds them, as to be better adapted to grape culture than the vicinity of Cincinnati, nearly three degrees further south. These islands are based upon limestone rock, and have a soil very suitable for fruit culture, and they are being

successfully used for that purpose. This lake has much less depth than those above, being rarely more than 150 feet in depth; its shores are low and sandy. It is about 270 miles long, with a width of from 40 to 60 miles, and nearly an easterly course, being about at right angles with Huron and Michigan. The southern shore of this lake is a remarkably fine fruit region, and is rarely injured by spring frosts, the lake waters modifying the temperature, while the high grounds 40 miles further south suffer much more severely.

The commerce of this lake with the upper lake is now immense, a large portion of which is the agricultural produce of their borders. Few countries in the world of equal extent, produce an equal amount of products for sustaining life, as that within reach of the commerce of these lakes. The outlets for this commerce now are the Welland canal to lake Ontario, the Erie canal to tide water at Albany, and the several railroads connecting with the eastern cities. By the Welland canal vessels pass into Ontario, and by the St. Lawrence river to the Atlantic ocean, and thus deliver their cargoes in foreign ports without breaking bulk, and return the same way loaded with foreign merchandize, thus giving to the cities of the lakes the advantage of a foreign commerce. A large portion of this commerce passes through the Erie canal; it has to be transhipped at Buffalo and taken by boats to New York. The principal drawback to this conveyance is, that it is interrupted for three months of the year by frost. A large amount is conveyed by railroads to the eastern cities. A canal connects Chicago on lake Michigan with the Illinois river, and by that with the Mississippi river, giving access to the whole of the navigation of that basin, and its outlet by New Orleans. Were this canal enlarged sufficiently to pass sailing vessels, as it might be, access might be had to tide water by this route. Even ordinary steamboats would facilitate commerce, as they are preferable to sailing vessels on narrow rivers, for these cannot take advantage of the wind on rivers as they can on lake or ocean navigation. There would be less lockage by this route to reach tide water than by the St. Lawrence, as Peoria on the Illinois river, where steamboats can come up to in almost any stage of the water, is doubtless higher above tide water, than the surface of lake Ontario. Although the fall in the St. Lawrence down to Montreal is considerable, yet the current of the Mississippi and Illinois rivers, indicate a greater fall, their length being so much the more.

GOOD MOTHERS.

"What is wanting," said Napoleon one day to Madam Campan, "in order that the youth of France be well educated?" "Good mothers," was the reply. The Emperor was most forcibly struck with this answer. "Here, said he, "is a system in one word."

THE LAND AND THE BOOK.

(Continued from page 168.)

No traveller in Syria will long need an introduction to the sparrow on the house-top. There are countless numbers of them about you.

They are a tame, troublesome, and impertinent generation, and nestle just where you don't want them. They stop up your stove and water pipes with their rubbish, build in the windows and under the beams of the roof, and would stuff your hat full of stubble in half a day if they found it hanging in a place to suit them. They are extremely pertinacious in asserting their right of possession, and have not the least reverence for any place or thing. David alludes to these characteristics of the sparrow in the 84th Psalm, when he complains that they had appropriated even the altars of God for their nests. Concerning himself, he says, I watch, and am as a sparrow upon the house-top.* When one of them has lost its mate—a matter of every-day occurrence—he will sit on the house-top alone, and lament by the hour his sad bereavement. These birds are snared and caught in great numbers, but, as they are small and not much relished for food, five sparrows may still be sold for two farthings; and when we see their countless numbers, and the eagerness with which they are destroyed as a worthless nuisance, we can better appreciate the assurance that our heavenly Father, who takes care of them, so that not one can fall to the ground without His notice, will surely take care of us, who are of more value than many sparrows.†

The Palm Tree.—Look now at those stately palm-trees, which stand here and there on the plain, like military sentinels, with feathery plumes nodding gracefully on their proud heads. The stem, tall, slender, and erect as Rectitude herself, suggests to the Arab poets many a symbol for their lady-love; and Solomon, long before them, has sung, How fair and how pleasant art thou, O love! for delights; this thy stature is like the palm-tree.‡

Yes; and Solomon's father says, The righteous shall flourish like the palm-tree. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age.§

The royal poet has derived more than one figure from the customs of men, and the habits of this noble tree, with which to adorn his sacred ode. The palm grows slowly, but steadi-

* Psalm cii. 7. † Matt. x. 29, and Luke xii. 7.
‡ Song vii. 6, 7. § Psalm xcii. 12—14.

ly, from century to century, uninfluenced by those alternations of the seasons which affect other trees. It does not rejoice overmuch in winter's copious rain, nor does it droop under the drought and the burning sun of summer. Neither heavy weights which men place upon its head, nor the importunate urgency of the wind, can sway it aside from perfect uprightness. There it stands, looking calmly down upon the world below, and patiently yielding its large clusters of golden fruit from generation to generation. They bring forth fruit in old age. The allusion to being planted in the house of the Lord is probably drawn from the custom of planting beautiful and long-lived trees in the courts of temples and palaces, and in all "high places" used for worship. This is still common; nearly every palace, and mosque, and convent in the country has such trees in the courts, and, being well protected there, they flourish exceedingly. Solomon covered all the walls of the "Holy of Holies"* round about with palm-trees. They were thus planted, as it were, within the very house of the Lord; and their presence there was not only ornamental, but appropriate and highly suggestive. The very best emblem, not only of patience in well-doing, but of the rewards of the righteous—a fat and flourishing old age—a peaceful end—a glorious immortality.

There are many references to the olive-tree in the Bible, some of which I am not able yet to appreciate. Thus Hosea says, His beauty shall be as the olive-tree.† It does not strike me as very beautiful, but perhaps one's eye needs to be educated before it can distinguish properly and decide correctly on such questions in new and strange circumstances.

No doubt. To me this noble grove, spreading like a silver sea along the base of the hills, and climbing the ascending terraces, is perfectly charming; and it speaks of peace and plenty, food and gladness. The olive-tree and its fruit make the face of man to shine in more senses than one. To a stranger it is necessarily destitute of these pleasing associations; but to me it is at all times both charming and refreshing to ride through such a grove when clothed with flowers, or when bowed down with fat and oily berries.

Moses, in that last ode which he taught the children of Israel, speaks of oil out of the flinty rock;‡ and until now I had supposed that this tree delighted in hard, rocky soil; but this vast grove spreads over a soft and sandy plain.

You were not mistaken—only misled by appearances. The substratum of this plain is chalky marl, abounding in flint, and the sand is merely an intruder blown in from this desert on our right. In such soil our tree flourishes best, both in the plains and upon the mountains. It delights to insinuate its roots into the clefts of the rocks and crevices of this flinty marl, and from thence it draws its richest stores of oil. If the overlying mould is so deep that its roots can not reach the rock beneath, I am told that the tree languishes, and its berries are small and sapless. There is, however, another explanation of this figure of Moses. In ancient times generally (and in many places at the present day) the olives were ground to a pulp in huge stone basins, by rolling a heavy stone wheel over them, and the oil was then expressed in stone presses established near by. Frequently these presses, with their floors, gutters, troughs, and cisterns, were all hewn out of solid rock, and thus it literally poured out rivers of oil,* as Job hath it in his parable. There is a ruin above Tyre, near Kânâh, called Im-il-'Awamid, where scores of such presses are still standing, almost as perfect as they were twenty centuries ago, although every vestige of the groves which supplied the oil has long since disappeared.

Job says, He shall cast off his flower as the olive.† What is there in the casting off of olive-flowers which can illustrate the rejection and ruin of those who trust in vanity, for which purpose the patriarch employs the figure?

The olive is the most prodigal of all fruit-bearing trees in flowers. It literally bends under the load of them. But then not one in a hundred comes to maturity. The tree casts them off by millions, as if they were of no more value than flakes of snow, which they closely resemble. So it will be with those who put their trust in vanity. Cast off, they melt away, and no one takes the trouble to ask after such empty, useless things, just as our olive seems to throw off in contempt the myriads of flowers that signify nothing, and turns all her fatness to those which will mature into fruit.

This tree is of slow growth, and the husbandman must have long patience. Except under circumstances peculiarly favorable, it bears no berries until the seventh year, nor is the crop worth much until the tree is ten or fifteen years old; but then "the labor of the olive" is extremely profitable, and it will continue to yield its fruit to extreme old age, like the excellent of the earth. So long as there is a fragment remaining, though externally the tree looks dry as a post, yet does it continue to yield its load of oily berries, and for twenty generations the owners gather fruit from the faithful old patriarch. This tree also requires but little labor or care of any kind, and, if long neglected, will revive again when the ground is dug or plowed, and begin afresh to yield as before. Vineyards forsaken, die out almost immediately, and mulberry orchards neglected run rapidly to ruin.

* Kings vi. 29. † Hos. xiv. 6. ‡ Deut. xxxii. 13.

* Job xxix. 6. † Job xv. 33.

but not so the olive. I saw the desolate hills of Jebelel-'Alâh, above Antioch, covered with these groves, although no one had paid attention to them for half a century. If the olive bore every year, its value would be incalculable; but, like most other trees, it yields only every other year. Even with this deduction it is the most valuable species of property in the country. Large trees, in a good season, will yield from ten to fifteen gallons of oil, and an acre of them gives a crop worth at least one hundred dollars. No wonder it is so highly prized.

The value of this tree is enhanced by the fact that its fruit is indispensable for the comfort, and even the existence of the mass of the community. The Biblical references to this matter are not at all exaggerated. The berry, pickled, forms the general relish to the farmer's dry bread. He goes forth to his work in the field at early dawn, or sets out on a journey, with no other provision than olives wrapped up in a quantity of its *paper-like* leaves, and with this he is contented. Then almost every kind of dish is cooked in oil, and without it the good wife is utterly confounded; and when the oil fails, the lamp in the dwelling of the poor expires. Moreover, the entire supply of soap in this country is from the produce of the olive. Habakkuk, therefore, gives a very striking attestation of his faith in God when he says, Although the labor of the olive should fail, yet I will rejoice in the Lord, I will joy in the God of my salvation.*

Isaiah refers to the *gathering* of the olive thus: Yet gleaning grapes shall be in it, as the shaking of an olive-tree; two or three berries in the top of the uppermost bough, four or five in the outermost fruitful branches thereof.† Have you noticed the circumstances alluded to by the prophet?

Very often; and it is the language of familiar acquaintance with the subject. As you may never have an opportunity to watch the process, I will describe it as it occurs in such places as Hasbeiya, where I have studied it to best advantage. Early in autumn the berries begin to drop of themselves, or are shaken off by the wind. They are allowed to remain under the trees for some time, guarded by the watchman of the town—a very familiar Biblical character. Then a proclamation is made by the governor that all who have trees go out and pick what has fallen. Previous to this, not even the owners are allowed to gather olives in the groves. This proclamation is repeated once or twice, according to the season. In November comes the general and final summons, which sends forth all Hasbeiya. No olives are now safe unless the owner looks after them, for the watchmen are removed, and the orchards are alive with men, women, and children. It is a merry time, and the laugh and the song echo far and wide. Every where the people are in the trees "shaking" them with all their might to bring down the fruit. This is what the prophet had in mind. The effort is to make a clear sweep of all the crop; but, in spite of shaking and beating, there is always a gleaning left; two or three berries in the top of the uppermost boughs, four or five in the outermost fruitful branches. These are afterward gleaned up by the very poor, who have no trees of their own;* and by industry they gather enough to keep a lamp in their habitation during the dismal nights of winter, and to cook their mess of pottage and bitter herbs. I have often seen these miserable outcasts gleaning among the groves, and shivering in winter's biting cold. In fact, the "shaking of the olive" is the severest operation in Syrian husbandry, particularly in such mountainous regions as Hasbeiya. When the proclamation goes forth to "shake," there can be no postponement. The rainy season has already set in; the trees are dripping with the last shower, or bowing under the load of moist snow; but shake, shake you must, drenching yourself and those below in an artificial storm of rain, snow, and olives. No matter how piercing the wind, how biting the frost, this work must go on from early dawn to dark night; and then the weary laborer must carry on his aching back a heavy load of dripping berries two or three miles up the mountain to his home. To comprehend the necessity of all this, you must remember that the olive-groves are in common—not owned in common, but planted on the same general tract of land, and are without fences, walls, or hedges of any kind, mingled together like the trees in a natural forest. This tree belongs to Zeid, that to 'Abeid, as they say, and so on through the whole plantation. Such, at least, is the case with the groves we are describing. This vast orchard of Shwoifat, through which we have been riding for the last hour, has a thousand owners, and in "shaking time" every one must look sharply after his own, or he losses all. There is an utter confounding of the meum and tuum in the general conscience of olive-gatherers.

To what particular circumstance does David refer in the 128th Psalm, where he says, Thy children shall be like olive-plants round about thy table?

Follow me into the grove, and I will show you what may have suggested the comparison. Here we have hit upon a beautiful illustration. This aged and decayed tree is surrounded, as you see, by several young and thrifty shoots, which spring from the root of the venerable

* Hab. iii. 18. † Is. xvii, 6. * Deut. xxiv. 20.

parent. They seem to uphold, protect, and embrace it. We may even fancy that they now bear that load of fruit which would otherwise be demanded of the feeble parent. Thus do good and affectionate children gather round the table of the righteous. Each contributes something to the common wealth and welfare of the whole—a beautiful sight, with which may God refresh the eyes of every friend of mine.

(To be continued.)

Mistakes of Educated Men. Address at Pennsylvania College. By JOHN S. HART, *late Principal of the Philadelphia High School.*

(Continued from page 166.)

In connection with this let me urge upon you the importance of *cultivating the art of conversation.* To be able to converse well is quite as valuable a gift as that of popular eloquence. You may think this an exaggeration. Popular eloquence is so very showy a gift, that its importance is not likely to be undervalued. But so far as I have been able to observe, the actual resolves of men are mostly brought about, not by this distant play of artillery, but by the close, hand to hand encounter of private conversation. There it is that the death grapple takes place, the home thrust is given. The ablest administators of affairs have been celebrated for their skill in this line. Of various critical affairs, with which I have had by reading or by experience some intimate acquaintance, the real turning point has been generally decided, not by public debate, but by talking face to face, man to man.

* * * * * * * *

To converse well is not to engross the conversation. It is not to do all the talking. It is not necessarily to talk with very great brilliancy. A man may talk with such surpassing power and splendor as to awe the rest of the company into silence, or excite their envy, and so produce a chill, were his aim should be to produce warmth and sunshine. He should seek the art of making others feel quite at home with him, so that no matter how great may be is attainments or reputation, or how small may be theirs, they find it insensibly just as natural and pleasant talking to him, as hearing him talk. The talent for conversation, indeed, more almost than anything else in life, requires infinite tact and discretion. It requires one to have most varied knowledge, and to have it at instant and absolute disposal, so that he can use just as much, or just as little, as the occasion demands. It requires the ability to pass instantly and with ease from the playful to the serious, from books to men, from the mere phrases of courtesy to the expressions of sentiment and passion. The mere possession of knowledge does not make a good talker. The most learned men are often dullest in society. Their learning is of no more use in ordinary conversation, than is the antiquated lumber stowed away in your grandmother's garret. Yet these men of learning are the very ones who of all men in the community have it most in their power to redeem conversation from its too common insipidity. Those antique pieces of furniture, if only cleared a little of the dust and cobwebs, and brought down from their hiding-places into the light of day, might add a sober dignity to the ordinary uses of life. It needs, however, a nice sense of propriety to be able in general conversation to use one's special professional knowledge so as not to be offensive or pedantic,—so as to avoid the appearence of lecturing. Yet the thing may be done. Every one as some special point on which he is better informed than any one else in the company. The skilful converser is one who can both use is own special knowledge, and can subsidize equally the several specialties of his companions, to the common pleasure of all, who can do this without constraint, without apparent effort, and in such a manner that every one else in the company thinks himself acting quite spontaneously.

Excuse my dwelling a little on this point. There is among our best educated men, I am sorry to say, a large amount of *vis inertiæ* in regard to this matter of conversation. Very many such persons are disposed to rely for their success and their position in society solely upon their professional skill and industry. General conversation is a bore to them. They have never duly considered the advantages it might bring them. They are disposed to leave all that to those more ambitious of social distinction.—When they are in company, they speak indeed if appealed to, or if it comes entirely in their way to do so, but they feel no responsibility for keeping conversation afloat. Allow me to say, this is all wrong. Independently of all considerations of interest and policy, there is a clear duty in this matter. Every man who mingles in the society of his fellows, is bound to contribute his quota to the common entertainment, just as much as in a joint excursion of any kind he would be bound to pay his share of the reckoning. Educated men, beyond all others, should settle it as a clear duty to learn how to talk well in company. Conversation is an art. But it is an art which can be acquired, and depend upon it, no acquisition gives a surer or more ample return for the amount of effort needed.

(To be concluded.)

THE WORTH OF MAN.

I have seen exposed in jewellers windows, presents which were given by princes to their favorites—necklaces glittering with exquisite pearls; wrislets glowing with the strange shoot-

ing fires of the opal, surrounded by diamonds as sentinel witnesses of its splendor; rings in great profusion; various ornaments for the hair; and nameless other articles of the toilet—and which were registered with incredible values. But, after all, the poorest man that walks from his hole into the sunlight, is a casket carrying jewels of more variety and more value, ten millions times over, than the most princely casket ever contained, or than regal munificence ever squandered on a worthless favorite. Nothing on the globe; nothing in the stars; nothing in the revelations of the microscope; nothing that the statesman thinks of; nothing that history or poetry embalms, can be of so much importance to a man as to be able to answer these homely questions: What am I? What am I doing? Which way am I going? Where am I making my investments? What is my future to be, as indicated from my present tendencies and conditions? There can be nothing on earth half so important to a man as his own self. It is right to feel a lively interest in nature, in human society, and in the events of that great world-history which is always going on around us, and in our day. But what kingdom on earth is so wide or so important as the kingdom of God in a man's own soul? The Russian Empire constitutes the largest earthly dominion; and yet the sun need not employ half its hours in going from side to side of it. And the kingdom of the soul shall not have been traversed when the sun itself is burned to the socket, and its light has gone out. It is infinite; it is endless.—*H. W. Beecher.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MO. 31, 1862.

In addition to the account of Philadelphia Yearly Meeting, furnished last week, we take the following, from the printed extracts:

The following minute, introduced from Women's Meeting, was read and united with; and the Clerk was directed to sign it on behalf of this meeting, that it may be forwarded to those for whom it is intended.

"This meeting has been introduced into a deep concern relative to the present condition of our country. Our minds have been directed to those who preside over our national government, and gratitude has been felt to the Great Ruler of nations that he has so far moved the hearts of *these* that they have decreed the District of Columbia free from slavery. We earnestly desire that the chief magistrate of the nation and our Congress may, in this season of deep trial, humbly seek Divine guidance, that under this influence they may act for the cause of justice and mercy in that wisdom which is pure, peaceable and profitable to direct, and that the effusion of blood may be stayed."

A Minute embracing some of the Exercises of the Meeting was read and approved, as follows:

While engaged in the consideration of the state of Society, as introduced by the reports, the Meeting was brought into exercise, and our minds were humbled under the feeling that the overshadowing wing which had sustained our forefathers was still extended for the protection and comfort of their children.

In the consideration of the first query, we were made sensible that deficiencies continue to exist with regard to the due attendance of our religious meetings. The example of the primitive believers, as well as that of our early Friends, was impressively brought into view as incentives to us to be faithful in their maintenance. While it is a duty we owe to the bountiful Dispenser of all good, to make a public acknowledgment of our allegiance to Him, the faithful attendance of our meetings in a right spirit is an important means of preparing us to fulfil our duties both in civil and religious society. If the love of God abounds in our hearts, we shall feel it to flow towards all, and particularly to those of the same household of faith; and, when the time comes for meeting with these in public worship, we shall allow no trifling causes to prevent us from uniting in this reasonable service. We have been encouraged to believe that there is a general prevalence of love and unity. "God is love: and he that dwelleth in love, dwelleth in God and God in him." It is only this divine influence that can enable us rightly to fulfil the obligations we owe to each other.

The deficiencies apparent in the guarded religious education of our dear children, was cause of deep concern; and parents were encouraged to increased care over them, to guard them from the corrupt influences of unprofitable associations and pernicious reading. While it is not in our power to confer Divine grace upon our offspring, it is our duty to encourage them to seek after it, and to provide every facility within our reach to incline them to walk in the paths of piety and virtue. The meeting was introduced into a concern that increased facilities may be provided, in every Monthly Meeting within our limits, for the education of the children in school learning, under the care of teachers who feel the obligation to co-operate with religiously-concerned parents.

The important testimonies embraced in the sixth query introduced the Meeting into a harmonious exercise.

We have felt an earnest solicitude that our well-known testimony against war might be examined and appreciated by all our members. The advent of the Prince of Peace was, and will ever continue to be, ushered in by the angelic anthem—"Glory to God in the highest, and on earth peace,—good-will toward men." As we have faith in this spiritual appearance, and seek after its manifestations in sincerity, we shall be led out of those dispositions which lead into wars and fightings, and come to realize that "Blessed are the peacemakers, for they shall be called the children of God."

The Minutes of the Representative Committee were read and approved, and their labors were satisfactory. Appended to the extracts is the following report:

At a meeting of the Representative Committee, or Meeting for Sufferings, held Ninth month 13th, 1861, the following report was read and united with, viz:—

"The Committee to prepare a minute expressing the object of the purchase, and the mode of distribution of the books and pamphlets purchased by this Committee,

Report—That the action of the Representative Committee, or Meeting for Sufferings, has been with a view to fulfil a duty described by the Discipline, page 55, viz:—'To procure and distribute such books or pamphlets as may be a means of spreading the knowledge of our religious principles or testimonies.'

Any Friend may bring a book or pamphlet to the notice of the Representative Committee, when, if it is thought likely that it will promote the object of the discipline, it is referred to the Book Committee for careful examination. But the purchase and circulation thereof, is not considered as making the Society responsible for all views or opinions contained in such works.

The special object is to promote the circulation of such works among those who may be found enquiring after truth, or interested in our principles and testimonies, and who are not members of our religious Society. It may, however, be found that there are those in membership with us, so circumstanced as to make them proper recipients of them.

Friends travelling under religious concerns may find favorable opportunities for distributing such works, where they will be as good seed from the hand of the husbandman in soil already prepared.

The Committee have, in some instances, supplied books and pamphlets to Friends' libraries in remote situations, where the means of obtaining such works are limited, with a view to awaken our members to a more lively interest in that which concerns their present and eternal welfare.

Members of the Representative Committee having this object in view, are encouraged, as way may open, to circulate said books, &c.; and other Friends, under like concern, may apply to either of the Members of the Committee representing their own Quarterly Meeting, who, uniting in the concern, is at liberty to furnish them for that purpose; or when it is not convenient for him to give his personal attention, he may draw an order therefor, and any other Member of the Committee may attend to furnishing them, always observing the rule to make a record thereof in the book provided for that purpose."

Died, at Grove Creek, Loudon County, Va, on the 10th of 3d mo., 1862, Sarah Taylor, relict of the late Bernard Taylor, aged nearly 93 years. She was born in Buckingham, Bucks County, Pa., and her parents, Henry and Alice Smith emigrated to Loudon County, when she was but a few months old, and settled not far from Goose Creek. She was for about seventy years a member of Goose Creek Monthly Meeting, and for nearly fifty years occupied the station of elder. In her last illness, which was continued near three months, she never complained of either pain or sickness, gradually passing away from the effects of old age alone, and was gathered as a shock of corn fully ripe. As a wife, mother, and friend she performed her various duties with an energy and firmness not often exceeded, and she will long be remembered by a numerous circle of descendants, relatives and friends. Her home was for many years the resort of Friends travelling in the ministry, and her husband was often concerned to become a companion or pilot of such, and her exertions were earnestly put forth to promote this object.

——, on the 4th of 5th mo., 1862, at the residence of her brother-in-law, near Dublin, Indiana, Lavisa Charles, in the 67th year of her age, a member of Milford Monthly Meeting. This dear friend was patient and resigned to her lot, though she suffered severely at times, for many months, and we doubt not, has entered into that rest prepared for the righteous of all ages.

——, on the 19th inst., Samuel Champion Haines, infant son of Samuel and Ann Eliza Haines, of Upper Greenwich, N. J.

——, on the 20th instant, John H. Cooper, infant son of Elmer and Ann Cooper, of Gloucester County, N. J.

——, at the residence of her brother, William Trimble, on the 23d inst., Phebe M. Trimble.

PEWS—THEIR HISTORY.

In Anglo-Saxon and some Norman churches of early date, a stone bench was made to project in with the wall, running round the whole interior, except the east end.

In 1319, the people are represented as sitting on the ground or standing. About this time were introduced low, rude three-legged stools, promiscuously over the church.

Wooden seats were introduced soon after the Norman conquest. In 1287, a decree was issued in regard to the wrangling for seats, so common,

that none should call any seat in the church his own, except noblemen and patrons, each entering and holding the one he first entered.

As we approach the Reformation, from 1530 to 1540, seats were more appropriated, the entrance being guarded by cross-bars, and the initials letters engraved on them.

Immediately after the Reformation the pew system prevailed, as we learn from a complaint the poor Commons addressed to Henry VIII., in 1546, in reference to his decree that a Bible should be in every church, at liberty for all to read, because they feared it might be taken into the "quyre" or some "pue." In 1608 galleries were introduced.

As early as 1611 pews were arranged to afford comfort by being baized or cushioned, while the sides around were so high as to hide those within; a device of the Puritans to avoid being seen by the officers who reported those who did not stand when the name of Jesus was mentioned. The services were often greatly protracted, so that many would fall asleep; hence Swift's pithy allusion:

"A bedstead of the antique mode,
Compact of timber many a load,
Such as our ancestors did use,
Was metamorphosed into pews;
Which still their ancient nature keep
By lodging folks disposed to sleep."

With the reign of Charles I., the reasons for the heightening of the sides disappeared.—*Christian Advocate and Journal.*

AN APPENDIX TO THE JOURNAL OF GERARD T. HOPKINS.

(Continued from page 164.)

The promise made at the commencement of the foregoing brief history of the Indian Committee of Baltimore Yearly Meeting, from its appointment in 1795 to 1804, has thus been performed, and the limits I had prescribed for this Appendix have been already exceeded; but the very interesting character of the concern induces me (before presenting the reader with a copy of the Treaty of Grenville,) to add the following to what has already been written on Indian Affairs. T.

From the last meeting of the committee, as above related, in 1804, to the commencement of the war with Great Britain, the affairs of the Indians continued to increase in importance, and their friends were frequently flattered with the hope that the permanent establishment of the tribes to whom the United States had, under certain conditions, secured their reservations in the neighborhood of the Lakes would be secured; philanthropists, not only in our country, but, also, those of the more enlightened European nations continued to accord them their approbation, and from members of the Society of Friends in Great Britain they received donations of money, paid to them in two instalments of several thousand dollars each, to be applied to the improvement of the condition of the Indians, which greatly increased their opportunities of usefulness; to these donations was afterwards added a bequest from a friend of Ireland, of much less amount, it is true, but, nevertheless, a valuable contribution to the cause of humanity.

Portions of these different sums of money were faithfully applied, with those collected from their own members, in giving encouragement to the civilization of the Indians; in the promotion of a good system of agriculture; in supporting schools; in building small mills for grinding Indian corn, and in endeavoring to discountenance the hard servitude of their women.

On the establishment of the Yearly Meeting of Ohio, in 1813, which had originally formed a part of that of Baltimore, the Indian Committee of Baltimore Yearly Meeting faithfully divided the money remaining on hand, with the Indian Committee of Ohio Yearly Meeting, to be applied in accordance with the instructions received for its expenditure; but the unsettlement produced in the neighborhood of the Canadian frontier, by the war with the British nation, produced its effect on the friendly tribes, and, after much consultation among themselves, and repeated visits of Chiefs to Washington, they concluded to cede all the lands to which they had any title, in Ohio, to the United States, and remove further west. This was in 1817.* "The Indians were at their option to remain on the ceded lands, subject to the laws of the State or country."

Recollections of the Little Turtle and other Indians.

The Little Turtle, with several other Chiefs, spent two days at Ellicott's Mills, during Christmas week of 1807, attended by Wm. Wells, the United States Agent for Fort Wayne, as interpreter. They had been to Washington on business, had had an interview with the Indian Committee in Baltimore, and were returning home through the State of Maryland.

George Ellicott called to see them soon after their arrival, and gave them an invitation to dine the next day, at his house, which was not far distant from the hotel where they lodged. The delegation was composed of the following persons:—The Little Turtle and Rusheville, Chiefs of the Miami nation; the Beaver and Crow of the Delawares; two Shawanese Chiefs, and Marpau and the Raven, Chiefs of the Potowatomies; the two last named were each accompanied by his wife. All accepted the invitation but Marpau, who positively declined both for himself and his wife. He was of a very

* From Emma Willard's Republic of America.

warlike disposition, and the brother of Tecumseh, and the Prophet, who, in 1811, openly revolted from their allegiance to the United States, and were the cause of much blood-shed on the Canadian frontier. Already the spirit of disaffection had taken hold of his mind; he refused to wear any article of clothing manufactured by the white people, and was by no means reserved in his expressions of hatred toward the whole race, who, he maintained, had violently wrested from them all their most valuable possessions. Nor did he hesitate to express his determination, with aid of his two powerful brothers, to regain all the lands which had originally belonged to them, after putting to death all those who now occupied them.

In order to give him favorable impressions of the power of the Federal government, and relieve his mind of the idea of taking up arms against it, the other members of the delegation, all friendly Indians except himself and the Raven, had persuaded him to make the journey, hoping he would discover, as he passed along, so many evidences of the strength of the people he professed to despise, as to be induced to prefer peace to war, on any terms. No favorable change, however, had been the result. He had refused every civility tendered him while in Washington, remainining shut up with his wife, in his apartments, while all the rest of his companions partook of every enjoyment offered them. He had refused to meet the Indian Committee in Baltimore, (but was afterwards induced to do so,) and remained in the same mood on his arrival at Ellicott's Mills; and although George Ellicott assured him he could promise him a welcome and kind treatment at his house, he still declined. The Little Turtle endeavored to change his purpose; rallied him on his obstinacy, ill-humor and laziness, and told him he was too large a man to give so poor a display of Indian politeness, and that he would return to his home in the same state of ignorance in which he had left it; but all to no purpose. He bore the raillery with apparent good humor, but remained unmoved. Marpau was of very large stature, and in the prime of manly vigor. His dress was entirely made up of the skins of wild animals, which had been killed by his own hands.

Having heard so much of the Little Turtle, I determined to be present when he and the other Chiefs were introduced at the house, where they were to be entertained as guests. He was the first to enter the parlor, and bowed gracefully as he was introduced to the family, and made a short address, in which he acknowledged the pleasure it afforded him thus to meet the wife and children of a friend to whom he felt obliged, and of whom he entertained the highest opinion.

The interpreter then introduced the rest of the party, who shook hands, and took their seats. Afterwards a pleasant conversation took place between the Miami Chiefs, the Interpreter, and some of the residents of the village, in which the Indians drew a comparison between savage and civilized life, and in favor of civilization. The Little Turtle was anxious to have a flour mill erected in his town, and appeared earnestly desirous of promoting the improvement of his people. The Shawanese, the Raven and his wife, and the Beaver and Crow listened in silence.

The dress and mantle of the Raven have a close resemblance to those worn by Marpau, and were of similar material. He was esteemed the greatest hunter of the Potowatomies, and occasionally visited the Rocky Mountains in pursuit of game, and on his last excursion to that distant range, had killed a grizzly bear of immense weight and size, whose skin, dressed with the claws and teeth attached, he wore on this occasion, thrown over his shoulders. His face was painted; the cheeks and forehead black, and across one of his cheeks was a heavy dash of vermillion, which looked like a deep and gaping flesh wound. His hair, which was thick and coarse, was cut about six inches long in front, and hung about his face, but was its full length behind, and tied in several places with bands of buckskin, and powdered with red paint; and he wore on the top of his head, a small coronet of eagle's feathers. Attached to an embroidered belt hung his tobacco pouch, made of the entire skin of a beaver, and by its side his tomahawk and scalping knife.

With his large and muscular proportions, accompanied by the disfigurements of the paint, he was only saved from the appearance of a barbarous and unrelenting savage, by a countenance expressive of the utmost good humor.

The wife of the Raven was a young and handsome woman, of a modest and downcast expression. She did not seem to entertain the prejudices against civilized manufactures, which existed in her husband's mind, and wore a blue cloth habit, though made in Indian style; a hat, covered with braided ribbon, feathers of different sorts, and tinsel ornaments. Her moccasins were beautifully embroidered with moose hair, interspersed with plaited rows of porcupine's quills; her necklace was made of several rows of beads of many colors, and her ear ornaments, which were drooping, and hung nearly down to her shoulders, were also of beads; and she wore, wrapped around her person, a fine Makinaw blanket.

The Little Turtle and Rusheville, the Beaver and Crow, and the two Shawanese, were dressed in a costume usually worn by our own citizens of the time: coats of blue cloth, gilt buttons, pantaloons of the same color, and buff waistcoats; but they all wore leggings, moccasins, and large

gold rings in their ears. The Little Turtle exceeded all his brother Chiefs in dignity of appearance—a dignity which resulted from the character of his mind. He was of medium stature, with a complexion of the palest copper shade, and did not wear paint. His hair was a full suit, and without any admixture of grey, although from what he said of his age, at Fort Wayne, in 1804, being then fifty-three, he must at this time have been fifty-seven years old. His dress was completed by a long, red, military sash around the waist, and his hat (a chapeau bras) was ornamented by a red feather. Immediately on entering the house, he took off his hat, and carried it under his arm during the rest of the visit. His appearance and manners, which were graceful and agreeable, in an uncommon degree, were admired by all who made his acquaintance.

When seated at table they seemed to enjoy the repast which was set before them. A large dish of hominy—a national dish with the Indians—had been served up, especially in reference to their tastes, and was very acceptable to them. The Raven, on taking his seat, immediately pointed it out to his wife, who sat at his side, and spoke for the first time since his entrance, to request to be helped bountifully to the hominy, having seen nothing he liked so well since he had left the woods.

The visit ended very agreeably; the deputation shook hands with the Friends who had entertained them, and returned to their hotel. They found Marpau and his wife quietly seated by the fireside, but soon understood they had just returned from a walk, having passed the day on the hills, and in the fields on the banks of the Patapsco.

We were told that they spent a part of the day seated upon the rocks, contemplating the scenery before them; they were afterwards attracted to a point where hickory nuts and persimmons were abundant, and the Chief was seen climbing the trees, and gathering the persimmons and nuts, and throwing them down to his wife, who seemed fond of them. Thus, they had passed the day, and looked refreshed thereby.

Both Marpau and the Raven, whilst on their journey, were careful to present themselves, on all occasions, where there was a chance of their being seen, painted and adorned in their most approved style. Thus, while in Washington and Baltimore, although in comparative retirement, as he did not go out, Marpau was said to spend two or three hours daily, in the duties of the toilet, painting his face, dressing his hair, and arranging his locks, by a small mirror, held up before him by his wife, who stood near him for the purpose, pronouncing occasionally on the effect produced, and giving instructions. Similar attentions were conferred by the wife of the Raven on her husband, but as he was of lower rank, and rather older than Marpau, his toilet was less elaborate, and occupied less time.

(To be continued.)

MORNING-GLORIES.

They said don't plant them, mother, they're so common and so poor;
But of seeds I had no other, so I dropped them by the door;
And they soon were brightly growing in the rich and teeming soil,
Stretching upward, upward, upward, to reward me for my toil.

They grew all o'er the casement, and they wreathed around the door,
All about the chamber windows, upward, upward, evermore;
And each dawn, in glowing beauty, glistening with early dew,
Is the house all wreathed in splendor, every morning bright and new.

What if they close at mid-day, 't is because their work is done,
And they shut their crimson petals from the kisses of the sun,
Teaching every day their lesson to my weary, panting soul,
To be faithful in well doing, stretching upward for the goal.

Sending out the climbing tendrils, trusting God for strength and power,
To support, and aid, and comfort, in the trying day and hour:
Never spurn the thing that's common, nor call these home flowers poor,
For each hath a holy mission, like my Glory o'er the door.

—*F. F. Gage.*

WHO ARE THE FREE?

"They are the free, who dare to speak
For the fallen and the weak;
They are free, who rather choose
Hatred, scoffing and abuse,
Than they would in silence shrink
From the truth they needs must think;
They are free who dare to be
In the right with two or three."

For the Children.

DEEDS OF KINDNESS.

Suppose the little cowslip
Should hang its golden cup,
And say, "I'm such a tiny flower,
I'd better not grow up;"
How many a weary traveller
Would miss its fragrant smell,
And many a child would sorry be,
To lose it from the dell.

Suppose the glistening dewdrop
Upon the grass should say,
"What can a little dewdrop do?
I'd better shrink away."
The blade on which it rested,
Before the day was done,
Without a drop to moisten it,
Would wither in the sun.

Suppose the little breezes,
Upon a summer's day,
Should think themselves too small to cool
The traveller on his way;
Who would not miss the smallest,
And softest ones that blow,
And think they made a great mistake,
If they were talking so?

How many deeds of kindness
A little child may do,
Although it has so little strength,
And little wisdom too.
It wants a loving spirit,
Much more than strength, to prove
How many things a child may do
For others by its love.

THE SHOEMAKER OF ST. AUSTELL, OR INCIDENTS IN THE LIFE OF A METAPHYSICIAN.

(Continued from page 173.)

At an early stage of his new intellectual life, a gentleman brought "Locke's Essay on the Human Understanding" to be bound. It was a new conception to his mind. He had never heard of it before. He pored over its pages with a fascination as profound as a philosopher's joy at a new discovery; a sensation as new and thrilling as a child's over his first toy-book; and drank in his reasonings with a zest as transporting and heartfelt. It was as when a new star blazes in the telescope of the astronomer. But its magnitude was greater than a star. It was a new world, with its suns and systems, that filled his soul from horizon to zenith with brilliant images and gorgeous hopes. The continent of mind was spread out before him; what would he not have given to own that world of thought? "I would willingly have labored a fortnight," he says, "to have the books. I had then no conception that they could be obtained for money." How priceless did he consider them. But they were soon carried away; and he felt as if the sun had gone down in the early morning. Yet they left a luminous track behind them, rich and glorious as a western sky when the sun has gone to waken the song of gladness in other climes. Years passed before he saw the Essay again, yet the impression was never lost from his mind. "This book set all my soul to think, to feel, and to reason, from all without, and all within. It gave the first metaphysical turn to my mind; and I cultivated the little knowledge of writing which I had acquired, in order to put down my reflections. It awakened me from my stupor, and induced me to form a resolution to abandon the grovelling views which I had been accustomed to entertain."

Heretofore no specific object, besides the general one of improvement, had guided his efforts. Locke awakened his inquiries, and concentrated his mental energies. Its influence was powerful upon every period, and on every undertaking of his subsequent career.

It was about the same time that another and a sublimer change was wrought in the moral nature of Samuel Drew. A mother's hand had scattered the seeds of life over the soil of his young heart. In childhood and youth it seemed to have fallen on stony ground. It had brought forth no fruit unto righteousness. But now the seed had germinated long after the hand of the sower was still in the grave. The apparent instrumental cause of his religious quickening, was the remarkably triumphant death of his brother. That awakened reflection on the folly and wickedness of his own life, and the aimless nature of his pursuits. These impressions were strengthened under the ministry of the then youthful, but now world-known and honored Adam Clarke. Coincident with these things, the deathless work of that

> "Ingenious dreamer, in whose well-told tale
> Sweet fiction and plain truth alike prevail;"

The Pilgrim's Progress gave shape to his thoughts, and direction to his life. The infusion of the religious element into his nature was a most important epoch in his existence. It gave tone to his feelings sprightliness and vigor to his mind, purity and decision to his character. It brought him into a new atmosphere of being, placed new and vaster objects before his mind; and stirred the profound depths of his intellectual and moral nature with higher aspirations, and a more ennobling ambition. Old things were passed away; and a new life stretching outward and upward, blending usefulness and happiness, the rewards of virtue, with the conquests of duty, was mapped on his soul in lines of fire traced by the finger of God. Henceforth, in the contemplation of his life, we perceive not only a new direction, but a fuller development of mental energy; and trace the application of his powers to subjects, respecting truth, duty, and God, that religous conviction alone could suggest or support. He is no longer ambitious to tread the deck of a pirate-ship. The past is forgotten; or exists as a mournful remembrance. A purer principle is implanted in his nature. It has taken root in his heart; its foliage and its fruit distinguish and adorn his subsequent career.

It is not to be supposed that his difficulties either in getting bread or books had ceased. They were still at the flood tide. He was still "inured to poverty and toil." He had entered into business for himself, but on a scale exceedingly limited. Dr. Franklin's "Way to Wealth," of which he possessed a copy, was his chart. "Poor Richard" gave pithy but very excellent advice to poor Samuel Drew. Eighteen hours out of the twenty-four, "the sound of his hammer" might be heard. He had borrowed five pounds to begin business; and it was only at the expiration of a year that he was able to return it. But his business and his character

for industry and integrity were established. He was in the way to wealth. His desire, however, was not inordinate. He only wished to be able to spare some moments from constant toil to the purposes of reading and study. In a few years, this object was accomplished, and he found himself at liberty to pursue his long cherished scheme of mental improvement. But the best concerted schemes sometimes fail. His were nearly wrecked by politics. He was saved by an incident as singular as it was effectual. During the American war nearly everybody was a politician. In his boyhood he took sides with the Colonies. He had not yet changed his opinions; and there was danger of political discussions engaging his attention to the exclusion or detriment of his more important mental occupations. From this hazard he was preserved by an incident which may be given in his own language.

A friend one day remarked to him, "Mr. Drew, more than once I have heard you quote that expression,—'Where ignorance is bliss, 'tis folly to be wise.' You quote it as being true, but how are we to understand it?"

"I can give," he replied, "an instances from my own experience. When I began business, I was a great politician; my master's shop had been a chosen place for political discussion, and there, I suppose, I acquired my fondness for such debates. For the first year, I had too much to do and to think about to indulge my propensity for politics; but after getting a little ahead in the world, I began to dip into these matters again. Very soon I entered as deeply into newspaper argument as if my livelihood depended on it. My shop was often filled with loungers, who came to canvass public measures; and now and then I went into my neighbors' houses on a similar errand. This encroached on my time; and I found it necessary sometimes to work till midnight, to make up for the hours I had lost. One night, after my shutters were closed, and I was busily employed, some little urchin who was passing the street put his mouth to the key hole of the door, and, with a shrill pipe, cried out 'Shoemaker! Shoemaker! work by night and run about by day!'"

"And did you," inquired his friend, "pursue the boy with your strap, to chastise him for his insolence?"

"No, no. Had a pistol been fired off at my ear, I could not have been more dismayed or confounded. I dropped my work, saying to myself, 'True, true! but you shall never have that to say of me again.' I have never forgotten it; and while I recollect anything, I never shall. To me it was the voice of God; and it has been a word in season throughout my life. I learned from it not to leave till to-morrow the work of to-day, or to idle when I ought to be working. From that time I turned over a new leaf. I ceased to venture on the restless sea of politics; or trouble myself about matters which did not concern me. The bliss of ignorance on political topics I often experienced in after life;—the folly of being wise my early history shows."

It is not often that a boyish freak confers such a blessing upon man and the world. It was sport to the boy, but a life's blessing to his intended victim. It checked and cured a bad habit, and gave a fresh impetus to the struggle to ascend the hill of knowledge.

"Ah! who can tell how hard it is to climb
The steep where Fame's proud temple shines afar."

This is the utterance extorted by the pangs of intellectual labor. How exquisitely must it have been felt at each stage of his course, every step of his ascent, by Samuel Drew. Between the point on which he stood, and the foot of the hill, what vast fields stretched their broad and interminable lengths before him. Each was fresh, alluring to the taste, attractive to the eye, fair to the vision, and flattering to hope, as "the tree of knowledge" to the mother of the human race. But when he essayed to enter,

"Chill penury repressed his noble rage,
And froze the genial current of his soul."

Industry and economy had "broken the neck of his difficulties," and left him with some degree of leisure to pursue his ruling passion,—the acquisition of knowledge. Possessed of the opportunity of improvement, he increased his efforts, and enlarged his plans of acquiring information. Fugitive thoughts—those first and best teachings of truth—were preserved with an avaricious care. Even while at work, he kept writing materials at his side, to note the processes of his mind, and fix beyond the possibility of forgetfulness, the outlines of arguments on such subjects as engaged his attention for the time. But he had not yet fixed upon any plan of study, any one subject or science, that was to engross his efforts or absorb his powers. His one desire was to know, to grow in wisdom and knowledge. He was on the shore. The broad sea of truth was before him. He wished to sound its depths, not to skim its crested waves. We shall see what determined his choice.

"The sciences lay before me. I discovered charms in each, but was unable to embrace them all, and hesitated in making a selection. I had learned that

'One science only will one genius fit,
So vast is art, so narrow human wit.'

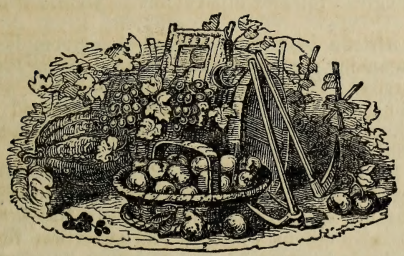
At first I felt such an attachment to astronomy that I resolved to confine myself to the study of that science; but I soon found myself too defective in arithmetic to make any proficiency. Modern history was my next object; but I quickly discovered that more books and time were necessary than I could either purchase or

spare, and on this account history was abandoned. In the region of metaphysics I saw neither of the above impediments. It nevertheless appeared to be a thorny path, but I determined to enter, and accordingly began to tread it."

Poverty selected the field on which he was to win his triumphs, and carve his way to usefulness and honor. It was indeed a thorny path, hedged with difficulties. He entered it with a giant's energy.

The unmaterial world with its empires of being, its unfathomable entities, uncaused causes, endless organizations, mysterious laws, and chainless powers, was the world through which he was to roam with the freedom of a freeborn citizen. The map of that world already existed in outline in his own intellectual and moral being. In such a study the heaviest draft would be on his own mental organism. Reading was the smallest part of its labor. Reflection—deep, earnest, protracted reflection—in which the soul turned inward upon itself, surveyed as in a mirror the unseen world of life and immortality, was the first and ceaseless demand of the subject. The difficulties of his start in the pursuit of knowledge, and the energy that triumphs over them, had eminently qualified him for the toils of his new career. Reading filled his leisure; reflection occupied him while at work.

(To be concluded.)



From the Scientific American,

ADORNMENT OF COUNTRY SCHOOL GROUNDS.

I desire to solicit attention through the columns of the "Scientific American" to what I consider an improvement, which, if carried out, is calculated to produce beneficial effects on our rural youth—I mean tasteful surroundings for our country school houses. If some benevolent millionaire would turn his thoughts in this direction I think a plan might be devised to insure good and lasting results.

The surroundings of our district schools are generally of the most forlorn character. Every farmer is anxious to keep a school as far away as possible from his own orchards. School grounds are usually bleak, exposed situations, entirely devoid of taste or cultivation. In my opinion they should be made to conduce to the mental and moral elevation of the scholars.

To accomplish this, at little expense, I think it will only be necessary for the trustees to surround the building with an inclosure, as large as could be compassed, and make it a part of the teacher's duty to lay it out in plats—the male portion to cultivate garden vegetables of different kinds, each boy his allotted bed, and the girls to care for the various flowers and shrubs in their different allotments. Simple botanical instruction might also be given. The chemistry of agriculture might be taught, and in lieu of spending their interludes in romping and making mud pies, the digging and hoeing would furnish ample exercise, and in after-life would be a source of gratification and profit.

The advantage of such instruction to the girls would be still more apparent than to the boys, by encouraging a taste for the beautiful in the arrangement of flower beds and bouquets, and thus improve the female character. I think no educational system, especially in the rural districts, can be called efficient without coupling the study of garden and floral productions in their practical operations.—*Delta.*

LAWNS must be swept frequently, and mown once a week. Now, ladies can mow lawns themselves, for the brush lawn-mower is made small enough for a lady to guide or draw, and no scythe can equal the machine work, for the grass is cut as even as velvet; but it must be done regularly, and not be allowed to get ahead. The brush mower seems to do its work well in wet as well as dry weather. This was patented by a private gentleman, Mr. Boyd, who also patented a self-adjusting scythe, which has had an immense run, and is altered with the greatest ease, to suit tall or short persons, without the aid of the blacksmith.—*English Paper.*

MOUNT CENIS TUNNEL.

The proposed tunnel through Mount Cenis, which has already been made to the extent of 5000 feet, is now likely to be completed, as the serious rock difficulties are in a fair way of being overcome by a mechanical contrivance at once singular and beautiful. Hawks, Crawshay, & Co. have constructed a machine very similar in appearance to a small locomotive engine, without a vertical funnel, however, which is contrived to turn a large wheel in the front with enormous power. This wheel carries a series of cutting knives formed, of teeth of the best steel, which are intended to bore auger-fashion into the rock, while rakes attached to the machine will remove the fragments of rock detached by the knives. The engine will be propelled forward by its own steam power, the smoke from the furnace escaping by a horizontal funnel. It is worthy of note that Hawks, Crawshay & Co. contrived this machine for undermining Sebastopol—its new purpose is a happy illustration of turning the sword into a reaping hook.—*Athenæum.*

ITEMS.

DOMESTIC.

A Horticultural Exhibition will be held by the Chester County Horticultural Society, in West Chester, on the 13th and 14th days of 6th mo. next.—The premium list will be liberal, and no pains spared to have a good display.

To be Demolished.—The old Wharton schoolhouse, on Fifth street, below Washington, Philadelphia, is about to be torn down to make room for improvements. This house was built about the year 1752.

Tornado at Wheeling—Loss of Life.—A destructive tornado occurred at two o'clock in the afternoon of the 21st. The Lutheran Church, occupied as a school, was unroofed and demolished, killing three and wounding six children. It also blew down the steeple and partially unroofed St. John's Episcopal Church. The same tornado demolished the upper works of the steamer *Mariner*, bound down, with troops. The captain, mate and pilot were somewhat injured, but no lives were lost. The hull of the boat and the cargo were saved.

German Emigration to the West.— A large number of Germans are about to emigrate to this country, and will settle in Illinois, Wisconsin, and Minnesota. This immigrating party consists principally of wealthy land-owners, and among them are several barons. About twenty thousand acres of land have already been purchased for them in the three States named, and it is expected they will arrive by the middle of 7th mo.

Irish Emigration.—A letter from Ireland, dated in Dublin on the 7th inst., says: Notwithstanding the disheartening intelligence daily received from America, the peasantry are still emigrating to that country. On Tuesday a large number of people from Listowel and its neighborhood passed through Tralee, en route for America. Numbers of the peasantry leave for America by every packet.

The whole number of buildings destroyed by the late fire at Troy, N. Y., was between five and six hundred, which includes the Rensselaer Institute, churches, Asylums, hotels and many of the best private residences in the city. The loss sustained is estimated at three millions.

FOREIGN.

French Treaty with Japan.—It is reported in Paris that the Japanese Embassy have concluded a treaty with the Emperor, in virtue of which he undertakes to send to Japan eighty millions of francs' worth of machinery and metallic goods, and is to receive in return wool, cotton and textiles to a like value.

Reform in Russia.—Russia is agitated with prospects of reform. The postal service, the customs regulations, and the political condition of the people, are subjects of immediate concern with the Emperor, at this moment. Petitions for a constitution are flowing in upon the heels of the emancipation of the serfs. The press is to be granted greater privileges. All writers are to be allowed to publish what sentiments they please on their own responsibility.

Extensive Mail Robbery in Austria.—A carrier in the post office of Vienna has been detected in stealing letters. No less than 62,720, unopened, were found at his lodgings. He was afraid to burn them up, lest the smoke and smell should attract attention. Among the complications cleared up by the discovery of these missing letters, is one involving the inheritance of three orphans. Kallab, the the guilty carrier, had been engaged in this work over two years.

The Great Exhibition in London.—Thus far the Great Exhibition in London has been perfectly successful in a pecuniary sense. The amount received for season tickets to the 9th inst. was $350,000. Crowds of delighted and wondering visitors daily congregate about the American sewing machines, watching the dexterity of the operators. Although great numbers of sewing machines are manufactured in England, they are rarely found in use in private families.

Rebellion in Madagascar.—A serious rebellion has broken out in Madagascar, headed by a cousin of the present king, and an aspirant for the crown. An attempt to assassinate the king had failed, and they were proceeding to actual hostilities at last accounts.

The fall of a cliff at Hastings reveals in the chalk the foot of a gigantic bird, which has three toes, each nine inches in the tread. This bird must have been twelve feet high. From the point of the middle claw to the spur on the fourth toe, is a space of twenty-four inches.

Oronhyateka, a chief of the Six Nations, is in residence at Oxford, where he has matriculated. He is a young man of pleasing appearance and address. His handwriting is singularly bold and clear, and of itself indicates character. For two years past, he has been a member of Kenyon College, Ohio, and upon the late visit of the Prince of Wales, the royal party became much interested in him. He comes under the auspices of Henry L. Acland, M. D., F R.S. late physician to the royal party, and then and now Regius Professor of Medicine in Oxford University.

An African gentleman, of good ebony complexion, is also among the undergraduates of the same famous University. There are, too, Eurasians, but not at this time a pure Asiatic. London University, with its wider range, is in some respects more adapted for an Asiatic, with a purpose.

An Extraordinary Literary Feat.—Lord Palmerston, in his speech at Romsey, said that among the inhabitants of that town there was a Mr. Lordan, who printed a book which he had never written, but which he had composed, and as fast as he composed it, word for word, instead of writing it down in manuscript for future correction, as most authors do, he set to work, and printed it off at once.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a dull market for Breadstuffs, and prices of Flour are lower—sales at $4 75 a 5 00 for superfine, and at $5 12 a $5 25 for extra family. Sales to the trade range from $4 75 for superfine up to $6 50 for common and fancy brands. Rye Flour is steady at $3 25, and Corn Meal at $2 62 per barrel for Pennsylvania.

Grain.—The offerings of Wheat are moderate, and the market dull. Sales of prime Pennsylvania red at $1 18 a 1 20, and white at $1 28 a 1 35. Rye is dull with sales at 67 a 70 cents. Corn of prime quality is dull and lower. Sales of prime Southern and Pennsylvania yellow, afloat, at 54 a 55 cents for fair in store. Delaware Oats sold mostly at 34 a 36 cents per bushel, and some Pennsylvania at 37c. No change in Barley or Malt.

Seeds.—Cloverseed is selling in a small way at $4 50, per 64 lbs. Timothy is worth $1 50 a $1 75, and Flaxseed $2 per bushel. Red top is worth $2 50 per sack.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntington, Indiana.*
James Baynes, *Baltimore, Md.*

CONTENTS.

Elizabeth Thompson 193
Yearly Meeting Extracts 194
Glimpses of Science 195
The Land and the Book 197
Mistakes of Educated Men 199
EDITORIAL:
New York Yearly Meeting 200
The School Concern in New York 201
OBITUARIES 201
Appendix to the Journal of Gerard T. Hopkins 201
POETRY 203
The Shoemaker of St. Austell 204
HORTICULTURAL DEPARTMENT 206
Importance of Ventilation 206
Influence of Heat 207
ITEMS 208

EIZABETH THOMPSON.*

It has rarely been our lot to record the death of one more beloved or whose departure was more regretted, so endearingly had she attached herself to the hearts of those whose privilege it was to know her; her quiet gentleness, her meekness, her abiding faith in all that was good, won her the love and esteem of all. She had for some time abstained from most of what may be termed, the harmless pleasures of the world, and her mind seemed more and more to turn toward calm and serious religious reflection. Previous to her death she felt it right to adopt the plain garb of our Society, and few of us can tell the courage and determination required in one so young, in battling with the opinions of the world, but the result was easily foretold, when a spirit like hers was striving for the victory. The world's temptations, though the conflict may be great, are sure to be conquered by a firm and holy spirit.

She had much to live for; firm friends, kind and dear relatives, a happy home, wealth, and all to make life dear; but she has exchanged all these for greater wealth, and that peace that heaven only gives. She died true to the faith of her early education, as well as her own convictions. An intimate friend thus writes:—

"In that solemn hour, as we stood beside the bier, we thought upon the past; of her happy childhood, surrounded by all that could make life pleasant. Even in those early hours, the still small voice was heard pleading in her heart; it was not put aside, but she yielded to the heavenly visitant: and as youth passed away and the trials and duties of life came upon her, while pleasure lured her to tread its flowery way, silently and unknown to all save herself, that inward monitor pointed to the closer path, away from her loved companions. The struggle was severe, but she bravely turned aside, and alone she trod the narrow path of duty. That brave young heart, sublime in its sacrifice, knew full well the struggle, but the crown was hers. The crown of light was upon her brow, placed there by the Father's hand, the same hand that had led her onward."

When she lingered with us, at the last, suffering and patient, and with almost the perfume of that "far country" breathing about her, knowing that even in the waving of a hand the link might be severed that retained her slight hold on life,—how touching was the gentleness and patience that covered her sweet spirit. As a friend said of her:—

"So much even as the lifting of a latch,
Only a step into the open air,
Out of a tent already luminous
With light, that shines thro' its transparent walls."

She was much interested during her sickness in hearing of the establishment of the First-day School in Philadelphia, and said, if her life was spared to her, she would use her en-

* The death of this young person was published in a recent number.

deavors in getting up a similar one in New York. She had many plans of usefulness marked out for the future, should her heavenly Father in his wisdom prolong her life, but she was resigned to leave the issue to Him.

She is laid to her rest, but a rich legacy is left in her life of dedication and peaceful passing away; and her many acts of self-sacrificing kindness will not be forgotten. The words murmured brokenly among her last accents, "perfect enjoyment," will perhaps encourage some of those who loved her, when their last hour is near.

"Though I walk through the valley of the shadow of death I will fear no evil," were the last words she listened to from the book she loved so well; and beside her, and with her hand upon it, laid the little book of Scripture verses so dear to her heart. Z.

At a Yearly Meeting of Women Friends, held by adjournments from the twelfth of Fifth month to the 16th of the same, (inclusive,) 1862.

The Meeting directs that the epistles received from New York and Baltimore, be appended to our extracts.

FROM NEW YORK YEARLY MEETING OF WOMEN FRIENDS, HELD BY ADJOURNMENTS FROM THE 27TH OF 5TH MONTH TO THE 30TH OF THE SAME, INCLUSIVE, 1862.

To Philadelphia Yearly Meeting of Women Friends:—

DEAR SISTERS:—Believing that an interchange of thought and feeling strengthens the bond of Christian fellowship, and tends to gird anew for the heavenly race, those who are ready to faint by the way, under the sweet influence of gospel love we feel drawn to salute you, feeling that we shall not address you in an unknown tongue; for they who are "taught of the Lord" speak the same language, and know but one law —obedience to His will.

If we have been favored to sup with our Divine Master, and there remains of the heavenly banquet but one crumb to hand forth to others, let us not withhold it; for He who multiplied the five barley loaves and two small fishes, and thus fed the multitude, may also bless our offering, and break it for the spiritual refreshment of many.

Remembering the Scripture declaration, "a word spoken in season how good it is," we desire that these epistles may not degenerate into a mere lifeless form; but, that, if we humbly sit at Wisdom's gate, and there seek a qualification thus to exhort and encourage each other, our words may be accompanied with a living power that shall reach the witness for God in every soul; and being replete with that "leaven of the kingdom" which quickens and animates to renewed life in Christ, they may encourage us to increased faithfulness and dedication to His service.

We feel with you, at this time, when the outer world is shaken with a tempest, that we should be clothed with the spirit of prayer as with a garment, and rally more closely to our great fundamental principle—the revealed will of God in the soul. Remembering that the "trial of our faith worketh patience," let us not shrink from the test, knowing that "the foundation of God standeth sure, having this seal, that the Lord knoweth them that are His."

Let us bear up our standard testimonies as an "ensign to the nations," not hiding our light under a bushel, but letting it so shine before men, that they, having evidence that we have been with Jesus, may also be led to enlist under the Captain of our salvation, and become heirs of that "peaceable kingdom, which is pure, easy to be entreated, full of compassion, and good fruits." Let us endeavor to illustrate the beauty of the faith we profess—a faith which "works by love and purifies the heart." Sitting at the feet of our Divine Master, we shall be safe from confusion of opinions and the strife of tongues, and under the shadow of His wing we may hide till the storm be over-past.

If there is weakness in our midst, and discouragement and lukewarmness prevail, it is for want of individual faithfulness. We have forgotten Him who brought our forefathers from a land of oppression, and fed, and watered them in the wilderness, and we must be "beaten with many stripes," until we are willing to return to that humility, and dependence upon the Divine arm which first characterized us as a people.

Let us, therefore, be patient in tribulation, and submissive under chastisement, believing that they will hereafter work for us the "peaceable fruits of righteousness." As we look around, we behold, with our spiritual eye, the "fields already white unto harvest," but the faithful laborers are few. Those who have long borne the burden and heat of the day must soon pass from works to rewards. Shall there not be raised up among those that remain some who will yet till and dress the Lord's vineyard, that He may still continue to give the increase?" Let us labor to sow the good seed in the minds of our children, that, watered by the dews of heavenly love, it may spring up and bear fruit to the honor and glory of the Great Husbandman.

The subject of a guarded education has awakened a lively interest amongst us, and we still look forward with hope, that the time may come when our children shall no longer be left to the guidance of those who are strangers to our testimonies; to which cause we believe may be attributed many of the deviations that exist within our borders.

We have been favored with the presence and

labors of several Friends from your Yearly Meeting, with whom we have been enabled to sit in "heavenly places in Christ Jesus," and whose ministrations have been strengthening and animating to many minds.

With a salutation of love, we subscribe ourselves, affectionately, your sisters.

Signed, on behalf of the meeting, by

RACHEL HICKS, *Clerk.*

FROM BALTIMORE YEARLY MEETING OF WOMEN FRIENDS HELD BY ADJOURNMENTS FROM THE 28TH OF THE 10TH MO. TO THE 31ST OF THE SAME, INCLUSIVE, 1861.

To the next yearly meeting to be held in Philadelphia:—

It is under feelings of deep discouragement, dear sisters, that we now address you. We feel that in our impoverished state, we have nothing to offer you—but unbounded love.

Surrounded as we are by circumstances of the most exciting character, we esteem it an inestimable privilege that the tossed and agitated mind may still find an Ararat upon which to repose.

Our annual meeting is unusually small. We deeply feel the absence of those who have been prevented by events of the most painful nature from assembling with us. We miss their counsel and their aid. But we also feel re-assured by the hope that God "will not cast us away from His presence, or take his Holy Spirit from us"

We have been favored with the company of but few of our dear sisters, whose mission is to proclaim the gospel of Christ. Still, the bread of life has been freely dispensed, and we have realized its soul-sustaining influence.

The many deficiencies which seem to prevail over the body at large, introduced the meeting into much exercise; and we were affectionately urged to a more faithful maintenance of the various testimonies of the Society. Increased faithfulness in the attendance of our religious meetings, and a more frequent and heartfelt perusal of the sacred writings, were feelingly recommended.

With our best wishes, dear sisters, for an advancement in all works of righteousness, we bid you affectionately, farewell.

Signed by direction and on behalf of the meeting. MARGARET E. HALLOWELL, *Clerk.*

A GOOD RULE FOR NEWLY-MARRIED PEOPLE.—As a great part of the uneasiness of matrimony arises from mere trifles, it would be wise in every young married man to enter into an agreement with his wife—that in all disputes of this kind, the party who was most convinced they were right, should always surrender the victory. By which means both would be more forward to give up the cause.

For Friends' Intelligencer.

GLIMPSES OF SCIENCE.—NO. XXII.

BY YARDLEY TAYLOR.

Lake Erie is connected by two lines of canal with the Ohio basin; one by the Maumee river that discharges into the lake at its western extremity, and the other by the Ohio canal that connects Cleveland on the Cayahega river with the Muskingum, and finally with the Sciota river to Portsmouth on the Ohio. The first of these lines connects both with the Miami and with the Wabash rivers, thus giving access to the whole of the States of Ohio and Indiana. The products that pass through these lakes are almost entirely consumed in temperate latitudes, and as much of it would be rather liable to damage by long sea voyages in warm climates, this trade is likely to pass eastward by its present routes, rather than by the circuitous one along the Mississippi to the sea.

The Welland canal connecting Port Maitland on Lake Erie, with Port Dalhousia on Lake Ontario, is 36 miles long, with a descent of 334 feet, having 34 descending locks, which are 22 feet in width, 100 feet in length, and 8 feet in depth. These locks admit the passage of vessels of a size well suited for the navigation of the upper lakes, and by the St. Lawrence river can communicate directly with the Atlantic ocean.

Niagara river connects Lake Erie with Lake Ontario, and is 36 miles long, and nearly one-half of the fall between the two lakes occurs at the far-famed Niagara Falls, 22 miles from Lake Erie. These falls are divided into two by Goat Island, which extends to the very brink of the precipice over which the water passes. Between the American shore and Goat Island, the fall is 900 feet wide and 163 feet deep, and between that island and the Canada side, the distance following the horse-shoe form of the fall is 2000 feet, and the fall is 153 feet high. The river above is studded with more than 30 islands of various sizes, and has a width of from a few hundred yards to three miles. Grand Island, the largest, contains 11,000 acres, and belongs to the United States. Navy Island, belonging to Canada, was so named in consequence of the French, when they possessed Canada, having built some war vessels there to defend their interests on the lakes; and this island again became notorious some years ago, when the Canadian rebellion broke out, as being the rendezvous of the insurgents.

From the Falls to Queenstown, a distance of seven miles, the Niagara river lies in a deep gorge worn into the rock, more than 200 feet in depth, and 800 feet wide at the narrowest place, where the present Suspension bridge is built. In this distance the river falls about 15 feet per mile, and, as a consequence, has a very strong current; from the Queenstown heights

the river is placid, and is navigable for seven miles before its entrance into Lake Ontario. The base of these heights is supposed to have once been the margin of the lake, and many suppose that the Falls of Niagara first began here, and gradually wore their way up to the present site; and some supposing that the earth assumed its present form immediately after its creation, have tried to estimate the age of the world, by calculating the time necessary for the present river to wear its way thus far. This, however, appears to be a very uncertain mode of calculation, for we have no evidence that the present form of the surface is the only one that ever existed; indeed there is abundant evidence that goes to show that great changes have taken place on the crust of the earth's surface. The vicinity of the Falls itself gives proof of this, for in some of the strata of rocks beneath the surface, there are impressions of shells that prove the existence of living organisms before these rocks were deposited. Their deposition would require a long time, and from their being spread over a large surface so regularly, would imply that this could only have been done beneath the surface of water. If this theory is correct, Niagara Falls once had no existence.

There is another fact that goes to show, that any calculation made from such premises must be uncertain, and that is the different degrees of hardness in the rocks of Niagara at present. The base of the escarpment at Queenstown is red shaly sandstone and marl, next above is gray quartzose sandstone quite hard, then shale again, then gray mottled sandstone, then a bed of green shale, compact gray limstone, and a thick bed of argillo-calcareous shale, similar to that now at the base of the falls, and a thick stratum of limestone, compact and geodifferous, similar to that now at the upper part of the falls.

Thus we see, that supposing the falls first commenced at Queenstown heights, the fall there would have been near 300 feet, that being the height of this escarpment, and as the rocks vary much in hardness, the rate of progression would have been irregular. There is a dip to the south, or up the river, in these rocks, of about 25 feet to the mile, so that the strata of rocks at the base of the heights is far below the surface of the river at the foot of the falls. Thus the water wearing the softer strata would progress faster, while operating on the harder rock the progress would be much slower. Then width of channel would make a difference, as the current must wear a narrow channel faster than a broad one. At present the Niagara river is from 200 to 400 yards wide, while the falls by measuring the curve of the present pitch is 2900 feet. The upper part of the fall, or about 80 feet, is limestone, and wears away much slower than the shale below. This peculiarity keeps the falls perpendicular by wearing away the shale, while the limestone projects over, and enables visitors to pass in behind the mass of falling waters. The softer shale is probably worn away in small particles, and may be carried away by the strong current, while the harder limstone rocks from the summit fall in large masses, and partially fill up the deeply worn channel. Were it not for this, the shale would wear away so that there would be but little fall in the river below the falls, while now there is about 15 feet per mile.

The fact may serve to satisfy those who anticipate the changing of Lake Erie, by the falls wearing upward to the lake, and thus draining it. The rise of 15 feet per mile, if continued 15 miles further, would reach the surface of the present river 7 miles below the lake, and thus instead of being a perpendicular fall, would only be a rapid of that much per mile. But from the dipping of the rocks, the whole height of the fall would be in the harder limestone before reaching half that distance, and as a consequence, would fill up the bed faster, so that the rapid would be more than 15 feet per mile.

Hence there is little danger of Lake Erie ever being drained by that process, at least we of this age need not concern ourselves about it. Man, however, is a speculative being, and will be looking to the future, and too often taking speculation for facts, errs in judgment.

Niagara Falls is justly considered one of the wonders of the world. There are higher falls in other quarters of the globe, but none approaching the quantity of water that is there precipitated into the chasm below. Many have described the feelings and emotions felt on visiting it, but no description, however elaborate or vivid, can equal the reality; it must be seen to be felt and appreciated.

Lake Ontario, the lowest of the three great lakes of this system, is about 200 miles from N. E. to S. W., with an average of 40 miles in width, and a depth averaging 450 feet. It has but few islands. Its N. Eastern border in New York, is a productive region in grain and fruit, and its Canada border is fine for wheat and grass. Some of the small rivers that rise in New York and flow into this lake, take their rise in or flow through smaller lakes; some of which are near 40 miles long, with a width of from 2 to 4 miles, and have a depth of 500 feet. This is a peculiarity of Western New York.

This lake empties its waters into the St. Lawrence river, through what is called the Bay of the Thousand Islands. This is a remarkable sheet of water, studded as it is with islands of various sizes, some of which are mere rocks, while others are of considerable size. They are all based on rocks, and all, except the smallest, are covered with trees and shrubs to the water's edge. The water is generally deep, and as it never rises or falls, the line of vegetation is at

the surface of the water, with the limbs of trees and shrubs dipping into it. It is a beautiful prospect when sailing or roving among those islands, the channel in some places barely admitting the passage of boats, with the branches of trees over-arching, while in other places there is considerable of open water. Formerly, it is said, the deer were seen swimming from one island to another. Many years ago, when but few inhabitants lived in this region, these islands were the resort of an outlaw, who, depredating upon persons in that vicinity, resorted to these islands for shelter, and the protection afforded by the thick foliage of trees and shrubs, rendered it difficult to find him, or ascertain his hiding place.

"THE LAND AND THE BOOK."

(Continued from page 183.)

THE SOWER.

Our path is leading us into the midst of a very lively agricultural scene; but are not these farmers too late in sowing their grain?

That depends on the nature of coming spring. If the latter part of March and the first half of April be rainy, the wheat, and especially the barley, sown now, and even weeks later, may yield a better harvest than what has been in the ground for the last month. In such seasons, the early crop grows so rank as to *lodge*, when it is entirely spoiled. If the spring, however, should be early and dry, the late sown will fail altogether. This is one of many circumstances which renders the crop less certain in Palestine than in Ohio. We may now gather a harvest of our own peculiar kind from the operations going on under our eye. The parable about sowing* has here its illustration, even in its most minute details. Behold, a sower *went forth* to sow. There is a nice and close adherence to actual life in this form of expression. These people have actually *come forth* all the way from June to this place. The expression implies that the sower, in the days of our Saviour, lived in a hamlet, or village, as all these farmers now do; that he did not sow near his own house, or in a garden fenced or walled, for such a field does not furnish all the basis of the parable. There are neither *roads*, nor thorns, nor stony places in such lots. He must go forth into the open country as these have done, where there are no fences; where the path passes through the cultivated land; where thorns grow in clumps all around; where the rocks peep out in places through the scanty soil; and where, also, hard by, are patches extremely fertile. Now here we have the whole four within a dozen rods of us. Our horses are actually trampling down some seeds which have fallen by this wayside, and larks and sparrows are busy picking them up. That man, with his mattock, is digging about places where the rock is too near the surface for the plow, and much that is sown there will wither away, because it has no deepness of earth. And not a few seeds have fallen among this *bellan*, and will be effectually choked by this most tangled of thorn bushes. But a large portion, after all, falls into really good ground, and four months hence will exhibit every variety of crop, up to the richest and heaviest that ever rejoices the heart even of an American farmer.

Certainly nothing could be more to the point than this illustration. We doubtless are looking upon the very facts which suggested to Him who taught in parables the instructive lesson of the sower. May our hearts be like that good ground which brought forth fruit, some a hundred fold, some sixty fold, some thirty fold! But do you suppose that the enormous increase of a hundred fold is ever gathered by the modern farmer?

I was greatly surprised, when discussing this question on the fertile plain of Esdraelon, to hear not merely the peasants, but intelligent gentlemen, who had rented the district from government, stoutly maintain that they had themselves, and that very year, reaped more than a hundred fold from part of that plain. I could not understand it until by accident it came out that they had a peculiar mode of calculation. In sowing they allow one third of the seed for the birds, particularly the crows, which settle down upon the fields in countless flocks. Another third is supposed to be destroyed by mice and insects, and only one third of the seed sown actually comes to maturity. Thus a man sows three bushels, and if he reaps a hundred, it is a hundred fold, according to his mode of calculation, but according to ours it would only be thirty-three. This latter rate is nearly the lowest mentioned in the parable as the yield of what he calls good ground, and that is really a first-rate crop for even such plains as Esdraelon; and, as cultivation was no doubt far more careful and skilful than it is now among these stupid fellahin, it is not at all improbable that the numbers used are in strict accordance with actual experience. We may suppose, however, that the different rates of yield had reference to various kinds of grain. Barley and wheat are sown side by side in the same field, but the former gives a much heavier crop than the latter. There is a kind of durrah—white maize—sown in the same region, which often returns several hundred fold. I have been assured by respectable farmers, that they have gathered more than four hundred fold of this corn.

In the time of Christ the country was densely peopled, and the fields protected from the depredations of birds, mice, and insects, and also

* Matt. xiii. 3–8.

from cattle and other animals which now trample under foot so much of the grain. It would then not be necessary to sow more than one-third as much seed as at present in order to secure an equally heavy crop, and thus there might be realized, in favorable circumstances, a hundred fold. This is farther confirmed by the fact that an extraordinary number of stocks do actually spring from a single root. Here, on this plain of Sidon, I have seen more than a hundred, and each with a *head* bowing gracefully beneath the load of well-formed grains. The yield was more than a thousand fold. The supposition in the parable is history in the case of Isaac, who reaped a hundred fold in Gerar, and "in the same year."* There is a verbal accuracy in this statement worth noting. He received this large return the same year in which he sowed the seed. In our country—at least when I was a farmer—the seed is sown one year and the harvest reaped the next. But these now sowing before us will reap in less than four months; and this is the general result now, as it doubtless was in the time of the patriarchs.

Have you noticed any thing in this country which may have suggested the expressions in the 126th Psalm: They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him?

I never saw a people sowing in tears exactly, but have often known them to do it in fear and distress sufficient to draw them from any eye. In seasons of great scarcity, the poor peasants part in sorrow with every measure of precious seed cast into the ground. It is like taking bread out of the mouths of their children; and in such times many bitter tears are actually shed over it. The distress is frequently so great that the government is obliged to furnish seed, or none would be sown. Ibrahim Pasha did this more than once within my remembrance, copying the example, perhaps, of his great predecessor in Egypt when the seven years' famine was ended.

The thoughts of this psalm may likewise have been suggested by the extreme danger which frequently attends the farmer in his plowing and sowing. The calamity which fell upon the husbandmen of Job when the oxen were plowing, and the asses feeding beside them, and the Sabeans fell upon them and took them away, and slew the servants with the edge of the sword,† is often repeated in our day. To understand this, you must remember what I just told you about the situation of the arable lands in the open country; and here again we meet with verbal accuracy: the sower *goes forth*—that is, from the village. The people of Ibel and Khiem, in Merj 'Aiyûn, for example, have their best grain-growing fields down in the 'Ard Hûleh, six or eight miles from their homes, and just that much nearer the lawless border of the desert. When the country is disturbed, or the government weak, they cannot sow these lands except at the risk of their lives. Indeed, they always *go forth* in large companies, and completely armed, ready to drop the plow and seize the musket at a moment's warning; and yet, with all this care, many sad and fatal calamities overtake the men who must thus sow in tears. And still another origin may be found for the thoughts of the psalm in the extreme difficulty of the work itself in many places. The soil is rocky, impracticable, overgrown with sharp thorns; and it costs much painful toil to break up and gather out the rocks, cut and burn the briers, and to subdue the stubborn soil, especially with their feeble oxen and insignificant plows. Join all these together, and the sentiment is very forcibly brought out, that he who labors hard, in cold and in rain, in fear and danger, in poverty and in want, casting his precious seed in the ground, will surely come again, at harvest time, with rejoicing, and bearing his sheaves with him.

Does the calamity mentioned by Joel (i. 17) ever befall the farmer in these days—The seed is rotten under their clods?

It is certain to follow if they sow too long before the rain comes. The seed then rots, and the work must be done over again. The whole description of drought in this chapter is terribly graphic. That which the palmer-worm hath left hath the locust eaten, and what the locust hath left the canker-worm hath eaten, and that which the canker-worm hath left hath the caterpillar eaten. Be ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley, because the harvest of the field is perished. The vine is dried up; the fig-tree languisheth; the pomegranate-tree, the palm-tree, also, and the apple-tree, even all the trees of the field, are withered. Alas for the day! The meat is cut off before our eyes; the seed is rotten under the clods, and the garners are laid desolate, the barns are broken down. How do the beasts groan; the herds of cattle are perplexed because they have no pasture. Fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. Such a day of destruction from the Almighty has more than once come upon this unhappy land, because of the wickedness of those that dwell therein.

But here we are upon the banks of this fine mountain-stream, with the rich orchards of Sidon spread out before us. All this verdure depends upon the river, and should its fountains fail or be diverted, the whole fair scene would quickly vanish. But such a calamity is not likely to occur. The Owely takes its rise in the

*Gen. xxvi. 12. † Job i. 14, 15.

noble fountains of Barûk, some thirty miles to the northeast, and near those of the Damûr. Flowing at the bottom of a romantic ravine for about fifteen miles, and passing below Mukhtarah and 'Ammatûr, it unites with a branch from the south in a sweet little vale called Merj Bisry. Thence it pursues its course hither through a succession of gorges well worth visiting had we the necessary leisure. The southern branch plunges down a precipice at Jezzîn, two hundred and forty feet perpendicular—plumb as a wall. My measuring cord, held one foot in advance of the edge, did not touch the rock for more than two hundred feet. When the stream is swollen by the winter rains, it is a splendid cataract, and there are several others almost equally grand between Jezzîn and 'Ammatûr, where rattling torrents from the heights of Lebanon leap down giddy precipices into the chasm of the main stream. Those below Jebaah es Shûf and Bathir are the most beautiful. The ride from Mukhtarah to Jezzîn is rich in the very finest scenery of this goodly mountain. The path winds along a lofty line of hanging terraces, with the Owely far below, and perpendicular cliffs towering many hundred feet above, the favorite resort of eagles and savage beasts. To enjoy the prospect to greatest advantage, one should pass from Mezraat Shûf down into Merj Bisry, and thence up the pine-clothed mountain toward Jebaah el Halâweh. He will thus have in view, for hours together, the river gorge in all its extent and wildness, and also the succession of gigantic precipices by which the lofty ridge of Lebanon is reached and held up, and down which her silver streams spring joyously in bright and boisterous cascades. No one who can command the necessary time should omit this ride. True, there is nothing of historic interest along the route, but the lover of nature will not regret this; rather would he feel it an impertinence to have man's puny structures thrust on his attention amid the infinitely grander architecture of God. At the head of the Merj Bisry, however, are the ruins of an ancient temple, with large columns, half embedded in rubbish, which any one who has a heart for it may examine. Those who built it probably designed to borrow solemnity and magnificence to aid their worship from this association with the handiworks of the Almighty. It was amid this grand scenery that the celebrated Druse chief, Fakhr ed Din, closed his long career of rebellion against the sultan. A remarkable cliff above Merj Bisry is full of caverns, in one of which, still bearing his name, the Emeer was besieged for seven years, as tradition relates. When compelled to forsake this by the poisoning of his supply of water, he took refuge in a cave under the cascade of Jezzîn. This he held until it was sapped from below. The sturdy old rebel calmly smoked his nargeleh (so the story runs), until the sapper's chisel was driven up through the rug on which he was reclining. Then he surrendered, was taken to Constantinople, and there beheaded on the 14th of March, 1635,—the fate of a thousand other rebels against the Grand Turk. We are reminded of the old man by this substantial bridge, of a single arch, which here spans the Owely. It was built by him, but out of materials far more ancient. Many of the stones bear the mark of the Phœnician bevel, on which I always look with the respect due to old age.

(To be continued.)

Mistakes of Educated Men. Address at Pennsylvania College. By JOHN S. HART, *late Principal of Philadelphia High School.*

(Concluded from page 183.)

Deem it not below the dignity of the occasion, that I urge upon you *the duty of cultivating good manners.* Young men often make a serious mistake on this point. They think, if they only had the substance, the form is of little moment. If they only acquire learning and professional skill, that is all they need. They can work their way through by main force. It is a mistake. A man *may* have such extraordinary force of character and talents as to compel the path of promotion to open before him. But promotion so gained, is gained at entirely too great a sacrifice. It is gained in spite of a very heavy drawback. The same amount of intellectual force, combined with suitable manners and address, would have accomplished three times the result. A surgeon may remove a limb with the dull, heavy cleaver of the butcher. But he would hardly be thought to be wise in preferring such an instrument to the keen, well-tempered blade suited to his profession. By the use of a sort of brute force, you may undoubtedly make a certain amount of impression. But if you would cut deeply, or use your force wisely, look well to your manner. Its power in human affairs is almost unbounded.

That which I recommend to you, is not to be won from the dancing master or the tailor. No one can be insensible to the claims of graceful posture, movement and costume. But the charm of manner of which I have been speaking, lies deeper than these. It is no outside varnish. It springs from real goodness of heart, from a life hid with Christ in God. It is Christian charity clothing itself spontaneously in fitting external expression. It gives beauty to the plainest face, it teaches winning words and ways to the most ignorant. There lives at this moment, in the town of New Hartford, Connecticut, in a small unpainted house by the road-side, some two miles from the village, a poor woman by the name of Chloe Lankton, bed-

ridden with an incurable disease. For twenty-seven years she has lain in that humble apartment, unable to rise, or to be removed, the subject of continual bodily pain, and at times of such excruciating pain, as to make her continued life almost a continued miracle. Her father, her mother, her four sisters have successively died before her eyes and been carried out to their long home. She has been for many years left alone in the world, with no means of support but that which occasional and unsolicited charity has sent her, and with no stated companionship but that of a common hired domestic. Yet the grace of God has so wrought in the heart of that lone woman, that her very face is said to beam with angelic sweetness, and all who go to see her come away charmed, as if they had been to visit the abode of a princess. Young people for miles around visit her, not in the spirit of compassion, but for the pleasure they find in her companionship. The very children troop to her abode to show her all their latest treasures, and no new dress, or doll, or knife, or kite, is thought quite complete till it has had the approval of their dearest confident and friend. What has given this lone invalid such power to charm both old and young? Nothing but the Spirit of the living God, working in her a heavenly sweetness of character, that finds a natural expression in all lovely and beautiful ways.

If then you would have truly good manners, in their very highest type, seek first of all goodness and purity of heart. Be filled with a kind and loving spirit. Drink largely of that charity which doth not behave itself unseemly, and which seeketh not her own, which suffereth long and is kind. Good manners are only the natural expression of unselfish benevolence. If this be wanting, they are a cheat and a sham. But having this, you will not count the slightest article of dress, the most inconsiderable movement of the limbs or the person, the most trifling word on the most ordinary occasion, as beneath your care and study, if thereby you can add in any degree to the happiness of any human being.

Nature is a great believer in compensations. Those to whom she sends wealth she saddles with lawsuits and dyspepsia. The poor never indulge in woodcock, but they have a style of appetite that converts a mackerel into a salmon, and that is quite as well.

The Presence of God.—Live in the sight of God. This is what heaven will be—the eternal presence of God. Do nothing you would not like God to see. Say nothing you would not like him to hear. Write nothing you would not like him to read. Go to no place where you would not like God to find you. Never spend your time in such a way that you would not like God to say, "What art thou doing?"

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MO. 7, 1862.

New York Yearly Meeting.—This body convened at the usual time on Second-day, the 26th ultimo, the representatives, with a single exception, being all present. The sessions continued till Fifth-day morning, inclusive. George Truman, and Rachel Wilson Moore, from Philadelphia, were in attendance with minutes; the former paid a visit to the Women's Meeting. A circumstance which created much feeling among Friends, was the illness of the venerable Eleazer Haviland, of Nine Partners; he came to New York to attend the Yearly Meeting for the fifty-sixth time in regular succession, and though much enfeebled by sickness and old age, was in his place beside the clerk during several sittings, in the last of which he was engaged in the ministry. On Fourth-day, his illness assumed a more serious form, and under care of two kind Friends he was conveyed to his home, as was generally believed, never to leave it again.

The examination of the State of Society, revealed many deficiencies in the support of our Christian testimonies, but the love and brotherly feeling acknowledged to prevail throughout all the branches of the Yearly Meeting, and abundantly manifested during all its sessions, was cause of encouragement.

A committee, which had been for the past two years considering the subject of increased facilities for education, reported that way did not open for them to propose anything to be done by the Yearly Meeting, their influence was thus thrown in favor of the project for a joint school of Friends of the three Yearly Meetings, outside the organization of the Society.

The Indian Committee were continued in charge of this interesting concern, their care and counsel being still called for on behalf of the tribes in New York State, who have so long looked to Friends for advice and protection.

The collections from Friends of New York City, and the surrounding country, and of the

several Quarterly Meetings, constituting the Yearly Meeting, toward the erection of the new and commodious meeting and school-houses on Rutherford Square, were the subject of a report, which will be published in the "Extracts." It exhibits an aggregate cost of the premises as they stand, of about $120,000, nearly half of which was realized from the sale of the old meeting-house and lot.

THE SCHOOL CONCERN IN NEW YORK.—During the time of the late New York Yearly Meeting, a Committee of Friends from Philadelphia, solicited an opportunity to open the subject of the proposed Boarding School, in the aspect it has lately assumed in Philadelphia, and had a meeting in the house occupied by the Women's Meeting, on Third-day evening, and another on Fifth-day evening. At the latter, a Constitution, prepared by a joint Committee, including the Philadelphia deputation, was presented and fully adopted. It provides for the establishment and government of "The Friends' Union Boarding School Association," to consist of the share holders in the fund already subscribed in part, for the establishment of the contemplated school; the selection of the site, the erection of the buildings, and the management of the school to be confided to a Board of Trustees, consisting of sixteen Friends of each sex, representing Friends of the three Yearly Meetings, and elected by the members on the basis of the stock. The provisions of this instrument, after careful discussion and criticism, both in a sub-Committee, Committee and open Conference, were adopted with a good degree of unanimity, and after remarks from a number of those present, exhibiting a lively interest in the concern, a subscription list was passed around, and about fifty subscriptions, reaching an aggregate of eight thousand dollars were obtained. When it is remembered that this sum is only on account of $50,000, which is to be the amount raised before completing the organization, and that but few of the Friends of the country had remained in the city to the meeting, (the Yearly Meeting adjourned on Fifth-day morning,) and that not many of the wealthy Friends of the city and its immediate vicinity attended, this result must be considered very encouraging, and leads to the conclusion that our Friends in New York will not be tardy in furnishing even more than their share of the necessary means to establish this much needed Institution. In the mean time, we hope that all who are interested in this movement within the limits of Philadelphia and Baltimore Yearly Meetings will be *up and doing*.

MARRIED, at West Meeting of Friends, on the 1st of Fifth month, 1862, HENRY F. PICKERING, son of Elijah and Rebecca Pickering, of Belmont County, Ohio, and HANNAH K. COOK, daughter of Caleb and Hannah Cook, of Columbiana County, Ohio.

DIED, on the 13th of Third mo. last, at Farmington, N. Y., LAMENT, wife of Sunderland P. Gardner, aged 56 years.

——, on Sixth-day morning the 16th inst. of general decline, SUSANNA G. CHANDLER, wife of William Chandler, Principal of Eaton Academy, Kennett Square, Chester County, in the 48th year of her age.

The interment took place on the 19th following, in Friends burying ground at Ercildoun. To those who have felt the warming influences of her gentle spirit, and her kind, watchful care over the Family Circle, composed, as it was, at various periods, of the young and artless of both sexes, the separation is one of sadness and deep regret; but on an affectionate husband and numerous friends, the bereavement falls with an intensity rarely excelled.

——, On Fourth-day morning 28th inst., MARY L. CALEY, in the 53d year of her age, a member and minister of Philadelphia Monthly Meeting.

——, in Trenton, on Fourth-day morning, the 28th inst., HANNAH F., widow of the late Abel North, of Philadelphia.

AN APPENDIX TO THE JOURNAL OF GERARD T. HOPKINS.

(Continued from page 188.)

The next day after this ramble, the Potawatamies all went together to visit the place where Marpau and his wife had walked the day before. The other Indians, with the interpreter, examined all the objects of interest in the neighborhood. They had begun to be aware of the importance of mechanical operations, and spoke with as much approbation as an Indian ever speaks of things which he admires, of the ingenuity exhibited in the flour and paper mills. The next day all the deputation left for their homes in the west.

About a week subsequent to their departure, a member of the Indian Committee on passing by the hotel at Ellicott's Mills, saw the western public stage arrive with a party of Indians and their interpreter, and was much surprised to find among them the Delaware Chief, the Beaver The Beaver, according to the statement of the, interpreter, had left his party at Cumberland and had joined the present deputation in order

to present the grievances of his nation to the attention of the President of the United States. For several years their annuities, both as regarding goods and money, had been badly paid, and during his recent visit to Washington, William Wells had uniformly objected to allude to the subject, under various pretexts. The Beaver thought there was something wrong somewhere, and was determined to seek redress. The interpreter asked advice of the Friend who met him at the hotel, and was encouraged to make a faithful statement of the wrongs done to the Delaware tribe. An investigation was made in Washington by the President's orders.

William Wells was found to be a defaulter to a large amount, and was discharged from the agency at Fort Wayne; he shortly after went to live in Canada, and in 1811, joined the party of Tecumseh and the Prophet, in their warfare against the United States, very contrary to the desires of the Little Turtle, who with his allies had remained deaf to all the arguments of Tecumseh, loyal to the government of the United States, and faithful in his friendship to his friends the Quakers.

William Wells after a short residence in Canada, was taken prisoner by the Indians whom he had defrauded in his agency, and was put to death with great barbarity. The Little Turtle had died a short time before of an attack of the gout in the chest.

The following matters of interest in the history of the Indians, together with the copy of the Treaty of Greeneville, has been kindly furnished from the records in Washington, by J. McP.

The treaty of Greeneville* was concluded on the 3d day of August, 1795, at the Head Quarters of General Anthony Wayne, commanding the army of the United States, northwest of the Ohio, between that officer, acting as Commissioner for the United States, and the Sachems, Chiefs and warriors of twelve tribes of Indians. The treaty was mainly the result of a victory obtained by General Wayne over the Indians in a battle fought, the previous year, near the Maumee† river, and terminated the hostilities which for nearly twenty years had been carried on between the Indians, northwest of the Ohio, and the white settlers in Kentucky and western Virginia. Sundry abortive efforts had been made by the government to procure peace. Partial treaties were entered into, which had no effect in restraining the great body of the tribes, and several military expeditions, which had been sent into their country to subdue them, met with disasters, and by their failure only strengthened the Indians. In April, 1793, three Commissioners, with ample powers, were sent to negotiate a treaty, and were intrusted to offer much better terms than were afterwards granted the Indians by the treaty of Greeneville. In the instructions given them it was stated, "that the Society of Friends had, with approbation of the President of the United States, decided to send some of their respectable members in order to contribute their influence to induce the hostile Indians to a peace," but I do not find from the Journal of the Commissioners that any Friends attended.

The negotiation failed. The Indians insisted upon the removal of the white settlements and Forts from the country northwest of the Ohio, which the Commissioners refused to accede to, maintaining the claims of the United States to certain portions of the country under treaties from other tribes who were believed competent to make title to it.

By the treaty of Greeneville the Indians ceded to the United States a tract of country comprising about twenty five thousand square miles, or sixteen million acres, some of which however was included in previous grants from other tribes. They also ceded sixteen smaller tracts as sites for Forts, trading stations, &c. They received in consideration of the cession, twenty thousand dollars in goods, and permanent annuities amounting to eleven thousand dollars; $9,500 in goods delivered, the cost of delivery and distribution being $1,500. The annuities, at 5 per cent. represents a capital of $220,000; thus the entire payment would be $240,000 for 16,000,000 acres of land, or one cent and a half per acre.

The annuities of several of the tribes commenced at once, and are still paid regularly under the treaty of Greeneville, and they receive additional annuities under other treaties. Indeed all the tribes who were parties to the treaty of Greeneville, received regular annuities from the Government, but I have not been able to trace in them the specific amounts granted by that treaty.

Mem. of the terms of the Treaty.

PREAMBLE: that the treaty is to end a destructive war, settle all controversies, and restore harmony, &c.

ART. 1. Peace re-established.

ART. 2. Prisoners on both sides to be restored.

ART. 3. Indians cede all lands east of a line running from the mouth of the Cuyahoga, irregularly, to the Ohio opposite to the mouth of the Kentucky river. And cede 16 specified tracts. And free passage to the whites through certain routes through their country.

ART. 4. The U. S. relinquish all land west of the boundary, except 150,000 acres granted General Clarke; the post of Vincennes; the French settlement on the Illinois, &c.; and Fort Massoe,

*The treaty purports to have been made at "Greeneville," but the place is frequently, perhaps most generally, written "Grenville.

†At the time of the treaty called the Miami of the Lake.

and give $20,000 in goods and annuities, amounting to $9,500.

ART. 5. Indians to be protected in the occupation of their lands as reserved to them; but to sell only to the U. States.

ART. 6. Indians may expel settlers from their lands.

ART. 7. Indians may hunt on lands ceded to the U. S., [until settled.]

ART. 8. Trade to be conducted by licensed traders.

ART. 9. Neither party to retaliate injuries, but offenders to be punished by their own government, and Indians are to give notice of hostile designs.

ART. 10. All other treaties within the of this treaty cancelled.

The following tribes were parties to the treaty of Greeneville; the figures prefixed to the name of each tribe shows the number of chiefs representing it, and proves that at the date of the treaty, the Indians were a numerous people, viz: 10 Wyendots, 17 Delawares, 9 Shawnees, 7 Ottawas, 11 Chippewas, 24 Potowatamies, 5 Miamis, 3 Eel-river, 3 Weas, 3 Kickapoos, 3 Piankeshaws, 3 Kaskaskias.

For the United States, Anthony Wayne was sole Commissioner.

The witnesses were: H. DeButts, Aid and Secretary to Gen. Wayne; W. H. Harrison, afterwards President of the U. S., Aid to Gen. Wayne; J. Lewis, Aid to Gen. Wayne; James O'Hara, Quarter Master General; John Mills, Major, &c.; Caleb Soran, P. M. G. U. S.; George Demter, Lieutenent, &c.; Vigo, [an old French settler—a very remarkable man]; P. La Fontaine, Ant. Lasselle, Jno. Beaubien, David Jones, C. U. S. A.; Lewis Beaufait, R. Lachambor, James Pepen, Baties Contien, P. Navarre; Wm. Wells, Sonora, Interpreter; Jacques Lasselle, do.; M. Morins, do.; Bt. Sansfrainte, do.; Christopher Miller, do.; Robert Wilson, do., Abraham Williams, do.; Isaac Zane, do.

To be continued.)

TRIFLES.

What trifles—who may guess
All a trifle's meaning?
Scattered ears on life's broad field
For a wise one's gleaning.
Naught but hath its work on earth,
Fraught with pain or pleasure—
Links in nature's mystic chain,
Though of tiniest measure.

Trickling from the mountain height,
Through the beech roots stealing,
See, a thread of silver light
Sunbeams are revealing;
Drop by drop it gathers fast,
Never resting, never,
Till it swells and flashes forth
In a glorious river.

'Twas a single rain-drop fell
On a green bud thirsting—
Strengthened by the fairy draught,
Lo, a flower is bursting;
And an acorn lightly flung
In a pathway dreary,
Spreads an oak's broad shadows out,
To refresh the weary.

But a flower's perfume may bear
Back through years of sorrow,
The sweet sunny morn of life,
With a bright to-morrow—
And a tress of silken hair,
On a young brow parted,
Wake a fount of bitterest tears
For a broken-hearted.

Just a look may waken thoughts
Full of proud resentment—
Just a look may fill the soul
With a glad contentment;
Little prayers of children fair,
By their mother kneeling,
Touch a worn and weary heart
With a childlike feeling.

But a trifle seems a word
All unkindly spoken,
Yet the life-harp waileth low
For a gold-string broken.
But a trifle seems a smile
On a kind face beaming,
Yet a faint heart groweth strong,
'Neath its gentle gleaming.

Trifles! each one hath a part
In our pain or pleasure,
Making up the daily sum
Of our life's brief measure;
All unnoted as they pass,
Scarcely worth our heeding,
Yet a trifle it may be,
God's own work is speeding.

—*Churchman's Magazine.*

REPENTANCE.

Lord, I have lain
Barren too long, and fain
I would redeem the time, that I may be
Fruitful to thee,
Fruitful in knowledge, faith, obedience;
Ere I go hence,
That when I come
At harvest to be reaped, and brought home,
Thine angels may
My soul in Thy celestial garner lay,
Where perfect joy and bliss
Eternal is.

If to entreat
A crop of purest wheat,
A blessing too transcendent should appear
For me to hear,
Lord, make me what thou wilt, so thou wilt take
What thou dost make,
And not disdain
To house me, though among thy coarsest grain;
So I may be
Laid with the gleanings gathered by thee,
When the full sheaves are spent,
I am content.

FRANCIS QUARLES.

THE SHOEMAKER OF ST. AUSTELL, OR INCIDENTS IN THE LIFE OF A METAPHYSICIAN.

(Continued from page 191.)

He possessed, in a remarkable degree, the power of abstracting his mind from surrounding objects, and fixing it, like a leech, upon whatever subject occupied his attention. He could read and rock the cradle; and his profoundest mental investigations were often carried on in the din of domestic affairs. His works, which have given his name to fame, were written, not in the solitude of the study, but amidst the hammering of heel-taps and the cries of children. He had no study—no retirement. "I write," he said, "amid the cries and cradles of my children, and frequently when I review what I have written, endeavor to cultivate 'the art to blot.'" During the day, he wrote down "the shreds and patches" of thought and argument. At night, he elaborated them into form and unity. "His usual seat, after closing the business of the day, was a low nursing chair beside the kitchen fire. Here, with the bellows on his knees for a desk, and the usual culinary and domestic matters in progress around him, his works, prior to 1805, were chiefly written."

The first production of Samuel Drew's pen was a defence of Christianity, in answer to what a celebrated Irish barrister, with singular felicity and force of language, has called "that most abominable abomination of all abominable abominations, Tom Paine's Age of Reason." It was elicited by circumstances which proved to be beneficial to the spiritual interests of one of the parties. Amongst the friends drawn to Samuel Drew by his literary pursuits and the attractions of his expanding intellect, was a young gentleman, a surgeon schooled in the writings of Voltaire, Rousseau, Gibbon, and Hume. Confirmed in infidelity himself, he sought to shake the religious convictions of the pious and strong-minded, but humble shoemaker. They had frequently discussed abstruse questions of ethics; especially the nature of evidence, and the primary source of moral principles. When Paine's Age of Reason appeared, he procured it, and fortified himself with its objections against Revelation; and assuming a bolder tone, commenced an undisguised attack on the Bible. Finding his own arguments ineffectual, he proffered the loan of the book, stipulating that he should read it attentively, and give his opinions with candor after a careful inspection. During its perusal, the various points of its attack on Christianity were brought under discussion. Samuel Drew made notes of these conversations. Ere they closed, the surgeon began to waver in his confidence in the Age of Reason; and the ultimate result was that he transferred his doubts from the Bible to Paine, and died an humble believer in the truth of Christianity, and in cheerful hope of the glory, honor and immortality it brings to light. The notes of Samuel Drew were subsequently remodelled and offered to the public. Its appearance produced a powerful impression in behalf of religion, then most virulently assailed by the combined forces of French Atheism and English Deism. It placed its author upon commanding ground as a profound thinker and a skilful debater; and attracted to him a large class of distinguished friends. This first-born of his brain was published in 1799. It was followed in rapid succession by several other pamphlets; one a poem of six hundred lines, rich in thought, but too local in subject, and less fanciful than popular taste in "the art of poetry" required; the other was a defence of his church against the attack of one in whom the qualities of author, magistrate, and clergyman were blended. His defence was as successful in refuting the assault, as it was in the mildness and manliness of its spirit, in converting the assailant into a personal friend.

In 1802, Samuel Drew issued a larger work, a volume alone sufficient to stamp his name with immortality. It was on the "Immortality and Immateriality of the Human Soul." It is a master-piece of profound thinking, acute reasoning, and logical accuracy. The English language boasts no superior work on the subject. It made a strong impression on the public mind, and attracted a large number of learned men to the obscure, but profound, metaphysician of St. Austell. The history of the volume furnishes an interesting page in the life of authorship. When finished, it was offered to a Cornish publisher for the sum of ten pounds. But he could not risk such an amount on the work of one "unknown to fame." It was then published by subscription, and the edition was exhausted long before the demand for it was supplied. Many years after this, Dr. Clarke said, "Mr. Drew was a child in money matters." The occasion before us justifies the remark. Afraid of the risk of a second edition, he sold the copyright to a British bookseller for twenty pounds, and thirty copies of the work. Before the expiration of the copyright, it had passed through four editions in England, two in America; and had been translated and published in France. The author survived the twenty-eight years of the copyright, and it became his property. He then gave it a final revision, and sold it for *two hundred and fifty pounds*. A fact that proves its sterling value.

His essay on the Soul was followed, in the course of a few years, by another work, not less abstruse, "The Identity and General Ressurrection of the Human Body." His former work had surprised the critics of the day. This confounded them. They knew not what to think of the man; and they were afraid to adventure in a review, upon the vast and profound ocean

of metaphysics over which he sailed with the freedom of a rover, bearing a flag that held out a challenge to the world. The editors of several Reviews, as did also the publisher, courted a criticism of the work. But they could find no one able and willing to attempt it. At length one of them ventured to ask the author for a criticism on his own work, as the only person competent to do it justice. The request stirred his indignation. "Such things," was his reply, "may be among the tricks of trade; but I will never soil my fingers with them." But it went not without a notice. It was reviewed in two weeks, and the verdict of the public is recorded in the fact of the rapid sale of nearly fifteen hundred copies.

The improvement of Samuel Drew's circumstances has been spoken of. He had not grown rich. The gain of *a little time* for mental pursuits, was all the wealth his literary labors had secured. His publications gave him fame as an author, and attracted friends ardent and anxious to assist him, but they contributed very little to his release from the daily avocations of his shop. He was still poor; and, to gain daily bread for himself and his family, he was compelled to "stick to his last." Even at this period of his life, he concluded a letter to a distinguished antiquarian of London, with the remark: "I am now writing on a piece of leather, and have not time to copy or correct." Yet in reading his pages, while the mind is stretched to its utmost tension to compass the depth and elevation of his thoughts, it is almost impossible to realize that they were written on a piece of leather in the midst of his workmen, or in the chimney corner, with a bellows on his knee, and with one foot rocking a crying child to sleep. It is, nevertheless, a reality; and adds new confirmation to the hackneyed remark that "truth is stranger than fiction." As late as 1809, Professor Kidd, of Aberdeen, wrote to him as follows: "When I read your address, I admired your mind, and felt for your family; and from that moment began to revolve how I might profit merit emerging from hardships. I have at length conceived a way which will, in all likelihood, put you and your dear infants in independence." The plan of the Professor was to induce Samuel Drew to enter the lists for a prize of twelve hundred pounds for an essay on "The Being and Attributes of God." He entered, but did not win, much to the sorrow of his kind-hearted adviser. But the work, in two volumes, was subsequently published, and augmented the fame of "The Metaphysical Shoemaker."

By the agency of his friend, Dr. Clarke, he was engaged to write for several Reviews, "receiving —— guineas for every printed sheet." He also commenced lecturing to classes on grammar, history, geography, and astronomy. Several years were spent in these employments. They paved his way, and prepared him to enter a larger field of labor, on a more elevated platform of life.

In 1819 he was invited to Liverpool, to take the management of the "Imperial Magazine," published by the Caxtons. He accepted it, and parted with his awl and ends. This was a new enterprise, both to the editor and the proprietor. But it succeeded to admiration. His own reputation attracted seven thousand patrons at the start. Whatever may have been the taste of Samuel Drew as to dress, he had never been in circumstances that allowed of much attention to his personal appearance. The family of Dr. Clarke, who now resided near Liverpool, and who were warmly attached to him, set themselves to reform his costume, and polish his manners. An epigram of the Doctor's comprises a full-length likeness of the figure he presented.

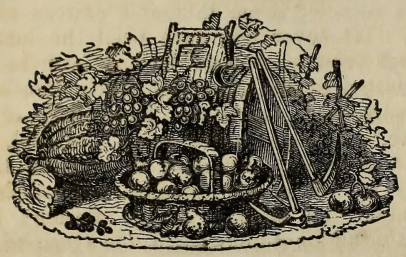
"Long was the man, and long was his hair,
And long was the coat which this long man did wear."

He was passive under the management of his young friends; and they did not pause until a manifest change in the outside man was effected. When he next visited St. Austell, he was congratulated upon his juvenile appearance. "These girls of the Doctor's," he said, "and their acquaintances, have thus metamorphosed me."

His residence at Liverpool was abridged by the burning of the Caxton establishment. The proprietors resolved to transfer their business to London; and they could not leave their able and popular editor behind them. He accordingly repaired to the metropolis. Here all the works issued from the Caxton press passed under his supervision. He augmented his own fame, and multiplied the number of his learned friends. Of his labors he says: "Besides the magazine, I have, at this time, six different works in hand, either as author, compiler, or corrector. 'Tis plain, therefore, I do not want work; and while I have strength and health, I have no desire to lead a life of idleness; yet I am sometimes oppressed with unremitting exertion, and occasionally sigh for leisure which I cannot command." But leisure came not till the weary wheels of life stood still in 1833.

A Chinese proverb says: "Time and patience will change a mulberry leaf into a silk dress." They have wrought greater wonders than this in the intellectual and moral world. As illustrative of their power in any pursuit of life, how attractive and impressive are the incidents in the history of the poor Shoemaker of St. Austell. Through their agency, vice, ignorance and poverty were transmuted into virtue, knowledge, and independence:—a youth of idleness was followed by a manhood of industrious diligence, and an age dignified by success in the

noblest aspirations that can swell the human breast. To the student, the lover of knowledge, the aspirant for literary distinction and usefulness, such histories have a voice whose utterance is a melody of encouragement. Drew's life is a beacon blazing on the coast of time; himself a star of the first magnitude, brilliant in the firmament of truth, serene in its orbit, endless in the sweep of its influence.



FLOWER BEDS.

To cultivate flowering plants to the best advantage, requires as much care in the selection and preparation of the soil as any other crop. No one would expect to grow a crop of cabbages in soil overrun by the roots of trees and shaded continuously by their dense foliage; yet how often do we observe flowering plants placed in such circumstances, producing a few meagre flowers the early portion of the season, perhaps, and dwindling and dying as soon as a few dry sunny days occur. Most summer flowering plants blossom on the points of branches, and therefore to produce a continuance of flower, there must be a continued healthly and vigorous growth. It is true there are some flowers adapted to shade, like the fuchsias, daisies, &c., and these should be selected for such positions. Heliotropes, and some of the geraniums do well where there is sun an hour or two per day.

Select an open exposure where the sun will have free access to the plants, dig the ground very deep, and dress heavily with thoroughly decomposed manure, so that the roots may have some supporting resort when the surface moisture falls.

A small circular or oval bed ten or twelve feet diameter, properly prepared and planted with flowers, will produce a continued mass of flowers even in the driest summers. In arranging the plants, there is much latitude for taste, and very striking combinations may besecured.

For example, in a circular bed, a cluster of four plants of white roses, as Madame Bosanquet and Souvenir de la Malmaison, may be set in the centre, surround these by a circle of Peruvian heliotrope, next a zone of scarlet geraniums, and finish with a margin of white verbenas. This would be a very pretty bed, especially if cut out in and surrounded by grass. Of course this is the only one of many modes of arrangement which may be adopted, but it illustrates our meaning.

Rose beds are much more beautiful and satisfactory, when only a few well-known, hardy, and continued-blooming kinds are employed, than when planted indiscriminately, with robust and tall-growing sorts crowding those of more delicate growth. In larger yards, where several beds can be made, there will be a better opportunity for a display of this kind of cultivated taste.

There are few ordinary gardeners who seem to recognise anything beyond making all look clean and smooth with the spade or rake, hence ladies who wish to have fine flower-beds, must study an arrangement for themselves, and instruct their gardeners how to proceed.

IMPORTANCE OF VENTILATION.

Instances innumerable might be pointed out in connection with our trades and professions, showing that no one can break with impunity the law of nature, which demands that the food destined to nourish and warm the body should be converted into heat, and vitalized by a constant supply of fresh and pure air. The importance of this subject becomes more evident if we turn to a few statistics. In a life of fifty years a man makes upward of five hundred millions of respirations, drawing through his lungs nearly one hundred and seventy tons' weight of air, and discharging nearly twenty tons' weight of the poisonous carbonic acid. It has been also caculated that, to ventilate a room effectually, every person requires ten cubic feet of fresh air per minute; a church, therefore, eighty feet long, fifty feet wide, and forty feet high, and containing one thousand persons, would require the whole atmospheric contents of the building to be renewed every sixteen minutes. A room containing a million cubic feet of air, in which were assembled ten thousand persons, would likewise require a total change every ten minutes; and an apartment twelve feet each way with ten persons in it, would require an entire change of air every seventeen minutes.

This quantity of ten cubic feet of air per minute for each individual, is what is required to supply him with the amount of oxygen necessary for the performance of the functions of respiration; while the constant change of the atmosphere is imperatively necessary to get rid of the products of respiration, namely, the carbonic acid and aqueous vapor, as well as the effluvia from the body; for, disagreeable as it may be to refer to such a subject, this is the most noxious cause of contamination with which we are in the habit of coming in contact. "We instinctively," says Bernan, "shun approach to the dirty, the squalid, and the diseased, nor use a garment that may

have been worn by another; we open sewers for matters that offend the sight and smell, and contaminate the air; we carefully remove impurities from what we eat and drink, filter morbid water, and fastidiously avoid drinking from a cup that may have been pressed to the lips of a friend. On the other hand, we resort to places of assembly, and draw into our mouths air loaded with effluvia from the lungs and skin and clothing of every individual in the promiscuous crowd; exhalations, offensive to a certain extent from the most healthy individuals, but which, rising from a living mass of skin and lung, in all stages of evaporation, disease, and putridity, and prevented by the walls and ceiling from escaping, are, when thus concentrated, in the highest degree deleterious and loathsome."

The evils produced by allowing the carbonic acid from the breath to accumulate in the air, have been already mentioned; those engendered by inhaled animal effluvia are still more fatal in their results; for according to competent authorities, it seems to be an invariable result that the accumulation and stagnation of the breath and perspiration of human beings crowded for a period in confined air, and neglecting personal cleanliness, produce plague or fever that may be communicated to healthy persons by contact or respiration. The most memorable example of this is the Great Plague of London, which was caused by the total absence of proper ventilation in the filthy and overcrowded hovels in which the greater part of the poorer population of London lived, together with the filth and putrefying abominations which habitually filled not only the streets but even the houses of the lower classes. According to Bernan, the jail fever was another disease which, arising from a neglect of the vital necessity for fresh air, was, a few centuries ago, an object of dread to society. The unfortunate and the criminal alike were immured in damp, cold, ill-aired dungeons, and kept in a state of inactivity. They inhaled the pent-up noxious effluvia emitted from their own bodies; and, from the want of means for personal purification, their clothes and bedding during their incarceration became saturated with the fatal exhalations. In this condition the miserable prisoners engendered, and became victims to, adisease of deadly malignity. They sickened, and with little apparent illness they died. The prison-house was thus the focus of a contagion that spread far and wide beyond its walls, and spared few who were so unhappy as to come within its influence. It was remarked that although a prisoner happened to escape the infection, his clothes, nevetheless, emitted a pestilence that scattered death around him wherever he went. The assizes held at Oxford in 1577, were long remembered, and were called the *Black Assizes*, from the horrible catastrophe produced on that occasion by the jail fever. Baker, in his *Chronicle*, tells us that *all* who were present in court died in forty-eight hours—the judge, the sheriff, and three hundred other persons! so terrible was the retribution suffered by the community for its hardness of heart in denying to criminals even those personal requirements necessary for avoiding disease and preserving life.—*Popular Science Review.*

From the Scientific American.

INFLUENCE OF HEAT IN CHANGING THE PROPERTIES OF BODIES.

Heat is the great agent which produces so many wonderful changes in nature and the arts. We daily witness its effects in the visible world around us, and yet we seldom reflect upon the transformations which it effects. Take for example, the clear albumen which surrounds the yolk of an egg. It is colorless—almost transparent—aud is perfectly soluble in water. Now take this albumen and submit it to a temperature of 165° Fah. for a short period, and what a change takes place! The clear matter gradually becomes opaque; then hard, white, and soluble. If we take glue, and submit it to heat, the effect is altogether opposite. This substance is scarcely soluble in cold water; but if we expose it to moderate heat, it dissolves rapidly. It is also remarkable that when the carbonate of lime crystallizes from cold solutions, it arranges its particles in the form of Iceland spar; but when it crystallizes from hot solutions, the particles arrange themselves in the form of aragonite. Although these two minerals are composed of exactly the same amount of lime and carbonic acid, they really possess very different physical qualities. But perhaps the most remarkable substance known, with regard to the effects produced by heat upon it, is cyanuric acid. It is crystalline; and Liebig states that it is soluble in cold water, and also capable of combining with metallic oxydes, forming salts. But when this substance is heated to a high temperature, in a hermetically sealed vessel, it becomes a volatile fluid, which, if brought in contact with water, is decomposed, and gradually becomes white, resembling porcelain, and is absolutely insoluble. Thus, the same constituents, in exactly the same proportions, when simply subjected to heat, totally change their character by a different molecular arrangement. Phosphorus, also, undergoes peculiar transformations. In its ordinary state, it is almost colorless, and dissolves in bisulphide of carbon in all proportions. In small quantities, it is very poisonous, and when exposed to moisture in the atmosphere, it oxydizes and forms a deliquescent acid. But if we take this substance, and heat it in a vessel from which the air is excluded, up to 482° Fah., it becomes red in color does not change in moist air, becomes insoluble in the bisulphide of carbon, and is not so poisonous in small quantities.

Zinc is a brittle metal until it is heated to 210° Fah.; at this temperature, it becomes somewhat ductile, while, at 300° Fah., it can be rolled into thin sheets; but if the temperature is raised much above this, it again becomes exceedingly brittle, and will break with the mod erate blow of a hammer. Increase the heat still further, and lo! it melts and becomes a gas which floats in the air. Such are some of the wonderful effects of heat, not very generally known.

ITEMS.

DOMESTIC.

The Weather.—The past month has been one of the dryest since Seventh month, 1860. The heaviest rains were on the first and second instant, but only 2·375 inches fell during the entire month, thus making an aggregate of 64,659 gallons on a square acre, and 41,000,380 gallons on a square mile. The drought has excited much attention in the farming districts, and in Chester and Delaware counties has shortened the prospects for a full hay crop Agriculturists say that its effect in checking the luxurious growth of the wheat crop (occasioned by the rain and snow of Fourth month,) has been beneficial. An excess of rain induces the grain to fall from over-growth and this has been prevented by the dry spell. Experiments made to ascertain the quantity of water evaporated from an acre of ground in twelve hours, on the second day of the late rain, showed that it was equal to one-fourth of an inch, or 6806 gallons per acre.

Country Newspaper Printing.—The London system of printing one side of country newspapers in the city, and then sending the edition to the respective offices in the country, to have the local news and advertisements added, has been adopted by several papers in Wisconsin, the work being performed in the office of the *State Journal*, at Madison.

There is cheering news of the growing crops in Maryland. In the vicinity of Baltimore there is every prospect of an abundant harvest, while the country papers bring similar gratifying intelligence.

Breaking of Lamp Chimneys.—The Buffalo *Advocate* says: "A friend, who has thoroughly tried the experiment, hands us the following direction for preventing lamp-chimneys from breaking from the heat of the flame:—'Put the glass chimney in lukewarm water, heat to the boiling-point, and then boil one hour.'"

FOREIGN.

Arrival of Living Paradise Birds.—The Zoological Society of London have enriched their large collection of living birds by the addition of two young males of the lesser bird of Paradise (*Paradisea Papuana*) from New Guinea, which arrived at the gardens in the Regent's park, in good health and fine condition. They were procured for the Society by a well-known zoological traveller, A. R. Wallace, who has passed the last eight years in the islands of the Indian Archipelago, and returned with these birds in his care by the last overland mail.

Artesian Wells in Algeria.—M. Kind, the engineer of the artesian wells of Passy, has obtained two new successes in Algeria. In a well sunk at Haouch Baraki, in the plain of the Metidje, at about 137 yards, a jet of water was met, giving 120 gallons a minute. The boring being continued to 154 yards, the supply of water was increased, and rose above the soil; its temperature was 77 degrees Fahrenheit. In another boring, made at Haouch-ben-Tallah, in the same plain, carried to about 220 yards, a fountain of water was likewise met with.—*London Review.*

Substitute for Ivory.—The British *Journal of Dental Science* states that dry collodion when mixed with gutta purcha, or india rubber, forms a compound of great hardness and elasticity. It may be used in the arts as a substitute for horn, ivory and such like materials, and billiard balls, buttons, &c., may be make of it.

The excavations at the buried cities of Pompeii, Herculaneum, Pozzerol, and Capua are going on with renewed vigor, under the stimulus of an appropriation of money for the purpose from the Italian Government. Heretofore Naples had the work under its exclusive care and control. At Pompeii new frescoes have been discovered, and there is an inscription on the wall of what was probably a workshop of some kind, as follows: "*Otiosis hic locus non est. Discede, Morator.*" This may be translated, "This place is not for the lazy. Loafer, depart." This inscription is as good for industrial establishments of modern times as it was for those of ancient Pompeii. Its discovery is interesting from the fact that it shows that human nature was the same eighteen centuries ago in Italy as it is now in America; that there were lazy folks and loafers who would intrude into work-shops, and waste the time or divert the attention of the workmen; and that it became necessary to put up inscriptions, giving a general warning to all such of depart.

A Condensed Air Locomotive.—A correspondent, writing from St. Petersburg, says that, on the 16th ult., a new kind of locomotive was tried, with perfect success, on the Nicholas line. The motive power was condensed air, and the trial trip was made to ascertain the adaptability of the engine in working the line. The inventor is named Baronowski, and the machine consists of a framework, with a reservoir for condensed air, and a number of tubes running above and below it. The trial trip was made with a carriage filled with passengers, and gave a very satisfactory result as regards speed, for the carriage was drawn at about twenty-four English miles an hour, and the inventor asserts that a greater speed can be obtained, as his engine was built for a screw steamship, and much power was lost by the intervention of cog-wheels, which would not be necessary in a properly-constructed engine.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a dull market for Breadstuffs, and prices of Flour are lower—sales at $4 50 a 4 87 for superfine, and at $5 00 a $5 25 for extra family. Sales to the trade range from $4 50 for superfine up to $6 25 for common and fancy brands. Rye Flour is steady at $3 25, and Corn Meal at $2 62 per barrel for Pennsylvania.

Grain.—The offerings of Wheat are moderate, and the market dull. Sales of prime Pennsylvania red at $1 17 a 1 20, and white at $1 25 a 1 30. Rye is inactive with sales at 66 cents. Corn of prime quality is in fair request. Sales of prime Southern and Pennsylvania yellow, afloat, at 53 a 54 cents for fair in store. Delaware Oats sold mostly at 37 a 37½ cents per bushel, and some Pennsylvania at 39c. No change in Barley or Malt.

Seeds.—Cloverseed is selling in a small way at $4 25 a 4 50, per 64 lbs. Timothy is worth $1 50 a $1 75, and Flaxseed $2 per bushel Red top is worth $2 50 per sack.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntington, Indiana.*
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CONTENTS.

Priscilla Cadwallader 209
England and the United States 211
Glimpses of Science 213
Memorial of North Carolina Meeting for Sufferings 215
EDITORIAL 216
Appendix to the Journal of Gerard T. Hopkins 217
The International Exhibition 219
POETRY 219
Review of the Weather 220
Divine Guidance 221
Fossil Birds 221
How to make any day memorable 221
AGRICULTURAL DEPARTMENT 206
Admission of Ladies to degrees at London University 223
Going two miles for one 223
ITEMS 224

For Friends' Intelligencer.

MEMOIR OF PRISCILLA CADWALLADER.

It is well to bring to our remembrance the character and virtuous lives of those faithful servants and handmaids of the Most High who have passed away from this state of being. Future generations, and many at the present time, may derive strength and profit from the perusal of the lives of those who have endeavored, through the trials and discouragements that attended them here, to walk worthy of the vocation to which they were called.

"Who is blind, but my servant, or deaf as my messenger that I sent," (Isaiah xlii. 19,) seems especially applicable in connection with the religious engagements and movements of that dignified minister of the gospel, the late Priscilla Cadwallader.

Her writings having been destroyed during her absence from home, and no connected account of her life preserved, we are unable to represent her labors and exercises as fully as would be desirable; but the *fragments* gathered from various sources, will, we think, prove instructive and interesting.

She was born in North Carolina, the 10th of 7th mo., 1786. Her father, Matthew Coffin, was a native of Nantucket, and her mother, Hannah Coffin, formerly Mendenhall, was from Chester County, Pa. Her mother died when she was quite young. Her father was well known and much respected as a man of superior judgment; he was for many years an Elder of Springfield Monthly Meeting, N. C., and endeavored to give his children the blessing of a guarded education.

Priscilla's school opportunities were limited, but owing to the advantages of parental home instruction, she had read the Bible through when only six years of age. Her early fondness for serious reading and the society of those much older than herself, were the peculiar characteristics of her childhood. Her perceptive and reasoning powers were large and early developed, and she availed herself of all the means of study furnished from books and other sources. The great volume of Nature was marvellously unfolded to her comprehension, and she became early in life interested in Geology, Mineralogy and Natural History. Her acquaintance with these sciences was remarkable, and afforded throughout her life an unfailing source of enjoyment. She was in a great measure self-educated, and in after years, during the long journeys of many hundred miles, taken in the prosecution of her religious engagements, when not under the immediate pressure of religious exercise, she would sometimes pour forth the rich abundance of her mental treasury, dwelling with beautiful interest upon the outward evidences of her heavenly Father's love. To her mind there was no contradiction in any of His revelations to man, whether communicated by books, or unfolded through natural objects. She looked "through Nature up to Nature's God," and where she could not fathom, "learned to trust."

In 1811 she married Jabez Hunt, son of Nathan Hunt, of North Carolina, a member of the Society of Friends, and in about two years was left a widow in limited circumstances, with one child.

In 1814 she removed to Indiana, then almost a wilderness, and settled on a farm which her father purchased for her within the limits of what is now known as the Blue River settlement of Friends. She and her daughter were recommended by certificate to Lick Creek Monthly Meeting. Blue River Monthly Meeting was not at that time established. Priscilla Hunt was afterwards one of its first members.

Her first appearance as a minister was in 1815, and in about two years her ministry was acknowledged by her Monthly Meeting. Before she was thirty-seven years of age she had visited in gospel love all the meetings of Friends then established in America. She afterwards travelled extensively in Truth's service, again visiting all the meetings composing the Yearly Meetings of Philadelphia, New York, Genesee, Indiana, Ohio and Baltimore, as well as many meetings in Canada. The records of Blue River Monthly Meeting show she was liberated for the aforesaid extensive journeys by minutes issued in 1829, 1839, 1846, 1850 and 1853.

In the testimony gathered from different sources, the extraordinary character of her ministry is repeatedly alluded to. Some instances wherein she was very closely introduced into individual states, may appear almost incredible, but a history of the ministry in our Society abundantly shows that in addition to the *immediate* and powerful communings of the Most High with the souls of his rational creatures, by which they are made to know the things that make for their own peace, there is sometimes conferred a gift, which introduces its possessor into close sympathy with other minds.* The possession of this gift, in the degree exhibited by the subject of this memoir is *rare*. Other minds must not therefore estimate their spiritual advancement by the possession or non-possession of it—doing so, would but discourage the humble traveller, in whose experience there has been nothing of this character, and lead others to overlook the usually simple, beautiful and harmonious promptings to goodness, which are common to all, while looking for that which is supernatural.

It was an important part of the mission of our beloved friend, to call the people home to the eternal in-speaking Word, as she would say on divers occasions, "This is all I have to depend on, and all I have to call others unto. It is in the heart of man that the Lord God of Israel speaks to his people." In the prosecution of her extensive religious services, she was an example of patient waiting for the word of command. She was often a silent laborer, feeling there was a time to speak and a time to keep silence, and as in child-like simplicity her dependence was placed upon the only wise Counsellor, "she was a minister when silent, and impressive and powerful when engaged in vocal testimony."

Perhaps few, in their daily living, have so generally manifested a desire to walk closely by the pattern shown, or were more concerned to wait for the evidence of right direction. This retiredness of spirit may be said to have been her marked characteristic; even when in company, though her natural disposition was cheerful and social, it was not unusual for her to be so abstracted as to be scarcely conscious of what was going on around her. She frequently said, her safety consisted in this introversion of mind. She was careful never to participate in party strife, and her feelings saluted all in Gospel love without respect to differences of opinion. In her social minglings she discouraged all species of detraction, and if needful bore a vocal testimony against this pernicious practice: when she could not check such conversation, nor avoid hearing it, she would retire to her chamber, where much of her time between meetings was spent in meditation or in reading the Scriptures. Owing in part to the records of Blue River Monthly Meeting being in possession of Orthodox Friends, and therefore difficult of access, little data has been obtained of the early years of her religious service. The few memoranda and letters that have been preserved by her travelling companions will show the character of her gospel labors. One remarkable instance of the exercise of the gift of discernment, which was bestowed upon our friend, is thus related by a member of Blue River Quarterly Meeting as having occurred in the summer of 1822. It refers to a man who had for many years apparently rejected the fundamental truths of the Christian religion.

"One morning, he said, 'I am 60 years old to-day, I will go to Quaker Meeting.' He accordingly went to the meeting that Priscilla Hunt attended. After the meeting was gathered, P. arose and spoke as follows:—'I am 60 years old to-day, and I will go to Quaker meeting.' These words were spoken this morning by one, who I believe is now present. She then minutely described his state, and as arguments would arise in his mind, she refuted them, as pointedly as if she had heard him speak (as he afterwards said) until he was entirely disarmed of them all. She then sat down. After a few minutes, she arose again, and stated, the person was disarmed of all the false arguments, wherewith he had fortified himself, and unless he solicits a revival of them, he may live in the way that will lead to peace and salvation. On next meeting day he was again at meeting, and when Priscilla kneeled in supplication, he also kneeled, much to the astonishment of the audience. After meeting he made known the situa-

* In the 12th chapter of Corinthians, allusion is made to gifts of this nature.

tion of his mind, and after some time he requested to be joined in membership with Friends."

Rachel Johnson, who was Priscilla's companion at that time, confirms the foregoing statement, and says that shortly after the communication, Priscilla had a private interview with the individual, and information has since been received that he continues to be a firm believer in the principles of Christianity, and attributes his conversion to the above mentioned sermon.

On the 4th of Seventh month, 1822, Priscilla Hunt, accompanied by her father, Matthew Coffin and Rachel Johnson, attended Goose Creek Meeting, Virginia. This appears to have been the commencement, of her first visit this side of the Alleghany mountains, as a minister. Bernard Taylor, of Loudon Co., Virginia, took her father's place as companion, and was with her several months. They appear to have travelled under the feeling of Gospel fellowship, visiting the meetings pretty generally in Virginia and Maryland, and many in Pennsylvania and New Jersey.

During this visit, our friend, in one of her public testimonies, addressed an individual in high standing, intimating that he was in the path of error. After meeting, as they were going to the place where they expected to dine, Priscilla asked the Friend who drove them, if he would be willing to drive a short distance out *another* road, to which she pointed. He replied, "yes, where dost thou want to go?" Priscilla answered, "I do not know, but I want thee to drive on." They went on about half a mile, when P. requested they might stop at the next house. Their driver queried, "dost thou know who lives there?" P. said, "No, but please drive up." The Friend of the house came out to the carriage, when Priscilla immediately spoke to him thus: "I believe thou hast taken to thyself what I said in meeting to-day. *It does not belong to thee*, and I have thought it right to come and tell thee so." The Friend replied, thou hast taken a great burden off my mind —one I could hardly bear." His manner manifested his great distress. He was an humble, meek-spirited man, and easily discouraged, and being in a low spot, had let in the reasoner, and was made to believe a lie. Hence he had taken to himself the searching testimony that belonged to another. The Friend who drove, said, his faith had been weak and almost failed, when first told to go, *he knew not where*, but when he had such clear evidence that Priscilla had been rightly guided, and looked upon her countenance radiant with divine intelligence, he could no longer doubt her mission.

(To be continued.)

The more we help others to bear their burdens, the lighter our own will be.

ENGLAND AND THE UNITED STATES.

To the Editor of the Evening Transcript:

I take the liberty of sending the following letter for publication in the *Evening Transcript*. It is from the pen of an eminent legal gentleman, justly enjoying the confidence and respect of the best men of his country, and who, in the darkest hour of our trial, boldly—and I have reason to believe not unsuccessfully—remonstrated with his own government against its precipitate action in the Trent affair. His statements respecting the favorable change of popular feeling in England toward the United States are not lightly made, but may be relied on as fully warranted by the facts of the case. Speaking as he does for that large class of liberal and Christian Englishmen represented by such men as Bright, Cobden and Forster in Parliament, I need not bespeak for him a ready and kindly hearing from the American public, sincerely hoping that his letter may have the effect to allay animosity and remove prejudice on our side of the water.

Undoubtedly, as the letter of our friend intimates, in the heat and agony of our great trial, we have expected too much of English sympathy. We had no right to look for a very warm interest in a struggle to restore the old union of the States, viewed apart from the moral consideration of slavery—a consideration which, we must remember, our government took early and special pains to ignore in its instructions to its foreign ministers. Latterly, however, by the action of the President, and the abolition of slavery in the District of Columbia, our government has placed itself right in this matter before the world: and the sympathy and respect denied to it in a war for the sole avowed purpose of restoring the old order of things, including the extension, perpetuation and political ascendency of slavery, will be generously and cheerfully accorded to it, when it is seen to be grappling at fearful cost with the evil which has so long tarnished its name and crippled its influence for good. J. G. W.

Amesbury, 18*th* 5*th mo.*, 1862.

LEWES, SUSSEX, 24th 4th mo., 1862.

My dear Friend, J. G. Whittier:

Very often since the pleasant and deeply interesting day which I passed under thy roof last summer, have I dwelt upon the themes of national, of world-wide, and of eternal interest on which we conversed together. I have also recurred with satisfaction to thy sketch of a plan for the liberation of the slaves of loyal proprietors, as a very important move in the right direction, combining as it did, consideration for vested rights and recompense to those who in the midst of rebellion are like Abdiel,

—faithful found
Among the faithless,

with the basis of safe and rapidly progressive emancipation.

I know not whether that plan was ever made public; but the much larger measure of your excellent President bears so strong a resemblance to it, that one might almost fancy that he had borrowed a shaft from thy quiver, did not one know that in morals and in political economy as well as in art, there are often cases of double independent discovery. Whilst, however, I am viewing with intense interest the progress and development of right principles among you, and feel no doubt that these will tend more than any thing else to end your deadly civil strife, and restore union and peace throughout the length and breadth of your truly wonderful country, there is one subject which now still more closely presses upon my mind, and which is the immediate cause of my addressing thee. I allude to the present state of feeling on the part of America toward England, and of England toward America. Loving England as I do with the warmth of Christian patriotism, and loving America as our nearest of kin amongst the nations, and having had this love strengthened by six months' residence amongst you during the outbreak and early progress of your troubles, I cannot but long that our two countries may be banded together in strong and indissoluble bonds of amity and concord. Few things would, I believe, contribute so much not only to their own religious, moral, intellectual, and material well-being, but to that of all the other families of the earth. Why then is it that their feelings toward each other are not those of mutual regard and confidence?

Is it not partly because each expects more from the other than it ought to do?

England has seemed at one time to expect America to abolish slavery immediately and altogether, and at another (perhaps not very consistently) to expect the Northern to allow the Southern States to go off scot free, with unchecked power to continue slavery and extend its area.

These reciprocally exaggerated expectations have led the people of each country to criticize with a suspicious eye the words and actions of the government and people of the other. And the newspaper press of each country has taken advantage of these feelings to use language calculated to stir up strife and fan anger into war.

The Trent affair presented a peculiarly tempting occasion for the exacerbation of all these evil feelings; for, unfortunately, the main justification for the act of the American captain was to be found in the conduct of England fifty years ago, in the midst of the great European war, and the best justification of the demand of England for reparation was to be found in the doctrine uniformly upheld and contended for by America. Nothing, therefore, could have been more likely to lead to mutual recrimination.

But as soon as that question was settled by America honorably acting up to her own doctrines and antecedents, all cause for quarrel was over, and it might have been hoped that all feeling and hostility would have subsided.

The American papers, however, unhappily still charged England with the desire to find some other cause for a quarrel with the United States, or some plea for breaking the blockade; and the English papers, on the other hand, were by no means free from blame, often criticising the acts, the occasional reverses, and the successive victories of the United States in a humorous and sometimes in an ungenerous spirit.

During the last two months, however, no calm and unprejudiced observer of what is said and done in this country can have failed to mark a very decided improvement in the general tone of English thought and feeling on the whole subject of the American difficulty.

The great body of the people not only bear the loss, the distress and the pauperism which the cutting off of the cotton supply has occasioned, with patience and almost with cheerfulness, but sincerely regret the calamities of their American brethren, and ardently long for their termination, whilst the language of our most eminent statesmen and jurists in Parliament and elsewhere has been, with very little exception, worthy of their own character and befitting the occasion.

It is, nevertheless, to be regretted that this favorable change of feeling is not yet by any means recognized by the American public as a fact. I allude not now merely to the opinions and views of your newspapers; for we know, I suppose, on both sides of the Atlantic, that with all the talent and ability exhibited by our public journalists, there is often a strong temptation both to distort the outline and to exaggerate the coloring of the political picture. But even the private letters which I receive from your land continue with very little exception to regard our attitude as hostile and almost as menacing to you. Letter after letter which I have received or seen from the calm and sober and religious citizens of the United States speaks of the ferocious spirit manifested by the English, of the eagerness to find a pretext for a quarrel with you, of our ingratitude for the offer of a passage through Maine for the British troops, &c. Contrast this with the language of one of our highest legal authorities, Sir Roundell Palmer, who, when speaking of the Trent difficulty *as past*, said emphatically in his place in Parliament, "We were most desirous of peace, but not because we were afraid of war. We rejoiced that peace was preserved, but it was because we were bound to those with whom we should have had to go to war, by ties which are precious to us, and which we should have been most unwilling to sever."

Strongly impressed as I have been with the conviction that the real feelings of the great body of my countrymen were misapprehended even by your most enlightened men, I lately joined my friend John Bright (than whom no one on this side of the Atlantic has, I believe, a juster view of the great American question) in seeking an interview with your Minister in London, Charles Francis Adams. It was interesting to find, in the course of a long and very open conference of upwards of an hour, how much there was which three men had in common whose antecedents had been so different as those of 1st, your Ambassador, (himself the descendant of two Presidents,) 2d, the leading radical member of our House of Commons, and 3d, thy present correspondent, (whom I shall of course not attempt to describe.) He was reminded that it was a part of the duty of a Minister from one nation to another, not merely to transmit state papers and to feel the pulse of Cabinet Ministers, but to ascertain the feelings of the people at large, and to transmit his impressions thereon to his own people; and it was suggested that if he was now able to take a more favorable view of the state of feeling in England toward America than he had done previously, this was itself a *fact* of vast importance for him to send home in such a way as should insure its reaching the American public generally. He admitted that there was some improvement amongst us, and led us to suppose that he would do what he could to promote a better understanding between the two nations at large. And now, whilst we desire that Governments and Ambassadors and Statesmen should do their duty in this matter, it is important for each of us to consider what can *I* do to promote so desirable an issue? And especially what can *he*, who, though he loves his country much, loves his Saviour more, do to promote the coming of His kingdom and the cause of "Peace on earth and good will to men." It has been cheering to me to observe that several of your public papers have recognized the fact that there is a deep and strong current of feeling amongst our *religious* public of various denominations in favor of peace. The memorial of the Society of Friends to our own government, and several other documents and speeches emanating from religious bodies, have been either re-produced or favorably commented on by writers on your side as evidences of this important fact. This is as it should be. In this way, and not by mere *profession*, may religious men on each side of the Atlantic be as salt, both to season and to preserve the mass around them. Let us, my friend, with true Christian patriotism, each do his part boldly, energetically and wisely, to correct mutual misapprehension and to promote a better understanding of each other's position and feelings.

It is not that I have any *present* dread of war between our two countries. Your hands are too full, and perhaps ours also. Nor do I apprehend that as soon as you have bound up your own civil wounds, you will rush into a conflict with us. If there were no higher motive, the incubus of accumulated debt would probably prevent this. But what I do dread is lest mutual misunderstanding and wrath and suspicion should be treasured up for some future day, and eventually burst forth on one side or the other, to your detriment and ours alike, and to the reproach of that worthy name whereby we are both called.

Let us, then, use every effort to diffuse correct views and spread Christian feelings between the inhabitants of the two countries; and having done all, let us remember that we are nothing, and that unless the Lord give the increase, all our labor will be but in vain.

May I beg of thee, with all the earnestness which the importance and urgency of the case demand, promptly to co-operate with me in this work, both by thy own pen and also by diffusing through your best periodicals in all parts of the Union, the views which I have imperfectly set forth in this letter, the whole or any part of which thou art at liberty to make use of in any way which thou mayst think most suitable.

I am, in the bonds of Anglo-Saxon kindred, of literary friendship and of Christian fellowship,

Thine, most sincerely,

JOHN HODGKIN.

A COMPARISON.

The damps of autumn sink into the leaves, and prepare them for the necessity of the fall; and thus insensibly are we, as years close round us, detached from our tenacity to life by the gentle pressure of recorded sorrows.

For Friends' Intelligencer.

GLIMPSES OF SCIENCE.—NO. XXIII.

BY YARDLEY TAYLOR.

The commencement of the river St. Lawrence is 230 feet above tide, which reaches to about half-way between Quebec and Montreal, and taking the opening unto the Atlantic ocean, usually called the Gulf of St. Lawrence, as the mouth of the river, the tide ascends further up this river than of any other river on the globe, being more than 400 miles. The navigation from Lake Ontario to Montreal is obstructed by rapids, but some of these have been improved, and as the current is always uniform and never lower at one time than another, vessels that go through the Welland canal can usually pass without danger. By the St. Lawrence river the Welland canal and the great lakes, vessels may load on the upper lakes and pass out to sea, from further inland, and from a higher

elevation above tide water, than from any other place on the globe. The principal drawback to this is, the St. Lawrence is usually closed with ice for four months in the year.

Much of the basin of the St. Lawrence lies along the 45th parallel of latitude, and this latitude is much colder on the eastern than on the western side of a continent. The general currents of air in the northern temperate zone are from the west and the northwest. This current coming down as it does across the American continent, without the interruption of mountain ranges, from the Artic regions, must necessarily be cold, having no lakes of much size or seas to cross, but passing over frozen surfaces in winter. This uninterrupted current of air greatly influences the temperature of the basin of the St. Lawrence, and renders the 45th parallel of latitude about as cold in America, as latitude 60° is in Europe. The Gulf stream of the Atlantic ocean, has a marked effect upon the temperature of western Europe, and then the Baltic sea stretching itself far into the northern part of that continent, no doubt modifies the temperature there in a great degree. There are no large bodies of water in the northwestern portion of this continent, and the influence to be derived from the westerly winds coming from off the Pacific ocean, is greatly lessened by the continuance of the Rocky mountains extending almost to the Northern ocean. These mountainous summits, being covered with snow the greater part of the year, prevent this mild current of air from the ocean from penetrating far inland, thus leaving the northern part of the continent more exposed to the influence of the polar circle than would otherwise be the case.

Thus we see a marked difference in the features and character of the four great river basins of this continent. The Rio de la Plata occupies a large portion of the southeast of South America, and though many of its branches take their rise in the eastern side of the Andes mountains and in the wooded region, yet the main river and many of its branches flow through the immense grassy plains, called pampas which are so abundant in that country. These plains are tenanted by immense herds of cattle, horses and other animals, and are better adapted to a pastoral than to an agricultural people. The northern parts of the basin in Brazil, being more hilly and mountainous, are well adapted to the cultivation of coffee, sugar and other tropical productions.

The basin of the Amazon, situated as it is within the tropics, and principally south of the equator, contains probably the heaviest and most extensive wooded region on the globe. The upper branches of this river rise in the Andes mountains, and descending from their elevated summits have great fall, and are very rapid in their course until they reach the plain below, when their course is more gentle. The more southern ones far down in their course have rapids and falls which entirely interrupt navigation. They all pass through a very densely wooded region, including the eastern slope of the mountains and most of the distance below. Travellers assert that this region is covered with a large and rapid growth of tropical timber, interlaced and intertwined with a great variety of vines and climbers, which not only cover the trunks and branches, but spread over the summits of the tallest trees. These descending to the earth, enable other vines and creepers to ascend again, until the weight becomes so great as to break off the top or branches, or to overturn the entire tree. The heat and moisture is so great, that a short time only is required to decompose this vegetable matter, and thus aid in the production of other plants. The growth is so intense, that it is next to impossible to penetrate into the forest, many kinds of timber and bark in this region would be valuable to commerce and the arts, could they be brought to navigable water. The Peruvian bark, or Cinchona, is found on the eastern side of the mountains, but from the indiscriminate destruction of the tree in obtaining the bark, the supply is becoming more difficult to obtain. Perhaps no portion of the earth, of equal extent, is capable of producing an equal amount of vegetable matter, yet it is probable that very many years will pass by before its surface will generally be occupied by civilized man. Much of the central portion of this region is inhabited by a race of Indians who are determined to have no communication with the white race, and who will allow no intercourse whatever with them. This, with the unhealthiness of the climate for northern constitutions, and the difficulty of reducing the soil to a state for cultivation, will be impediments that will be difficult to overcome. The eastern slope of the Andes in both the basins of the La Plata and the Amazon, contains many mines of gold and silver, as well as mines of almost all the other metals. These entice the cupidity and avarice of man, so that they are worked in spite of dangers and difficulties.

The basin of the Mississippi as before stated, is a rich agricultural region, the counterpart of the preceding. Situated as it is within the northern temperate zone, extending from the land of the sugar-cane and orange, to almost as far north as the cereals, it can be successfully cultivated. It embraces a large extent of productive country, in which there is but little waste land. The extreme western portion east of the Rocky Mountains, is, however, too dry for agriculture, and better fitted for pastoral purposes, it being the home of the buffalo and other wild animals. The precious metals are

found only in the Rocky Mountains, but the more useful metals are in abundance almost all over this region. With the exception of some parts of the State of Missouri and Arkansas, and the eastern base of the Rocky Mountains, where the primordial formation is met with, the whole of this immense district belongs to the secondary formation of geologists. No country known contains as large a surface of coal formation, and few or none have other metals more abundant. This with its unparalleled steamboat navigation, renders it altogether a desirable region, and one well calculated to call forth the full energies of man. The rapidity with which the forests have been subdued and brought under cultivation, has been astonishing. Here are all the elements necessary, to the sustenance comfort, and luxury of civilized man, and it bids fair to rank among the most productive regions of the earth. The time is doubtless coming, and there are probably persons now living who will live to see it, that the valley of the river will count its population by the hundred millions, and its cities may ere long approach the most populous on the globe. Extravagant as these anticipations may seem, it is hardly exceeded by what this century has produced. There are those now living, whose time reaches back to when the pack horse was almost if not quite the only means of conveyance across the Alleghany mountains. Compare the state of things with the present, and remember, that while the population of the whole United States increases in an arithmetical ratio, the population of this valley goes on in a much more rapid rate, and will continue to do so for a long time to come, at least until it approaches much nearer its maximum capability, and who can tell what its maximum capability is.

The basin of the St. Lawrence, is in its general features entirely different from either of the other large basins of this continent. Its area is about 500,000 square miles, and near 150,000 of this is lake surface, a larger area of fresh water surface than is elsewhere to be met with. While in its natural condition the navigation of the upper lakes is entirely cut off from tide water, yet by the present improvement, sea-going vessels can penetrate nearer to the upper border of this basin than that of any other, and attain, in more than a thousand miles of navigation, to a greater elevation above tide water than any other known. Sailing vessels have been built at Pittsburg and descended to tide water, but none have ever returned there. The elevation of Pittsburg is a little above that of Lake Superior. While the basin of the Mississippi is much greater than the St. Lawrence, and has a far greater length of steamboat navigation, yet the water surface of the latter is probably six times greater than the former. The Mississippi and its branches has, it is said, 25,000 miles of steamboat navigation, and yet its rivers would have to be six miles wider to give equal water surface.

The land surface of this basin is generally productive in grain, particularly in the vicinity of the lakes, while that of the St. Lawrence river proper is too far north to be well suited for this purpose. The lower part of the basin is quite narrow, the dividing ridge on the south, next the United States and New Brunswick, approaches to within a few miles of the river.

From the Raleigh (N. C.) Standard, April 26.

MEMORIAL OF NORTH CAROLINA MEETING FOR SUFFERINGS.

We insert the following memorial laid before the State Convention by the Friends on the subject of bearing arms :—

At a stated Meeting for Sufferings, representing North Carolina Yearly Meeting of Friends, held at Deep River, the 14th of Fourth month, 1862, the subject of our present sufferings, on account of our conscientious scruples against bearing arms, claiming the deliberate consideration of the meeting, and believing it right to embrace our privilege to petition those in authority, we therefore adopt the following :—

To the Convention of North Carolina, in Convention assembled:—Your petitioners respectfully show that it is one of our fundamental religious principles to bear a faithful testimony against all wars and fightings, and that in consequence we cannot aid in carrying on any carnal war.

This is no new principle of our Society, but one which was adopted at its rise, as the doctrine taught by our Saviour, and followed by his disciples for more than two hundred years, and has ever been and is now held as one of our fundamental and vital principles, and one that we cannot yield or compromise in any degree whatever.

We would further show that the whole number of our members in the Confederate States is less than ten thousand, while in the United States the number probably exceeds two hundred thousand, who bear the same testimony against all wars and fightings; and that in every nation and clime where our Society exists, it is at this day, as heretofore, maintaining this precious principle of peace, and that we everywhere in this respect speak the same language and mind the same thing.

We may further show that, according to the best information we can obtain, until the present time, Friends of North Carolina have not been called on to aid in the battle-field or military camp; but now our peaceful principles are in a measure disregarded, *and many of our members are drafted to take part in the conflicting armies, while we understand that our brethren in the United States are not.*

We have enlisted under the banner of the

Captain of our soul's salvation, Jesus Christ, the Prince of Peace; therefore, in obedience to His express command, we cannot fight, or aid directly or indirectly in any carnal wars. But your petitioners would represent to you that we believe it to be our moral and religious duty to submit to the Government under which we live, and to the laws and powers that be, or suffer patiently their penalties.

We love our homes and our country much, but at the same time we love our religious principles more; therefore your petitioners would most respectfully ask that you grant us the enjoyment of this important religious principle.

We own no god but the God of love, truth, peace, mercy and judgment, whose blessing we invoke, and whose wisdom we implore to be with you in your *legislative* deliberations.

Signed on behalf and by direction of the meeting.

NATHAN F. SPENCER, Clerk.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MO. 14, 1862.

It is a difficult but profitable attainment to be able to regard, without prejudice, opinions at variance with our own. To look at both sides, is a wholesome practice, which, if connected with a zealous and concientious love of the truth, is not so apt to overturn our own well founded convictions, as to increase our toleration and respect for the honest opinions of others.

Few views that are commonly held are destitute of some foundation in truth, and an investigation of the grounds of belief will generally show that from a greater or less force being given to one or another of certain universally received truths, all real differences of opinion arise.

Differences are, however, more frequently verbal than real; such are the varied shades of meaning applied to the same form of words by different individuals, and such is the inherent difficulty of conveying accurate conceptions by the use of words, that it is no marvel that so few persons on a comparison of sentiments appear to be of one mind, even upon initial or fundamental points of belief.

These considerations should not only teach us charity for those who differ from us, but should lead us to seek for the good and true in every view opened to our minds; while by exercising right reason, and subjecting our spirits to that wisdom which is profitable to direct, we should be preserved from following every cunningly devised fable, and should establish on a solid foundation a broad and liberal superstructure of faith and opinion.

Lucretia Mott, of Philadelphia Monthly Meeting, (Race st.,) has obtained a minute of concurrence, with a prospect she has of attending some of the Quarterly Meetings in Philadelphia Yearly Meeting, and appointing some meetings within its limits.

William Dorsey, of the same meeting, has a minute to attend the approaching Yearly Meeting of Genesee.

Ann Weaver, of Green st. Monthly Meeting, has a minute to visit the families of that meeting.

Ann A. Townsend, of Gwynned Monthly Meeting, has a minute to attend the approaching Yearly Meeting of Genesee. Phebe W. Foulke, a member of the same meeting, accompanies her.

PETITION FOR THE COLORED PEOPLE TO RIDE IN THE CARS.

The following has been sent us for publication:

To the Board of Managers of the various City Passenger Cars:

The Colored Citizens of Philadelphia suffer very serious incovenience and hardship, daily, by being excluded from riding in the City Passenger Cars. In New York City, and in all the principal Northern Cities, except Philadelphia, they ride; even in New Orleans, (although subject to some proscription,) they ride in the cars; why then should they be excluded in Philadelphia, in a city so preëminently high for its Benevolence, Liberality, Love of Freedom and Christianity as the City of Brotherly Love?

Colored people pay more taxes here than is paid by the same class in any other Northern City. The members of the "*Social and Statistical Association*," although numbering less than fifty members, pay annually about *Five Thousand Dollars* into the Tax Collector's Office.

Therefore, the undersigned respectfully petition that the various Boards of the City Passenger Cars recind the Rules indiscriminately excluding Colored persons from the inside of the Cars.

Then follow the names of three hundred and

sixty of the most respectable citizens of Philadelphia.

MARRIED, On the 31st ult., according to the order of Friends, GEORGE H. CHASE, of Union Springs, Cayuga county, New York, to MARY F. daughter of Charles Adams, of this city.

AN APPENDIX TO THE JOURNAL OF GERARD T. HOPKINS.

(Continued from page 203.)

The Committee on Indian Affairs met again on the 7th of Tenth month, 1797, and received a most interesting account from Joel Wright and the companions of his journey,—Reese Cadwallader and David Greane,—of their visit to the Indian country, dated the 15th of Ninth month, 1797, from which communication the following extract was copied :*

"In the course of this journey, after having visited a number of Indian hunting camps and several of their towns, we had a large opportunity to discover their present situation ; often exposed to the inclemency of the seasons, with a very precarious and frequently a scanty supply of food and clothing. From the knowledge we have obtained of the extensive and valuable country they have lately given up to the United States, and of the narrow strip of land yet reserved for their own use, between the line of the American garrisons and from Detroit to the mouth of the Kentucky river, we were impressed with a belief that the Wyandots, Shawanese and Delawares who dwell there, will, unless they alter their present mode of living, be reduced, in a few years, from the scarcity of game, to a state of extreme want and distress."

At the upper end of Sandusky Town, they held a council with two of the principal chiefs of the Wyandot nation and several of their former warriors and young men, when Isaac Zane interpreted to them the address prepared by the Friends of Baltimore Yearly Meeting. He also interpreted the reply of one of the chiefs, which was brief but friendly.

They found that "the Wyandots were the principal nation ; that everything of importance must be transacted in their council ; they can transact business by themselves, but the Delawares and Shawanese have to apply to *them* when any business of consequence is laid before *their* people."

This letter was presented to Baltimore Yearly Meeting of Friends with the Report of the Committee on Indian Concerns, and was published in the newspapers of the day.

Afterwards, at a meeting of the Indian Committee in Baltimore, the 16th of Eighth month, 1798, they received a letter from John Heckewelder, agent for the Moravian Society, representing the distressed condition of the Indians under his care, in consequence of their having been driven from their settlement on the Muskingum river, during the late war, and were now returning thereto in want of provisions and necessary implements of husbandry ; whereupon Reese Cadwallader, Nathan Heald and Joel Wright were appointed "to inspect into the circumstances of those Indians, with liberty, if they shall believe it necessary, to afford them some assistance by furnishing them with such articles as they may be in immediate want of." This delegation reported to the Indian Committee, at a meeting held in Baltimore the 2d of Fourth month, 1799, in a communication bearing date, Redstone, Twelfth month 21st, 1798, and signed by Reese Cadwallader and Joel Wright. They had proceeded on their mission as far as Georgetown on the Ohio, sixty-five miles from Redstone, but ascertaining that John Heckewelder had lately gone to Bethlehem, and had procured the Indians under his charge a supply of provisions for the winter before his departure, and that the principal Indians of the settlement were then dispersed, and at their hunting camps (no date given), they turned their attention to eight or ten families of other Indians of the Tuscaroras, who were very desirous of being instructed in farming, but were without agricultural implements, and were also in want of provisions ; these they would have visited, in order to meet their "active men," who had invited them to an interview, but were prevented from doing so by the situation of the Ohio river, which was in flood, with vast masses of ice passing down it. They, however, left a supply for their relief with Thomas Smith, who lived near Georgetown, and also engaged a blacksmith to make them some farming utensils. Reese Cadwallader and Joel Wright, from all they had heard and seen on their journey, believed it would be right for the Indian Committee to send a deputation to the General Council of the Indians to be held the next spring.

The Committee on Indian Concerns met again on the 23d of Third month, 1799, being a special meeting; when a letter from Thomas Wistar, and a speech from the principal chief of the Wyandot nation, called Tarhie (the Crane), was read. This chief, in his speech, which was delivered at Detroit on behalf of the whole Wyandot nation, on the 8th day of September, 1798, reminds the Friends that they once met the Indians at a certain place "where a great many good things were said and much friendship professed between

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* In a recent examination of the Records of the Indian Committee of Baltimore Yearly Meeting, in order to test the correctness of this abridgment, now in the course of publication, the incidents, dates and names contained in the two accounts were found to be exactly similar. T.

them; that they had no place of security for their speeches, as their white brethren had, and that their belts of wampum were their only records;" and adds, "but, if you examine your books and papers, you will there find written all that passed between your forefathers and ours." He speaks further of a "belt of wampum given to us by your forefathers, with a piece of parchment affixed thereto; when you see the belt of wampum and read the writing on the parchment, you no doubt will then perfectly know us, and will consider us as brethren united by a chain of friendship which can never be broken whilst memory lasts." He informed the Friends that he understood some of them wished to pay his people a visit, and adds, "We are much pleased to hear that you still hold us in remembrance."

The letter of Thomas Wistar,* clerk of the Committee on Indian Concerns in Philadelphia, was dated 27th of Second month, 1799, and states that "the Miami nation had made a request of their Committee for some Friends to settle amongst them, and a speech from the Delawares left no doubt that a similar request would be made from them;" that they had proceeded no further than to furnish the Miami's with two ploughs, a harrow, gears and other articles, but had no prospect of making an early settlement amongst them. Thomas Wistar mentions that he was informed by Jonathan Shefflin that the Wyandot speech was "in answer to a few lines left (and signed by two or three Friends) at their village," and supposes "it must have been the Friends of your Committee who were in that country, as from us none have been sent as yet amongst the nations west of the River Ohio." He concludes with the following caution to the Baltimore Committee: "We are aware that Indians very generally take as promises what may be suggested to them for their consideration, as probable to take place, if they unite with it; we have of late been very guarded in our communications with them, as the more we become acquainted with the Indian character the greater necessity we perceive for it."

On considering the speech of the Wyandot chief, the Baltimore Committee on Indian Concerns made an enlargement on their former appointment by the addition of Evan Thomas and George Ellicott, who were directed to co-operate with Reese Cadwallader, Joel Wright and Nathan Heald. They were desired to endeavor to visit those Indians in order to cultivate their friendship, and, if way should open, to offer them assistance.

* Notwithstanding friendly relations continued ever after to be maintained between the Indian Committee of Philadelphia and that of Baltimore, the manuscripts I have overlooked furnish no account of further correspondence between them, until some years after the date of this letter of Thomas Wistar.

A reply was also written and forwarded to the Indian Committee of Philadelphia Yearly Meeting in part as follows:

"*Dear Friends,*—The correspondence has, on our part, been suspended till some account should be received from the Western Indians, which is now communicated by you; they probably conceiving that Friends, wherever situated, act as one body united. As the Friends of Pennsylvania have had a correspondence with them at times, from the first settlement of the country, and as they, in their present address, have alluded to former transactions, it seems the more necessary for us to apply to you for information on that head. We have been aware of our own inability at present to do any great matters, and have endeavored to guard against raising their expectations. A speech was some time ago communicated to some of the chiefs of the Wyandot nation, at the Upper Sandusky, with a view to inform them that we were desirous of turning their minds to some of the most simple arts of civil life; and we wished to know of them whether it would be agreeable to them to make such a movement. They informed us that they would lay the subject before their council and return an answer. A copy of the speech was left with them addressed to the chiefs of the Wyandot, Shawanese and Delaware nations, and of which we herewith hand you a copy also.

"We should have been pleased with the reception of the original speech of the Wyandot Chiefs and the belt of wampum they speak of, with a copy of that from the Delawares and Miamis, the latter being, we suppose, of the Shawanese nation. Five of our number are appointed to attend at Sandusky at the time of the great Indian Council, of which you will please inform the Superintendent,* and communicate such further information on the subject as you may conceive to be necessary. We also suggest the propriety and usefulness of your appointing a few Friends to unite in the visit, since the prudent conducting of the matter may be of great importance.

"As you are better acquainted than we are with the mode of conducting business with the Indians, if you think a belt of wampum will be necessary on our part, you will please to procure one for us suitable for the purpose, to be forwarded with the original speech and belt received by you, and we will remit the amount so soon as you advise us thereof.

"Signed on behalf of the Indian Committee of Baltimore, by

"JOEL WRIGHT, Clerk.

"BALTIMORE, Third month 24th, 1799."

To be continued.)

* The seat of Government of the United States had not then been removed to the City of Washington. The Superintendent resided in Philadelphia.

THE INTERNATIONAL EXHIBITION.

The Great Exhibition, so far, has attracted only a moderate daily attendance. Most of the visitors are the holders of season tickets, and the class is found to be quite small who are willing to pay a dollar and a quarter for a single admission. Many have been deterred on account of the unfinished state of some portions of the building, and the various annoyances and discomforts everywhere manifest, owing to the presence of workmen of all sorts, to say nothing of the rubbish scattered in every direction. There are a few very curious things to be seen, among the great mass of contributions, more or less interesting, probably to particular individuals, but really as a whole not generally attractive to the general visitor. One of these is a talking machine, which comes from Austria. By a complicated series of machinery, not only are sounds elicited, but letters, words and even sentences quite distinctly enunciated. Instruments of this sort have been before constructed, but have always been defective in some particulars. In this the previous difficulties have been overcome, especially in the pronunciation of "th" and the diphthongs, and the machine *talks* in several different languages with perfect ease. It is, of course very ingenious; but, for all practical purposes, is intrinsically valueless.

Mr. Babbage's calculating machine occupies a prominent position, but so far no one has been present to show its mode of operation. It may not be generally known that he has so far perfected it, after years of labor, that it now successfully works quadrations and calculates logarithms up to seven places of figures. One of the instruments is now in constant operation at Somerset House, working out annuity and other tables for the Registrar-General. The inventor is under the exclusive patronage of the Government, and still pursues his labors assiduously, in the hope of yet producing still more extensive results.

A collection of bullion and chemical scales attracts much attention. The former, when weighted with three thousand ounces, will turn with the addition of a single grain, and the latter will readily move with the thousandth of a grain. Of course, these are kept under glass covers, almost hermetically closed, as the weight of a single grain of dust will affect them, and two or three throw them out of order. They seem, certainly, to be the perfection of mechanism.

But, unquestionably the most curious and ingenious instrument in the whole Exhibition, is a machine for microscopic writing, constructed by a Mr. Peters. The operator writes with a pencil on a sheet of paper placed at the bottom of the instrument, which is connected by a series of levers and gimbals with another very minute pencil at the top, which reproduces on a tablet what is written below, in characters so infinitissimally small that they can be discerned only by the aid of a powerful magnifier. A line a quarter of an inch in length at the bottom becomes one of only a quarter of a millionth of an inch at the top. Or, more clearly, the words, "Matthew Marshall, Bank of England," are thus legibly recorded within a space only the two-and-a-half millionth of an inch in length. Or, to show still more startlingly the astounding capacity of this instrument, it is claimed that the contents of the entire Bible can be repeated no less than twenty-two times within the space of a square inch! Again, not only is the microscopic tracing distinctly legible under a suitable magnifier, but it is a perfect fac-simile of the operator's autograph. The practical utility of this machine can readily be seen when it is known that the Bank of England, for instance, is to use it for the purpose of marking its notes, and thereby rendering the prevention or detection of forgery almost certain.

In the French Department there is to be (or, at least, it is so announced although it has not yet been exhibited) a mirror—a looking-glass—possessing very extraordinary properties and producing curious effects. Standing before it, at a proper distance, one sees his ordinary reflection within. Retreating a pace or two, he finds his image reversed; and, stepping back still further, his "counterfeit presentment" has disappeared from the glass, and he seems to see his second self standing midway between it and his real person. It is said that this effect is so startling that only persons of the strongest nerves can witness the apparition unmoved, while many have fainted outright from terror.

The Japanese Embassadors, now in London, are frequent visitors at the Exhibition, and seem quite at home in the United States Department, where they have met persons whom they saw when in New York. They are delighted with the sewing machines, and say that they are already quite common in Japan, where the Tycoon's chief lady is an adept in their manipulation.

AN INVITATION TO THE COUNTRY.

All day, from shrubs by our Summer dwelling,
The Easter-sparrow repeats his song;
A merry warbler, he chides the blossoms,
The idle blossoms, that sleep so long.

The blue-bird chants, from the elm's long branches
A hymn to welcome the budding year;
The south-wind wanders from field to forest,
And softly whispers, the spring is here!

Come, daughter mine, from the gloomy city,
Before these lays from the elm have ceased;
The violet breathes by our door as sweetly
As in the air of her native East.

Though many a flower in the wood is waking,
The daffodil is our door-side queen;
She pushes upward the sward already,
To spot with sunshine the early green.

No lays so joyous as these are warbled
From the wiry prison in maiden's bower;
No pampered bloom of the green-house chamber
Has half the charm of the lawn's first flower.

Yet these sweet lays of the early season,
And these fair sights of its sunny days,
Are only sweet when we fondly listen,
And only fair when we fondly gaze.

There is no glory in star nor blossom
Till looked upon by a loving eye;
There is no fragrance in April breezes
Till breathed with joy as they wander by.

Come, Julia, dear, for the sprouting willow,
The opening flowers, and gleaming brooks,
And hollows green in the sun are waiting
Their dower of beauty from thy glad looks.

Wm. C. Bryant.

A WIFE'S LAST CARE.

Another day will pass away,
Another sun in beauty rise,
But ere its light shall greet thy sight,
Death will have closed thy mother's eyes;
And thou wilt weep to know that sleep
Is set and sealed for evermore;
Yet think 'mid all the tears that fall,
Life's *pangs* as well as *joys* are o'er.

And when the last sad dues are past,
And said, and sung, the service brief,
Look to thy sire, whose eyes are dim,
And comfort *him* 'mid all thy grief.
With tender care his home prepare,—
No daily act neglected leave;
And put away each thing, I pray,
Which *seeing*, might but make him grieve.

And ever seek, ere he can speak,
To set all things in comfort round:
However poor, content is sure,
Where neatness, kindness, love is found!
He likes to see the fire burn free,—
A clear, warm, welcome, kindly ray;
Oh, think of this, *and let him miss*
Thy mother little as he may!

And mind the hour, for time's a dower
Prized often only when 'tis gone;
Ne'er be too late, nor let him wait,—
Sharp labor brings sharp hunger on!
And oh, my child, be ever mild,
However hasty *he* may be;
And God shall know how much I owe,
In these my last—*last* hours to thee.

DIVINE GUIDANCE.—They who truly fear God have a secret guidance from a higher wisdom than what is barely human, viz., the spirit of truth and godliness, which doth really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it as really as a son has the counsel and direction of his father; and though the voice be not audible, nor discernible by sense, yet it is as real as if a man heard a voice saying "This is the way, walk in it."—*Matthew Hale.*

REVIEW OF THE WEATHER, &C.

FIFTH MONTH.

	1861.	1862.
Rain during some portion of the 24 hours,	12 days.	11 days.
Rain all or nearly all day,	2 "	1 "
Snow, very slight	1 "	0 "
Cloudy without storms,	1 "	6 "
Clear, in the ordinary acceptation of the term,	15 "	11 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, &C.	1861.	1862.
Mean temperature of the month at Penna. Hospital,	59.50 deg.	63.70 deg.
Highest do. during month,	80 "	84 "
Lowest do. do. do.	38 "	44 "
RAIN during the month,	6.64 inch.	2.30 in.
Deaths during the month, counting five current weeks in each year.	1086	1337

Average of the mean temperatures of this month, for the past seventy-three years,	62.60 deg.
Highest mean of do. during that entire period, 1802 and 1826,	71 "
Lowest do. do. 1848,	51.75 "

SPRING TEMPERATURES.

Meean temperature of the three spring months of 1861,	51.56 deg.
Mean do. do. do. 1862,	51.85 "
Average of the mean spring temperatures of do. for the past seventy-three years,	50.79 "
Highest spring mean during that entire period, 1826,	55 "
Lowest do. do. do. 1843,	46 "

The above exhibit shows for the month quite an increase of temperature, with nearly four and a-half less inches of rain; while, in reference to the apparent increase of deaths, it may be well to state that the above record for this year includes those from the country who died in the city.

An unusual uniformity may also be observed in the spring temperatures all through.

J. M. E.

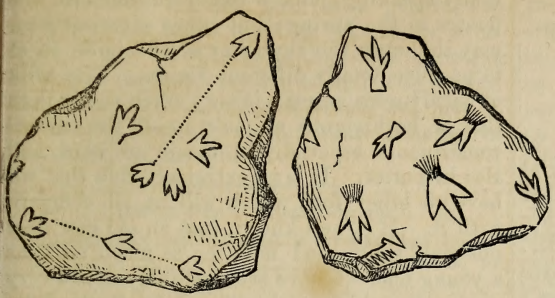
Philadelphia, Sixth month 5th, 1862.

P. S. Since the above was prepared for publication, I noticed an item in the *Intelligencer*, to the effect that last month had been one of the dryest since Seventh month, 1860.

Believing this to be an error, I was induced to refer to my diary, when I found I was mistaken. The following being all the months, since that tine when less than *three inches* have fallen, viz:

Seventh month, 1860	0.98 inches.
Ninth month, 1860	2.85 "
Second month, 1861	2.06 "
Seventh month, 1861	2.56 "
Twelfth month, 1861	2.09 "
Fifth month, 1862	2.30 "

FOSSIL BIRDS.



Bird-tracks in New Red Sandstone.

While the animal and vegetable kingdoms of the palæontologist extend to as wide, or rather a wider, range than those of the historian of modern life, yet several divisions are scantily represented in the petrified remains preserved in the stony records of the earth's crust. This was to be expected from the conditions under which these fossiliferous strata were deposited. As these rocks are aqueous, chiefly marine, the relics of plants and animals whose natural habitats were in or near the water, must be common in a fossil state, whilst the remains of others with different habits will be comparatively rare, if present at all. Birds belong to this latter class. Their power of flight would save them from numerous casualties which would prove fatal to quadrupeds; and even if they did perish in water, the lightness of their bodies, produced by their internal cavities and the quantity of their feathers, would keep them floating until they decomposed, or became the food of predaceous animals.

The earliest traces of birds consist of footprints on red argillaceous sandstones in the valley of Connecticut river, North America. These sandstones, though long considered of a much older date, have been, on the best evidence, referred by the brothers Rogers to the oolitic period. The beds had formed an ancient seabeach, and over it, during the recession of the tide, had marched the animals, which have left on them their footsteps. Before the return of the tide, the inequalities had been filled up with dry air-drifted sand and mud, and on this was deposited a new layer of silt. The beds often exhibit ripple-marks, and occasionally small circular depressions, which have been formed by drops of rain. The traces of thirty-three species of B. have been distinguished; with them are associated the impressions of various lizards, chelonians, and batrachians. The size of the Ornithichnites (Gr. *ornis*, a bird, and *ichnon* a trace or footprint), as the bird-tracks are called, so far exceed those that would be made by the largest living birds, that it was doubted whether their origin had been satisfactorily explained, until the discovery, in New Zealand, of the remains of the *Dinornis*. In one species, the imprint of the foot measures fifteen inches in length, and ten inches in breadth, excluding the hind claw, which is two inches long. The distance of the impressions from each other varies from four to six feet. These measurements indicate a bird about four times the size of an ostrich, but probably not much larger than some species of *Dinornis*. The footprints are for the most part trifid, and show the same number of joints as exist in the living tridactylous birds.

No indications of the existence of birds have been discovered in the rocks of the cretaceous period. It does not follow, however, that the class *Aves* had no representatives during the ages when the chalk was being deposited. This is a deep sea formation, and for the reasons already stated, it is not to be expected that the remains of this class should be found in these measures. And so also it would be rash to conclude, that the oolitic footprints give the date of the first appearance of B. on the globe. The bone of *Cimiliornis Diomedeus*, found in the chalk, which was described by Professor Owen as part of the humerus of a bird, is now believed to belong to a Pterodactyle.

No true fossil remains of B. have been discovered in rocks older than the Eocene-gypseous deposits of Montmartre, where ten species have been found. Seven species have been described from strata of the Miocene period, the most important of which have been found in the Sewalik beds, associated with the remains of huge proboscidea. But the Pleistocene deposits have supplied more than half of the known fossil birds. The most remarkable of these are the bones of huge struthious B. of the genera Dinornis (q. v.), Palapteryx (q. v.) and Aptornis. Dr. Mantell mentions the fossil eggs and bones of a bird still larger, called the Æpyornis, from Madagascar.—*Chambers' Encyclopædia.*

HOW TO MAKE ANY DAY MEMORABLE.

I discover a fallacy, whereby I have long deceived myself, which is this:—I have desired to begin my amendment from my birthday, or from some eminent festival, that so my repentance might bear some remarkable date. But when those days were come, I have adjourned my amendment to some other time. Thus whilst I could not agree with myself when to start, I have almost lost the running of the race. I am resolved thus to befool myself no longer. I see no day but to-day, the instant time is always the fittest time. . . . Grant, therefore, that "to-day I may hear Thy voice." And if this day be obscure in the calendar, and remarkable in itself for nothing else, give me to make it

memorable in my soul thereupon, by Thy assistance, beginning the reformation of my soul.—*Thomas Fuller*, "*Good Thoughts in Bad Times.*" 1645.

PROFESSOR VOELCKER ON MILK.



The last meeting of the Royal Agricultural Society, England, called together a large number of distinguished men, (Mr. Adams, United States Minister, among others,) to listen to an essay on milk, from the eminent Professor Voelcker. We condense for our readers a portion of his interest-remarks: — "The fatty matter of milk is not contained in it in a free condition, but enclosed in a little cell consisting of the very identical substance which in a state of solution exists in milk, and which is precipitated when milk gets sour; in other words, the butter, or the fatty portion of milk, is encased in curd. These are milk globules. They are of different sizes in different animals, and even in animals of the same kind they vary from 1-2000th to the 1-4000th part of an inch. They are generally round, but sometimes they are slightly egg-shaped. Milk invariably contains a certain proportion of mineral matter, consisting essentially of the same material of which the incombustible part of bone is composed. Butter, curd, milk-sugar, and mineral substances are the normal constituents of milk. The red color in madder, the blue in indigo, and the color of the common weeds *Mercurialis annua* and *Polygonium aviculare*, likewise pass into milk and color it. So also there are, no doubt, smelling substances which give a taste and flavor to the milk, and readily pass into it; and when these peculiar flavored substances are richly infused, they greatly affect the milk. Thus we know, for instance, that the turnip flavor is imparted readily to milk. Milk appears white on account of the suspended milk globules. In the measure in which these globules separate in the shape of cream the milk becomes clearer, and acquires a peculiar bluish tint, which is a very good indication of the character of the milk. The less transparent milk is, the better; the more opaque it is, the more butter it contains. In autumn the quality of milk very greatly improves, and the quantity becomes smaller. While this is true generally, it is not so always; for if animals are stinted in food, they yield not only little, but also poor milk, and that at a time of the year when they ought to, and generally do, produce rich milk. Generally speaking, milk is richer in the fall, and poorer in the spring; but other circumstances may influence the character of the milk, so as to produce totally different results. The milk of carnivorous animals is very much richer than that of herbivorous animals, in all the various constituents, especially in casein or curd, and also in butter. It is so extremely rich that we have no other food which will at all compare with it. It is well known that an old cow does not yield such good milk, or as much milk, as a young one. I have seen an analysis of a very poor milk, which was analyzed in Holland by Dr. Baumbar. He mentions that it was the milk of a cow which has had ten calves. Nothing appears so unprofitable as to keep cows for so long a period. Generally speaking, as is well known to practical men, the milk becomes poorer after the fourth or fifth calf. Climate affects the quality of milk in a remarkable degree. In moist and temperate seasons and localities we obtain a larger quantity, though generally a poorer description of milk, than in dry and warm countries. The quality of milk is thus affected by the temperature, and the amount of moisture in the atmosphere. Something, no doubt, is also due to the greater amount of water which in wet seasons is present in the produce. That the general state of health and condition of the animal has a marked influence on the quality of the milk, is so well known that it need hardly be mentioned. The time at which the milk is taken is said to have also an effect upon the quality. In most agricultural treatises you will find it stated that morning is generally richer than evening milk; but my results do not favor that general notion. Out of thirty-two samples of milk which I have analyzed, taken in the morning and the evening of the same day, I found in eight cases the morning poorer than the evening milk, in four cases I found it rather richer, and in four I found no perceptible difference between the quality of the morning and that of the evening milk. The time of day has not so much to do with the matter, as the quantity and quality of the food which is given some three or four hours before milking. I have traced this distinctly. At one time I have found the milk of our dairy stock poor in the evening. The cows were then out at grass, and were not supplied with a sufficient quantity of grass. They received in the evening oilcake and rapecake, and then they produced in the morning richer milk. This shows plainly the effect of the food upon the morning milk. At another time, in the winter, I found that when the cows were fed in the morning and in the middle of the day with barley-meal and rapecake, they produced richer evening milk. I believe, then, that the quality of the milk is affected by the food, and by the

time at which food is given to cows. It certainly cannot be said that in a general way milk is richer in the morning than in the evening. It may be one way or the other, poorer or richer, as the case may be, or both may be perfectly alike. The race, and breed, and size of the animal, have also an important influence on the quality of the milk."

From the English Woman's Journal.

ADMISSION OF LADIES TO DEGREES AT LONDON UNIVERSITY.

Our readers will be glad to learn that an effort is now being made for the admission of ladies to the examinations of the London University.—From the liberal character of the Senate, and the high position, literary and social, of the promoters of the movement, there is good reason to expect that the attempt will be successful. It will then be in the power of any lady to take a degree in a university justly esteemed throughout Europe for the severity and strictness of its examinations. We need not dwell on the advantages which would accrue to the cause of education. If, as would probably at first be the case, the candidates were chiefly ladies intending to be governesses, the benefit would not be confined to themselves, but would be indirectly felt throughout society. Teaching would no longer be looked upon as the one profession which all women, however uneducated and unfit, may take up as a means of support. Governesses holding a degree would find themselves in a position somewhat akin to that of schoolmasters and that of private tutors, who can give similarly undeniable proof of preparation for their work, and the unqualified members of the profession would naturally sink to their proper level. The beneficial results of this measure would also be felt by persons in authority, who, while anxious to select the candidates most competent for various responsible offices, are embarrassed by the absence of any satisfactory evidence of fitness to guide them in their choice.

We may add, for the information of those of our readers who are unacquainted with the nature of the London University, that it differs from the older universities in giving no teaching of any kind. It is an examining body, composed of a Senate and a Board of Examiners whose names as a sufficient guarantee for the character of the examinations conducted by them. In all respects the arrangements are especially calculated to meet the tastes and requirements of ladies. The following short statement has been forwarded to us:

"A strong desire has for some time past been felt by many women, of the upper and middle classes, for some test of proficiency in the more solid branches of education, such as our universities offer to young men. The want of some such tests acts as a discouragement to serious study, and so tends to foster the inaccuracy and incompleteness which may perhaps be regarded as especially the faults of women. The prospect of passing a thorough examination would, on the other hand, operate as a most useful stimulus to exertion, and the possession of a degree would be a guarantee of well-directed mental energy. To candidates for high educational offices, secretaryships, etc., such a certificate of ability would be especially valuable. It is believed that this privilege might be accorded by the University of London without risk of collateral evils. The university being simply an examining body, requiring no residence, and giving no course of instruction, the conditions of the examinations would not in any way interfere with a woman's ordinary domestic life. It is, therefore, hoped that the Senate may be willing to give the widest interpretation to the words of their Charter, and to 'hold forth to all classes and denominations' of her Majesty's subjects, not excluding women, 'an encouragement for pursuing a regular and liberal course of education.'"

GOING TWO MILES FOR ONE.

In the sermon on the Mount, says the *Eclectic Review*, our Lord says: "Whosoever shall compel thee to go one mile, go with him twain." We can all of us easily understand the other part of this command, and when struck on one cheek, we should in humility offer the other; because, unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions, that the couriers in the service of the Roman government had the privilege of travelling through the provinces free of expense, and of calling on the villagers to forward their carriages and baggage to the next town. Under a despotic government, this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plow to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second time.

ITEMS.

DOMESTIC.

The Flood in the Lehigh Valley.—A great storm has passed over Eastern Pennsylvania. In its wake are ruined fields of grain, stranded boats upon three great rivers, tottering and deserted houses, and at least one hundred dead bodies, dashed by a wild current against mountain rocks or floating logs. The works completed by the joint efforts of labor and capital, in a long course of years, have been swept almost out of existence in a single night. A score of iron furnaces have ceased to scatter their sparks into the air; hundreds of sturdy laborers have been thrown out of employment, and the scenes and incidents which marked the great flood of 1841 have been repeated upon an enlarged scale in 1862. In no section has the loss been as heavy as in the valley of the Lehigh, although the Schuylkill and Delaware vied with each other in their rage.

There is no river east of the Ohio that has rendered more service to man than the Lehigh. Almost at the point where it first emerges from the mountains, and assumes its name it is checked, turned from its course and made a feeder to the canal The dams followed each other in succession until near Easton, a distance of over forty miles. They averaged at least one to every two miles.

The head-waters of the Lehigh were the first to feel the heavy rains, then gave way. This was at or near White Haven. The flood of water poured southward, carrying everything before it, and receiving new force and acquiring a new impetus as it overcome each obstacle. Dam after dam was destroyed, until scarcely three remained between Mauch Chunk and White Haven.

The flood rolled on in the dead of night, heralding its progress by a terrible roar. It tore canal-boats from their moorings, and swept them away like feathers; it dashed into the cellars, and mounted to the windows of residences upon its banks; it undermined the walls of towns, and now and then carried off a prize in the form of unlucky sleepers who could not escape. It encroached upon new territory, reaping the waving fields as no scythe could have done, and, in apparent revenge, seized fences and farm vehicles and conveyed them to places unknown to man.

It is almost impossible to imagine the devastation caused by the freshet Every town in the valley situated near the river was more or less injured. No details as the financial extent of the loss can be given.

FOREIGN.

Hayti.—By the arrival, from Port au Prince, of the brig *Ayton*, at New York, we have received our Hayti files to May 10th.

The *Moniteur Haitien* prints a long list of names of persons from Canada, Kentucky, Virginia, Georgia, Pennsylvania, Connecticut, Michigan, Boston, Bermuda, and New York, to whom the President had delivered papers of naturalization.

President Geffrard opened the session of the Haytien Congress on April 21st, at eight o'clock in the morning. The legate of the Pope, the representatives of France, England, Spain and other nations were present. The President Geffrard delivered a speech, in which he congratulated the Congress on the general tranquillity of the Republic, and announced the commutation of the death sentence of the Gonaives conspirators to imprisonment for life. He said that to facilitate immigration a contract had been made with a foreign company to establish a line of steamers connecting Port au Prince with Liverpool, Jamaica and New York. A mechanical college, to teach the mechanical trades, will be soon established at Port au Prince. President Geffrard stated that it was the constant object of the Government to foster agriculture and education. The President of the Legislative Chamber replied in an address expressive of the confidence of the people and representatives in the Government and chief magistrate.

Another revolt broke out in the Cayes, late in April, headed by the old General Salomon, one of Soulouque's favorites. President Geffrard despatched troops after the conspirators, the latter receiving no aid from the people of the districts through which they passed. The President issued circulars, giving to the people full accounts of the rise, progress and incidents of the revolt, and of its downfall, too, for on the fifth of May, Salomon was captured, with his principal adherents, while seeking to escape in a disorderly rout.

At latest dates the commune of Torbech was infected by the rebellious spirit, and the people of that district were allowed forty-eight hours to return to their allegiance. The people of the loyal provinces have all been called to take up arms in defence of the Government and for the suppression of the Rebellion. All recalcitrants will be treated as traitors. —*Exchange Paper.*

The New Railway in the Punjaub.—The opening of the railway from Umritsir to Lahore, recently, seems to have excited interest among the Punjaubees even more intense than that felt by the Bengalese in 1854. Day after day thousands congregate, from the most distant places, to see the "Lawrence" locomotive come into Umritsir. Its fame has spread to the Peshawur and Mooltan frontiers. Some daring spirits insist on a ride on the "fire-horse," just as the Bengalees used to crowd round to examine the new "car of Indra," and would not be convinced of the danger they incurred, till a cow was killed, straying on the line. A Brahmin, looking on the locomotive at Umritsir, remarked, "All the incarnations of all the gods in India never produced such a thing as that." By this time, the news has been carried by the trading caravans into Cabul and Central Asia, and so our prestige increases.

The Proverbs of Martin Luther.—A bookseller in Breslau has found a collection of proverbs in the handwriting of Martin Luther. It contains 33 pages in octavo, and about 500 proverbs, and has never appeared in print.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a quiet market for Breadstuffs, and prices of Flour are low—sales at $4 50 a 4 75 for superfine and at $4 87 a $5 00 for extra family. Sales to the trade range from $4 50 for superfine up to $6 50 for common and fancy brands. Rye Flour is steady at $3 25, and Corn Meal at $2 62 per barrel for Pennsylvania.

Grain.—The offerings of Wheat are light, Penna. red sold at $1 18 a 1 20, and Kentucky white at $1 35. Rye is inactive with sales at 66 cents. Corn—Prime yellow is in fair demand. Sales, afloat, at 53c, and 53c for good in store. Delaware Oats sold mostly at 37½ a 38 cts. per bushel, and some Pennsylvania at 40 cents. No change in Barley or Malt.

Seeds.—Cloverseed is selling in a small way at $4 25 a 4 50, per 64 lbs. Timothy is worth $1 50 a $1 75, and Flaxseed $2 per bushel Red top is worth $2 50 per sack.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

Priscilla Cadwallader 225
John Evans 228
Information in Relation to Virginia Friends 230
Beautiful Extract 231
Wayside Scenery—Japan 231
What are Consols? 231
EDITORIAL 232
OBITUARY 232
Appendix to the Journal of Gerard T. Hopkins 232
POETRY:—
At the Last—The Cross—Selected 235
The Land and the Book 236
HORTICULTURAL DEPARTMENT 237
The Sick in Bed 239
Ozone for Cleaning Books, Removing Ink, &c 239
ITEMS 240

For Friends' Intelligencer.

MEMOIR OF PRISCILLA CADWALLADER.

(Continued from page 211.)

During the years 1823 and '24, our friend made a general visit through most of the middle and eastern States and Upper Canada. The first information we have in connection with this journey is, her attendance of a meeting held in Arch street meeting house, Philadelphia, in 2d mo., 1823, when she delivered the following searching communication:

"Men who work hard all day for nothing, are truly to be pitied. My lips have been sealed in silence since I have been in this meeting, but not through the fear of man. I have been viewing as in the vision of Light, men digging a pit, and in making it large enough to contain the Lord's servants that pass by that way, I have seen that they have undermined their own habitations. Thus the snare they would lay for the weary traveller's feet, they have fallen into themselves. Over this pit I have seen spacious buildings, which being undermined must fall in the vortex of this destructive, horrible pit. You toil hard all day long, and instead of the sweet reward of peace for your labors, you lay down your heads at night in anguish of spirit, a clear evidence how hard the master is you serve. You have forms, but deny the power of the Eternal Word, which was in the beginning, which was with God, and which was God. In Him was life; and the life was the light of men. Like the persecuting Jews of old, after stripping the body of Jesus, you contend for the raiment, little heeding that when torn from that prepared body, healing virtue no longer remained in it. Still you contend for the very fragments of the garments, and cast lots for the vesture, to the utter neglect of the living eternal substance. That spiritual life you (Pharisee-like) persecute, and would even nail to the cross. But your power is limited; not a bone can you break. Oh, I am weary; the spirit within me is weary of high professions. For religion, is substituted opinion. Hence contentions, divisions and subdivisions; and in blind zeal and self-will the blessed Truth and its advocates are judged down, and the feet of the messengers are turned another way. I have seen the Gospel trumpet laid down in this city. False alarms have been sounded here and believed. True alarms have been sounded and not believed. These things I brought not with me; you will judge of their correctness. Now beloveds, in that Gospel love which I feel flowing in me, and which embraces you all, and all the human family without distinction, have I endeavored simply to lay before you these things, desiring that none may take them to themselves but those to whom they may apply. For I believe there is a remnant who go mourning on their way, and who, on the wings of redeeming Love, will be made to soar above all the devices of cruel man."

In 4th mo., 1823, she attended Philadelphia Yearly Meeting, and visited most of the meetings in the neighborhood of that city. John Ward was her companion at that time. His memorandums show that they travelled in unbroken unity. He says:

"Our spirits have been often baptized together in the work and service to which we have been called, and I have to commemorate the gracious dealings of Israel's shepherd, who hath led us about, and instructed us and preserved us through many trials."

Of one meeting he says:

"This was a great meeting; not in numbers, but in *the power* that attended. Our dear friend was favored with gospel authority, and Truth reigned over all."

Again he says:

"Attended meeting at B. Sat down poor and pennyless—neither purse nor scrip, but through the aboundings of that Love, which is both ancient and new, our minds were favored to rise above every obstruction, and we had a memorable meeting. Our dear friend was eminently furnished with matter, and there was a precious opening to declare the doctrines of the Gospel to a very large assembly. The meeting concluded with solemn supplication, that all might arise and come forth from a fallen state, and freely partake of the joys of God's salvation."

"Attended meeting at R. This was a precious, comfortable time. We had, I think, a clear evidence that the Lord hath not forsaken his people, for divine Love was as a canopy over us, and all seemed to be gathered and centered to the great First Cause. Our dear Friend had to travail through deep exercise to minister to several States; I united in the fellowship of the Gospel with her close searching testimony. The meeting was held, I believe, to the edification of the people, and closed with much solemnity."

We have the following brief notice from a Friend in attendance at two meetings held at Wilmington, Delaware, about this time:

"I attended meeting on First-day morning, which was very large, and many present not of our Society. Priscilla Hunt commenced her discourse by observing that she 'knew a woman could not preach, neither could a man—that is, *preach the everlasting gospel*, though they might deliver an eloquent discourse.' She then proceeded to show the equal authority of woman with man to preach the gospel. She mentioned that she had read the Scriptures attentively from Genesis to Revelations, and had never found any prohibition, but quite the contrary. That Deborah, Miriam and Huldah were prophetesses of the Lord; also that Anna is mentioned in the New Testament as a prophetess, and Phebe is spoken of by the Apostle as a servant of the church, and Priscilla as his helper in Christ Jesus. She said she knew that the same Apostle commanded that women should keep silence in the church, and if they will learn any thing they must ask their husbands at home. This was in reference to women who made impertinent inquiries in the assemblies of the people, but could no more be intended to prohibit woman's preaching, than to prohibit their receiving religious instruction except from their husbands at home, and if it were to be thus construed, the poor women would be in a miserable state, as not one-third part of mankind was capable of affording them religious instruction. She then added, (supposing it could have been so intended,) that the command could only have been given to those women who had husbands. She then remarked that she knew not why she was thus led; it certainly was not intended as an apology for her preaching, for she considered it beneath the dignity of a gospel minister to apologise for what she had to communicate. The remainder of her discourse was on humility and love. She rose a second time and remarked, she did not wish to be misunderstood when she said it was beneath the dignity of the gospel for a minister to apologise. There was no dignity belonging to the creature; *that* must be humbled and brought low.

"I afterwards learned there were a number of persons present who disclaimed the authority of women to preach, and two young men particularly, who had said, on the evening previous, they did not intend to go to meeting, as they thought women had no right to preach.

"In the afternoon meeting P. sat perhaps one hour and a half, the greater part of the time apparently under great exercise of mind. When she rose, she repeated the text, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." She then said she had brought nothing with her, but what she had received there she dare not take away, and must tell them that the Truth was groaning under oppression,—that there was something among them, which, if not abandoned, would produce a famine in the land. She exhorted them to try the matter in themselves, and if found true, listen to the language of the Spirit, Come away, come away from these things. Having spoken at considerable length she sat down, and after some time rose again and said, she had heard nothing respecting them, but she believed there was an attempt to explain the Scriptures in man's own wisdom; she knew not whether among the gay or the plain, but that they who were striving to draw most to their side, might be compared to those who divided

the garments of Jesus and cast lots for his vesture."

Many of the families of Friends in Philadelphia were visited about this time. From our remembrance of the engagement, the visits were made somewhat informally, as her mind was arrested and drawn to different places. Very many instances might be brought into view, as evidences of the spirit of discernment, and even of prophecy, with which she was gifted. Several are now living whose paths through life were at that time clearly pointed out by her. They are living witnesses of the truth of her prophetic declarations. James Walton, formerly of Byberry, Pa., was her companion in these visits. He also accompanied her in an extensive journey through Pennsylvania, New York, and Upper Canada. From his notes we make copious extracts, to show not only the character of her religious services, but also the difficulties then attendant on a journey of 2400 miles—so different from the easy and rapid means of transportation now afforded by rail-road.

Extracts from the Journal of James Walton.

"I left my habitation in Byberry on Fourth day, the 7th of the 5th month, 1823, in company with Priscilla Hunt and Rachael Johnson, (who were on a religious visit to the meetings of Friends within the compass of Baltimore, Pennsylvania, New York, and Rhode Island Yearly Meetings,) and attended our Quarterly Meeting of ministers and elders held at Horsham, next day the Quarterly Meeting, in both of which our friend P. H. was silent.

"9th.—Had a large meeting at Abington, wherein our dear friend was livingly opened in the power of the Gospel, to set things close home to individuals and the meeting at large; it ended well.

"12th.—Attended a meeting appointed at Wakefield; a memorable one to me and perhaps many others; although I had, before I set out, a more full evidence of its being right for me to give up to go this journey than has been usual for me to see or feel, yet I now began to be tried about leaving my family so long to go so far as Canada. Although I could not get over the feelings I had witnessed on the occasion, yet on entering that house I felt a strong desire that I might have some further evidence in that meeting of its being right, if it was so, which was granted to my astonishment and satisfaction. The evidence furnished gave full proof to my mind of my dear friend's mission and the propriety of my present engagement. All doubts were dispersed, and my mind set at liberty from my concern respecting affairs at home.

"13th.—Attended Newtown meeting. Our beloved friend had hard work among them. Some close things to point out, especially to one individual who was much affected. Experienced Friends thought it a favored time.

"14th.—Attended their meeting at the Falls, where there were two marriages. A large collection of different denominations was present, to whom our dear friend was enabled to preach the Gospel with life and power. After a feeling supplication the meeting concluded.

"15th.—This morning the individual who had been so particularly spoken to at Newtown called to see us, and informed us that he had wished to have an opportunity with P. H., but having been at the meeting yesterday and had time since to digest the matter, he had been satisfied without, but wished to be a little in her company and attend the meeting this day at Pennsbury. He then informed us of his situation for some time back, which exactly corresponded with what had been described at Newtown.

"18th.—First of the week, we took a solemn leave of my family, and attended Middletown meeting, which was very large; here the Gospel was preached in Divine Authority, and things opened in a very close manner to some, after which a solemnizing and heart-tendering supplication under a renewed and feeling sense that the Gospel trumpet was yet sounded among us.

"7th of the 6th month and 1st of the week, we attended a large and crowded meeting at Mencey, where our beloved friend Priscilla Hunt, was powerfully opened in the life to search the camp as with a lighted candle; it was a memorable day; the Gospel flowed freely, and many were sensibly affected. Dined at Mercy Ellis', and went on toward Elkland, and lodged at a house of entertainment.

"8th.—Towards evening had a meeting with the five Friends of that place and others, which was a comfortable opportunity.

"9th.—Returned back to Muncey. This route has exceeded any thing I have yet seen, for dangerous travelling, over the Alleghany mountains and through the wilderness woods, stumps, rocks and stones; some places it appeared as if we must be cast overboard, but through all this difficulty our women remained unmoved, entirely composed, and showed no symptoms of alarm; we lodged at a tavern on our way to Fishing Creek.

"10th.—Had a meeting at Fishing Creek; I thought a heavenly one. The Gospel was preached by our dear friend with great power, and after a solemn supplication the meeting closed."

(To be continued.)

To do justly, love mercy, and walk humbly, are precepts of religion that answer to the Divine witness in every human mind.

From the Delaware County Republican.

JOHN EVANS.

The following extracts are taken from a paper read at a meeting of the Delaware County Institute of Science, May 3, 1862, by Dr. George Smith, President of the Institute.

Our fellow member, John Evans, died at his residence, in Radnor township, Delaware county, on the fifth day of April, 1862. He was the son of David and Adah Evans, and was born on the 13th of the Second month, 1790. His ancestors for some generations were Friends or Quakers. On the side of his father, they were thoroughly Welsh, while on that of his mother they were partly so.

The records of the Society of Friends, show that on the 31st of the 10th month, 1746, John Evans, of Radnor, was married to Sarah, daughter of David Jones, of the same place, "at their meeting house in Radnor." Of this marriage, David Evans, the father of the subject of this notice, was born on the 19th of the 3d month, 1755.

About the time of the breaking out of the war of 1812, a firm of New York, by whom a large flour mill had recently been erected near Troy, on the Hudson River, advertised for a competent manager for their establishment. It was the prevailing opinion then that Pennsylvania millers were superior to those of New York, and John Evans, though young, obtained the situation, at a salary, at that time, regarded as high. Here he remained three years, much to the satisfaction of his employers.

With the exception of the town of Troy, then a mere hamlet, the country surrounding the mill was nearly in a state of nature, and, as is well known, was highly romantic. Being almost shut out from social intercourse, our young miller, after having attended closely to his business on week days, spent much of his time on Sundays in rambling, solitary and alone, over the wild and romantic country that surrounded his mill—in traversing its streams, and in scaling its precipices. It was in this state of isolation from civilized society, that the habits and tastes of John Evans underwent a change. It was in these solitary rambles, that he laid the foundation of his character in after life. Here he became a devoted lover of nature, acquired the habits of close observation, and fitted himself for the successful study of the natural sciences.

After his return from Troy, he, in partnership with his brother David, for some time, carried on the milling business on the mansion farm. In the year 1819, he married Ann, the eldest daughter of Benjamin Browne, of Radnor. About the time of his marriage, he erected a dwelling house near his mill, in which he ever afterwards resided. About this period, the partnership with his brother was dissolved, and having adapted his mill for sawing timber for the Philadelphia market, he engaged largely in that business which he continued to follow till within a year or two of his death.

Up to about the year 1827 or '28, though industrious in the acquisition of knowledge, John Evans had not shown a great preference for any particular branch of science. About this time he received a visit from his kinsman, Alan W. Corson, of Plymouth, Montgomery county, who was on his return home, with his daughter, from Westtown boarding school. The visitors remained over night, and had with them a copy of Dr. Darlington's *Florula Cestrica*, then lately published, and used in Westtown School. This was the first knowledge John Evans had of any work descriptive of our local flora. He had then some little practical acquaintance with plants and their culture, but it was the opportune visit of his relative, Corson, and this early publication of Dr. Darlington, that first opened the way for him to enter upon the study of botany systematically. From this time, until the close of his earthly career, the study of that science and the cultivation of plants, especially of hardy ones, have been with him a primary occupation.

The tastes of his visiting kinsman were congenial with his own. They often visited each other, and frequently made botanical excursions together. What one had acquired was freely communicated to the other, till they both became familiar with all the plants in the neighborhood, with, perhaps, the exception of some of the most inconspicuous. The culture of rare plants around his dwelling commenced and progressed with his study of botany. Annual, or more frequent visits were at first paid to the old Bartram botanic garden—then the possession of Colonel Carr—and to other gardens in the vicinity of Philadelphia. The supply from this source was soon exhausted, when he turned his attention to Europe, entered into a correspondence with Sir William J. Hooker, Director of the Gardens of Kew, near London, and by forwarding to that learned botanist, annually for many years, seeds and specimens of American plants, frequently obtained by long journeys and much labor, he received in return, new and often very rare plants from various parts of the world, scarcely obtainable from any other source by purchase. During part of the period occupied by this correspondence, Dr. Hooker, the son of Sir William J. Hooker, made a botanical tour to the Himalaya mountains, in Asia. Seeds from that almost unexplored region, many of them produced by unnamed plants, were forwarded to John Evans. It will be remembered by his botanical visitors at that time, the great amount of labor and care bestowed by him in the propagation of plants from these seeds. Besides Professor Hooker, he, for a time, had a

correspondent in Germany. He also had a number of correspondents in different parts of the United States, but most of his rare American plants were collected by himself during his frequent botanical tours. These tours were generally made to mountainous regions.

The premises of John Evans afforded no suitable grounds for an extensive garden, specially designed for show and ornament, and yet it is doubtful whether another spot of the same extent can be found so well adapted to the culture and growth of a great variety of plants. There is a place on these grounds for plants of every habit, and every plant is found in the best place for its propagation and growth. On the densely wooded hill-side, north of the dwelling, we find magnificent *Rhododendrons*, and other mountain shrubbery and herbaceous plants, natives of the Himalayas, the Rocky Mountains, the Adirondacks, the Catskills and the Alleghanies, growing side by side, and mingling their gaudy colors and rich perfumes in deep shaded seclusions, moistened by the spray from the adjacent cascade of the mill pond. Below, upon a flat on the opposite side of the creek, is an arenaceous alluvial deposit. Here we find the well known "*Sand Garden*" of the late proprietor, and clustered within it, almost countless species from New Jersey, and many strangers from similar soil in more remote regions. The arid rocky hills are covered with pines and other *Coniferæ*, of the rarest species. The damp ravine has its miniature cane-brake; the artificial pond, its odoriferous *Nymphæa*, and other aquatics. Every border is crowded with its appropriate specimen of rare and curious productions of the vegetable kingdom, brought together from remote parts of the earth. Every nook and corner has a fitting tenant, whose right of occupancy no horticulturist would dare to question. In his planting, John Evans observed no order but the order of nature.

A large proportion of the labor required for the care and cultivation of this vast collection of plants, was performed by the hands of their late owner. But time and labor were economized in every possible way consistent with proper culture. The *saw-dust* from his mill, was used exensively around the growing plants to smother out weeds. This soon decayed into a rich vegetable mould that promoted the growth of the plant, and soon enabled it to take care of itself.

The extent of the "Evans collection" is not exactly known. Though urged, while in health, by more than one of his friends, to make out a complete catalogue of his plants, our deceased fellow member postponed the task till declining health rendered it an impossibility. In the number of distinct species of trees and shrubbery, this collection, may, without doubt, be set down as the largest in this country, while in herbaceous plants it has but very few equals. To many of the rare trees and shrubs, appropriate leaden labels have been appended by their late owner, but this is not the case with a vast number of the herbaceous plants.

With John Bartram and Humphrey Marshall, John Evans completes a trio of self-taught American botanists, all born within the limits of old Chester county, and the first and last within the bounds of the present county of Delaware. They were men of like tastes, and were alike in their industrious and frugal habits. They were all men of the strictest integrity and highest moral worth, and especially were they alike as devoted students of the vegetable kingdom. Each reared his own monument in the large collection of growing plants he left behind him.

John Evans lived in an age when botanical knowledge was more readily acquired, and rare specimens of plants more easily collected than in the times of his predecessors. Hence, the vastly greater extent of his collection, while it is so highly creditable to him, is no disparagement to them. But his attention was not, like theirs, confined to plants alone. He had acquired a good knowledge of Mineralogy, Geology and Zoology. On the 27th day of December, 1834, John Evans became a member of this Institute, and it is probable that the study of these sciences commenced about that period. As a Geologist, his views were comprehensive and enlarged, but he had little taste for the speculative details of that scienee.

Many of the fine specimens that occupy the shelves of our museum were contributed by him, and he has recently enriched our library by a valuable donation of books. His usefulness as a member of the Institute, was highly appreciated by his fellow members, and his views on every subject that came up for consideration, were always listened to with attention and respect.

Coleridge very happily divides the reading community into four classes—the first of whom he compares to a funnel, which allows everything to escape that it receives. A second class are like the jelly-bag, which retains only the impurity, while all that is valuable escapes. Another variety of readers are compared to the sponge, which sucks up everything good, bad and indifferent, and among the latter not a little impurity. A fourth class of readers, he hoped were more numerous than any of the others. Like the slaves of Golconda, they searched for and retained only the pure gem, to the rejection of everything else.

Corals, agates and crystals are found on many a stormy shore; thus the soul finds God's most precious gifts in the rugged path of sorrow.

For Friends' Intelligencer.

INFORMATION IN RELATION TO VIRIGINIA FRIENDS.

Although many parts of our land are suffering greatly under the effects of the calamitous war which is now prevailing, *we* are living in peace and comparative plenty. *Our* homes are not made desolate, and only the rumors of wars reach us. Many, if not all of us, have curtailed incomes, but have we not yet means to aid the suffering, and those made destitute by the appalling state of things around them?

Letters recently received from a personal friend, who was an eye witness of the facts, and who associated with many members of our Society in Winchester, have aroused sympathetic feelings, and induced me to make an appeal on behalf of those Friends, upon whom recent events have fallen so heavily.

In making the following extracts from the letters, I have omitted the names mentioned in them; those interested, who may desire further information, are therefore referred to the office of Friends' Intelligencer, where any contributions for the relief of the sufferers can also be sent. W.

"WINCHESTER, 4th mo. 27th, 1862.

"I see a great many Friends here, and last First-day attended their meeting. It is held at a private house. Several of the members were taken prisoners after the late battle. Four were sent home last week. One Friend, whom I often visit, told me of their sufferings and privations. They were fed upon biscuit and poor meat, with occasionally a sup of coffee (so-called,) and had to sleep on a floor, without even an overcoat to cover them. They became much emaciated, and one of their number died. His name was Job Throckmorton, and he was known every where as 'honest Job,' and was a member of Hopewell meeting, beloved by all who knew him. He sank beneath the weight of the many hardships he was compelled to endure. He was put into a rebel hospital and died—not allowed to look upon a friendly face during his confinement. He was deeply lamented, and greatly were his friends afflicted on his account. His son, accompanied by a friend, has gone with the hope of securing his remains.

The property of Friends shows the fate of all. Many will be ruined. In a body they are moved to help the sick and wounded—bringing the little they can afford, and giving with their own hands.

I talk freely with Friends and others on all subjects. I am often drawn out, but succeed in giving offence to none.

Thy attached friend, A. H. G."

"6th month, 5th 1862.

"A sense of duty inclines me to speak a word in behalf of Friends of Winchester, with whom it was my privilege to be on terms of almost daily intercourse for a period of six weeks. So intimate was our relation, that I cannot fail to feel a deep interest in their welfare, and trust the simple statement I shall present, may move thee, with others, to extend a helping hand in this their day of great trial and suffering.

The first family with whom I became acquainted, was that of ———. He had been a prisoner about six weeks; his business destroyed,—broken down in health. His wife an animated, intelligent, earnest woman, with three daughters, two sons, and an aged mother, adding thereto fifteen boarders. They did their own housework, but always found time to provide for some of the sick of our troops; the eldest daughter devoting herself exclusively to the hospitals. She was a daily visitor; always the bearer of some delicacy, and refreshing our sick with cheerful, kind words. I met with many excellent people, members of the Society of Friends, living in the town and county of Winchester. On Fourth-days, when the country Friends came in to meeting, they remembered to bring with them basket and store for the sufferers. Sometimes a bottle of cream, or fresh eggs—not unfrequently several dozens of eggs, a present from each of the children; and many were the grateful words that fell from the lips of our men as these tokens of tender sympathy were distributed.

Among the many who were actively benevolent in these trying times, the most active were friend ———'s family, very simple and extremely neat in their way of life. I may say truly, that goodness, perfect harmony and order reigned supreme in this interesting household. It is considered the head-quarters of the Society. The meetings are held in their parlor on Fourth and First-days; and it is the home of prominent Friends at Quarterly Meeting time. But with their manifold duties the sick and wounded are never forgotten, and each day finds some comfort passing from their door. Friend ——— himself, is maker and bearer, when occasion requires, of the crutches used in the Hospital—all looking up to him with reverence, gratitude and respect. He told me his losses had been very heavy; his horses taken and his property greatly injured. A few doors off, lives his only son and family. These are doomed to lament the calamities of the war while life lasts. Added to his many very heavy losses, his health is almost gone. They have been afflicted almost to desperation.

Add to the foregoing *many others*, most estimable people, and let it be remembered while enumerating their trials and losses, that such was their condition before the last attack, and that their present circumstances must be greatly aggravated.

In a body Friends have been kind to the peo-

ple of color, and have their confidence, while it is unsafe to make their opinions known.

I sometimes attend their meetings, and am surprised at their intelligent preaching. A man known as Bob Robinson, preached an admirable sermon. He has been a minister 40 years; a slave all his life. A. H. G."

BEAUTIFUL EXTRACT.

"God has written upon the flowers that sweeten the air—on the breeze that rocks the flowers on the stem—upon the rain-drop that refreshes the sprig of moss that lifts its head in the desert—upon the ocean that rocks every swimmer in its deep chamber—upon every pencilled shell that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers thousands of creatures that live in its light—upon his works he has written, 'None of us liveth to himself;' and probably were we wise enough to understand these words, we should find that there is nothing from the cold stone in the earth, or the minutest creature that breathes—which may not, in some way or other, minister to the happiness of some living creatures. We admire and praise the flower that best answers the end for which it was created, and the tree that bears fruit the most rich and abundant; the star that is most useful in the heavens we admire the most.

"And is it not reasonable that man, to whom the whole creation, from the flower up to the spangled heavens, all minister—man, who has power of conferring deeper misery and higher happiness than any being on earth—man, who can act like God if he will, is it not reasonable that he should live for the noble end of living—not for himself, but for others?"

WAYSIDE SCENERY—JAPAN.

Many of the streets and roads which we traversed were lined with peach and plum trees; at the period of the year when these are in full blossom, they must form a most charming and fragrant avenue. We are filled with astonishment and delight at the exquisite taste displayed in the gardens and cottages upon the roadside. No model estate in England can produce "cottages *ornées*" comparable to those which adorn the suburbs of Yeddo. We always fail in our detail; there is a want of that minuteness which the Chinaman glories in until it becomes a grotesque. The Japanese have hit the happy medium. With an elaborate delicacy of detail, they combine the art of generalization in design, so that the relation of the part with the whole is maintained throughout, and the general effect is not sacrificed to minor beauties.

These charming little cottages, raising their thatched roofs amidst the fruit trees and creepers which threatened to smother them in their embraces, were surrounded by flower beds tastefully laid out, resplendent with brilliant hues, and approached by walks between carefully clipped hedges. Yew trees, cut into fantastic shapes, and dwarfed trees, extending their deformed arms as if for assistance and support, are favorite garden ornaments. Here and there, at the end of a long avenue, we could discern a temple embowered amid trees; and ancient priests in gauzy and transparent costume, with broad embroidered belts and sashes, and enormous lacquered hats, would hurry to the entrance to see the strangers pass.—*Oliphant's Narrative.*

Spiritual growth consists most in the growth of the root, which is out of sight.

WHAT ARE CONSOLS?

The shortest definition of the "consols" is to to describe them as the consolidated debt of England. This debt did not exist in the good old times when Government, instead of borrowing, extorted money from the Jews, and occasionally from people of its own faith. Charles I. began the national debt of England, but it was quietly wiped out when he was beheaded. Charles II. and James I. had the honor of laying the foundations of a permanent debt, and on the accession of William III. the debt was £644,263. At his death, it was £15,750,499. With some brief periods of decrease, the amount gradually increased, until, at the close of the wars in 1816, it was £840,850,491.

Previous to this time, the exchequers of Great Britain and Ireland were kept separate, certain portions of the public revenue arising in each kingdom being especially appropriated to the discharge of the interest on its own debts, and other peculiar purposes. But on the 5th of January, 1816, the separate exchequers were consolidated into one; and an act was at the same time passed, consolidating certain portions of the joint revenue of Great Britain and Ireland into one fund, hence called the consolidated fund, and providing for its indiscriminate application to the payment of the public debts, civil lists, and other specified expenses of both kingdoms.

Some portions of the revenue are not included in this fund; but in 1838, of a total income of £47,000,000, the consols absorbed £44,000,000. Besides the consols, the debt of England consists of a comparatively small amount of "three per cents." Its total in 1854 had been decreased to £769,644,249, but the Crimean war has again swollen it to not less than £850,000,000.

From this statement, the anxiety with which the quotations of consols are watched is clearly understood. The debt they represent is so enormous, that any increase of its amount decreases

the value of that already existing. Moreover, in times of financial distress, holders for investment sell out their consols in order to realize, and the increased amount thrown on the market again depreciates the quotations. Hence it is that the consols are the monetary barometer of England.—*Exchange.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MO. 21, 1862.

The cultivation of a taste for natural history is one of the most important parts of Education, and the present is the season best adapted to it. When we consider the vast variety and profusion of plants and animals on our globe, and the beautiful relations of these to each other, enabling man to classify them, and thus to become acquainted measurably with the beneficent plan of creation, it is marvellous that so much ignorance and indifference should exist upon objects so intrinsically interesting and important. One reason of this indifference is a want of suitable guides into the apparent labyrinths of natural history. Education is generally too much occupied with that kind of knowledge which is adapted to trade and business, to furnish the key by which this beautiful world may be unlocked of its treasures of beauty and instruction.

An interesting course of popular lectures on this subject is now being delivered in the University of Pennsylvania by Professor Leidy, one of the most learned naturalists of our time, and it has been a source of much satisfaction and advantage to his hearers, to follow him through descriptions of the lower grades of animal existence, expanding with the microscope a drop of stagnant water into a great deep, full of living creatures, each with its adaptations of structure and habit, filling its place in the great chain of creation. To the eye of science, the loathsome worm and pestiferous insect are objects of greater interest than are the most beautiful works of creation to the ignorant and unobservant.

Errata.—In "Review of the Weather," last number, for "Deaths during the month counting *five current weeks in each year*,"—read, during four current weeks for 1861 and five for 1862.

Died, in the rebel hospital, at Harrisonburg Va., on the 6th of Fourth month last, of pneumonia, Job Throckmorton, a member of Hopewell Monthly Meeting, in the 55th year of his age.

The circumstances connected with the death of this Friend, are worthy of record, and show that even this age of professed civilization and enlightenment has its martyrs.

While on the way to his Monthly Meeting, on the 6th of Third month, after the Union army had made considerable advance southward of his house, he unknowingly entered the rebel lines, and was arrested as a "Union man." He was sent to Winchester, where Jackson had his head-quarters, and without formal trial or evidence against him, he was placed in the guard house, with a number of others arrested on the same ground. Here they remained for some time, and on the retreat of Jackson, were taken from place to place untill they reached Harrisonburg, 67 miles south of Winchester.

The subject of this notice was ill for some days while in the guard house, and received from his fellow prisoners all the care that circumstances would allow, they not being permitted to leave the room in which were they confined. When he was removed to the hospital, they were not allowed to see him except with a guard to attend them, and in that way only a few times. Although his suffering was great, he received but little care or attention from his attendants, and in a few days the hand of death released him. His family had no means of communicating with him during his imprisonment, and did not hear of his illness and death, until nearly two weeks had elapsed. When the sad tidings reached them of the suffering and death of one so beloved, the shock was almost more than human nature could endure, and may be more easily imagined than described.

The deceased was buried on the day of his death by the rebel authorities at Harrisonburg, and on the 28th of the month his remains were disinterred by his friends, and removed to his home in Berkely Co, and on the 30th interred in Friends' burial ground at Middle Creek. A large concourse of relatives and friends assembled to pay the last tribute to one who was respected by all who knew his worth.

He had been for some years a member of the Society of Friends, and with his family, held, by permission of the Monthly Meeting, a First-day Morning Meeting in his own neighborhood.

The above account was sent us by a Friend who is a refugee from Virginia, since the retreat of Banks from Winchester.

AN APPENDIX TO THE JOURNAL OF GERARD T. HOPKINS.

(Concluded from page 218.)

At the next meeting of the Indian Committee, which was held in Baltimore, the 15th and 16th of 10th month, 1799, the Friends who had been appointed to visit the Indians made their report, viz: "Pursuant to our appointment we sat out on a visit to the Indians, the 7th of 5th month last, and arrived the 3d of the next month at Upper Sandusky, the principal village of the Wyandots; we were met there by a friendly reception from Tarhie, (the Crane,) the head chief, and others of the nation who happened to be at the village."

On conferring with them they found that a mistake in translating their language had led to

a misunderstanding respecting the time of holding the Grand Indian Council, which they now understood began every year at the full moon, in the 6th month; they were, therefore, too early in their visit, and with the impossibility of collecting the other Indians who would not be likely to assemble until the council, they concluded to hold a conference with Tarhie and the other chiefs then at Sandusky, in his house; and had a free conference with them on the subject of their visit. Their communication was kindly received, and an answer delivered on four strings of wampum, expressive of their gratitude for the care and friendship of the Quakers;* and as soon as the Grand Council met, they would communicate to it the concern the Friends now felt for their improvement, and inform us by a written speech of their conclusion thereon."

They conclude their report by remarking: "While we were at Sandusky and in other Indian villages, our minds were often deeply affected under the sorrowful consideration of the baneful effect of spirituous liquors on them, being abundantly supplied with it in almost every village by Canadian traders residing among them; and we are confirmed in the opinion that, unless the traders can be restrained from furnishing them with this destructive article, in exchange for their skins and furs, they will not easily be persuaded to turn their minds towards agriculture and the useful arts. At the same time, we have no doubt that these unprincipled men will make use of the great influence they have over the Indians to keep them in their present mode of living, as most conducive to their own interests. Notwithstanding this cause of discouragement, the great affection which the Indians have always manifested for our Society, induces us to desire that Friends may endeavor to keep under the weight of the concern, and be prepared to proceed in the benevolent work before them, whenever the way may open for service among them.

Signed by

EVAN THOMAS,
JOEL WRIGHT,
REESE CADWALADER,
GEORGE ELLICOTT.

Dated Monongahela, 6th mo. 26th, 1779.

[In the journal of George Ellicott to the Plains of Sandusky, the following relation of the interview between the Friends and the Wyandot Chiefs is preserved:

"After Evan Thomas had concluded his discourse, which was delivered by paragraphs through an interpreter, Tarhie, (the Crane,) the principal chief, took into his hand four strings of wampum, and began his speech As he proceeded, he continually kept the strings of wampum moving, and spoke in a methodical way, and with the force and manner of an orator. I make no doubt, if the interpreter had been able to do justice to the sentiments expressed, we should have pronounced a verdict highly in favor of the eloquence of this son of the forest.

After he had finished his speech, he desired his wife (who occupied an apartment above the council room, so situated that she could hear what passed), to hand down to him the papers, which he had; which she did. We read them, and found among them Wayne's treaty, and a long paper containing much good advice from the Secretary of War.

When the Indians hold a council, they have some of their principal women placed in a little room, either adjoining or overhead, where they can hear perfectly all that passes. This they treasure up in their minds, and as they are apt to have retentive memories, their traditions are faithfully preserved."]

The manuscripts in my possession furnish no record of the proceedings of the Indian Committee, from the reception of this report to the 17th of 4th month, 1801, when an account is given of a meeting, at which a committee was appointed to draft a letter to Tarhie, Buckingehelas, and other chiefs of the Wyandot and Delaware nations of Indians, in return for a letter and speech which had been received from them, which did not contain a full reply to the proposition made to the Indians in 1799. The committee supposed their communication had not been faithfully translated, and again inquired of their Red brethren: "Are you willing to have your children instructed at home, on your own lands, how to raise plenty of corn, to make clothes, and to build houses; to keep your old men, your women and children warm when the weather is cold; and that you may not suffer from want when the game gets scarce in your country?"

Signed by

GEORGE ELLICOTT,
JOEL WRIGHT,
ISRAEL JANNEY,
GOULDSMITH CHANDLEE.

Dated Baltimore, 4th month 17th, 1801.

At their next meeting the Indian Committee of Baltimore was informed by a communication from Joel Wright, that nothing had been received from the Indians since the last meeting, and no business was transacted.

*Tarhie continued ever after to devote himself to the improvement of his people, and lived to be the oldest Indian in the West. He had signed a treaty between the United States and the Indians as early as 1786, and although obliged by his warriors to take part in the revolt which soon after took place, and in the battles subsequently fought, he appears to have been the first to persuade the Indians to make a virtue of necessity, to "bury the hatchet," and yield to the superior power of the white men. He was cruelly executed by the order of Tecumseh, in 1810.

The next meeting of the committee was a special one, and held at Pike Creek, the 24th of the 5th month, 1802. This meeting was called in consequence of a part of the committee having had a conference with a number of Indian chiefs in Baltimore The chiefs were on their way to Washington, the seat of Government, and were waited on at their lodgings, the Fountain Inn, Light Street, by the members of the Indian Committee of Baltimore and Ellicott's Mills, to confer with them on subjects of deep importance to their Red brethren, viz: the introduction into their tribes of some of the arts of civilized life, and to remonstrate against the use of spirituous liquors. The Baltimore members presented to the General Indian Committee the whole account of their conference, and the memorial they had presented to Congress against the introduction of spirituous liquors into the Indian settlements. As the account of the conference was published in several of the newspapers, I give the following extract from one of them:

"The editors having obtained a genuine copy of the proceedings of the committee appointed by the Yearly Meeting of the respectable Society of Friends, in two conferences with the Indian Chiefs from the banks of the Wabash, Lake Erie, and Lake Michigan, being from the Pottowattomy, Miami, Delaware, Shawanese, Weas, Eel River, Pianka, Shane, Kickapoo and Kaskaskia, tribes of Indians, who lately passed through this city on their way to the Federal Government, feel no small degree of pleasure in having it in their power to gratify an inquisitive public with the interesting contents."

Besides the members of the Society of Friends, many respectable persons of different religious persuasions were present, and the communications were taken down with accuracy by Gerard T. Hopkins, a stenographer of great ability. William Wells, agent for the United States amongst the Indians North-west of the Ohio, was the interpreter. He was a native of Kentucky, and had been taken captive by the Miamis when only eight years of age,—had afterwards been adopted by one of the chiefs, and continued to reside amongst them. On this occasion he had attained his thirty-fifth year, and being possessed of good talents, not only spoke the language of the tribes represented by the Little Turtle, the Five Medals, and other Indians present, but also the English language with fluency, and wrote well.

On the first interview of the committee with the chiefs, which was on the 26th of the 12th month, 1801, the exercises commenced by the following short, but expressive address from Elisha Tyson, in whose house the Indian Delegation, the Indian Committee and their friends, were convened; he was not at the time a member of the committee, but was interested in all philanthropic movements.

"Brothers and Friends: I am desirous in the early part of this opportunity, that you may be informed, that the people called Quakers consider all mankind as their brothers: that they believe the Great Spirit and Father of all mankind created all men of one blood; and that it is the will of Him, who also created the sun, the moon, and the stars, and causes them to give us light,—the Great Spirit and common Father of all mankind,—that we should not do one another hurt, but that we should do one another all the good we can; and it is on this ground, and this principle, that we believe it right to take you by the hand."

Then after a short time spent in silence, another member of the Society of Friends, John M'Kim, spoke, declaring "that the Quakers believed it required of them to love all men, without reference to location or complexion; that they were convinced it was not in their power to perform their religious duties to the Great Creator of all things without his assistance, and therefore felt it their duty, when entering upon such important business as that in which they were about to engage, to sit down in stillness and wait upon Him." After something more on this subject, and a reference to the Yearly Meetings of Philadelphia and Baltimore, he proceeded to say that "the Friends remembered the friendship which had subsisted between their Society and the Indians, from their first settlement in America; and recollecting that the Western country was fast filling up with white people, and that game would necessarily become scarce, they feared the Indians would be brought into a state of suffering. That, in consequence of the long wars that had subsisted between them and some of the white people, the Friends for a long time had not had an opportunity of taking them by the hand. That so soon as an opportunity had presented, after a peace was effected, a concern had arisen in their council, and several Friends were appointed to go out into the wilderness and have a talk with them. He then called upon the Friend who sat at his right hand, Evan Thomas, who had been one of the mission to the Plains of Sandusky, to give an account of the movement in this concern. Evan Thomas then gave a very concise relation of the journey, and the conference with the Wyandot Chiefs, (which has been before alluded to, and of which a narrative was published some years since by Philip E. Thomas,) and proceeded to inform the deputation that the Friends had received no response to the proposals then made to the Indians; but a belt of wampum and a speech had been sent them from a council held at Detroit, and an invitation to attend their General Council. After he had concluded, another member

of the Indian Committee, George Ellicott, addressed the chiefs as follows:

"Brothers and Friends: We were glad when we heard that some of our Red brethren were coming to this city, and felt our minds drawn to take them by the hand, and have an opportunity of knowing them. As we had not been made acquainted with their circumstances, we have not been able to judge whether any thing we have had to propose to do for them would be accepted? Whether they are really under the necessity of applying to some other mode of living to obtain a livelihood, and whether game in their country is yet plenty? We have thought, brothers, that if it should not yet be the case, that game is scarce, it will probably be the case in some future time; and, therefore, we have thought it would be best for our Red brethren to give some attention to the cultivation of the soil. This is one of the subjects which has claimed our attention; and as we feel in our hearts that we love the Indians and desire their welfare, we wish to turn their attention to the subject; and as we believe, brothers, that we derive a very great advantage from reading books which contain instruction, we wish that our brethren, the Indians, should partake of the same means of instruction with ourselves. We wish you to let us know with candor, whether you desire these things, and if you do so, that we may do for you whatever may be in our power."

After a short pause, the Little Turtle inquired if the Friends had any thing more to say, and being told that we were all willing to listen to him, he rose up and said:

"Brothers and Friends: My heart returns thanks to the Great Spirit above, that has put it in our power to speak to each other. My brother chiefs and myself are glad that our Friends and brothers, the Quakers, have such great compassion for their Red brethren." He then spoke of the belief of the Indians, "in one Great Creator of all the men upon the earth, and who were made when the earth, the sun, moon and stars were also made, to be useful to them and give them light." After referring to the desire of the Friends to benefit the Indians, and their need of that assistance, he added: "You have been kept in the straight path by the Great and Good Spirit. We have been led astray by inferior spirits: we now hope that we may come upon your track, and follow it." He then alluded to the long and destructive wars that had been waged between the white men and the Indians.

ORIGIN OF EVIL.

Many have puzzled themselves about the origin of evil. I observe there is evil, and that there is *a way to escape it*, and with this I begin and end.—*John Newton.*

AT THE LAST.

The stream is calmest when it nears the tide,
The flowers are sweetest at the eventide,
The birds most musical at close of day,
And saints divinest when they pass away.

Morning is lovely, but a holier charm
Lies folded in the evening's robe of balm,
And weary man must ever love her best,
For morning calls to toil, but night brings rest.

She comes from heaven, and on her wings doth bear
A holy fragrance, like the breath of prayer;
Footsteps of angels follow in her trace,
To shut the weary eyes of day in peace.

All things are hushed before her, as she throws
O'er earth and sky her mantle of repose;
There is a calm, a beauty, and a power,
That morning knows not, in the evening hour.

Until the evening we must weep and toil,
Plow life's stern furrows, dig the weedy soil;
Tread with sad feet our rough and thorny way,
And bear the heat and burthen of the day.

Oh, when our sun is setting, may we glide,
Like summer's evening, down the golden tide;
And leave behind us, as we pass away,
Sweet, starry twilight, round our sleeping clay.

—*An Old Paper.*

THE CROSS.

If thou a Christian art, bound to thy lot
Shall be some Cross. It is the load all bear
Who follow Christ toward heaven. When at length,
After long bafflings, thou hast found out thine,
Seek not to loose it more. Turn, and in love
Embrace it, for whatever shape it wear,
It is, in truth, thy friend. The ease it spoils,
Or the good gifts it seems to hold thee from,
Are nothing to those blessings yet unknown,
Which in th' mysterious ordering of thy fate
Are knit with it, and it alone, for thee.

—*Meditations and Hymns.*

Selected.

The low tuft-grass is not a stately tree,
Nor yet a lovely and all-fragrant rose.
It yields no nectar to the grateful bee,
Nor fashions for their transit o'er the sea,
The hearts of oak revered by friends and foes.

But think of it as lightly as you will,
Passing it over in your careless tread,
It has its own peculiar place to fill;
And humble as its work appeareth, still
Nor oak, nor rose, could do that work instead.

So, youthful Christian, through life's transient day,
There is a special work marked out for you;
It may be of the lowliest kind; it may
Be such as shall the loftiest powers display,
But none besides yourself your work can do.

Then bend in meekness at your Saviour's throne,
And seek to learn the purpose of His grace;
Ask Him who has so oft your duty shown
To point you out the work that is your own,
And tell you where to find you proper place.

"What wilt Thou have me do?" With single eye
To your Redeemer's glory, work for Him;
Illumined every moment from on high,
Strive in each action God to glorify,
Nor let one thought of self life's radiance dim.

Work, work, nor covet an ignoble rest;
Allow no sloth thy spirit to beguile.
Those love the Saviour most who serve Him best;
And he who blesses others shall be blest
With the full sunshine of his Saviour's smile.
—*Life's Morning.*

"THE LAND AND THE BOOK."

(Continued from page 183.)

THE MOURNING WOMEN.

I have noticed, every morning since coming to Sidon, that women come forth very early to visit the graves. They move about under the trees and among the tombs in the grey dawn, wrapped up from head to foot in their white sheets, and looking for all the world like veritable ghosts. Sometimes I hear the voice of prayer, some weep and sob, while others sing or chant in a low, monotonous tone. The whole thing is very novel, and thus far deeply affecting.

You do well to limit the duration of your emotion, and may safely moderate its intensity as fast as possible. In ninety-nine cases out of a hundred, this public manifestation is the work of that arch-tyrant, custom, and nothing more. The inquiry, What will the world say if I don't go and weep? sets all your ghosts in motion; and, unless your sympathy is directed toward the slave, it is merely thrown away. They themselves curse the tyrant they obey, as bitterly as the Moslem does the fast of Ramadam, which yet he observes. In either case, it is artificial, hypocritical, slavish. You observe that some of these performers have tents pitched above the graves which require to be wept over. These, however, afford but slight protection against the pitiless storm and piercing wind. The great majority have no cover, and the mourners go home to nurse rheumatisms and catarrhs, burn in fevers, or go blind with ophthalmia. The real weeping is in the houses. And when you farther know that many of these mourners and chanters are hired, and weep, howl, beat their breast, and tear the hair according to contract, your compassion will fail fast, or take another direction, and sigh for the victims of folly and fashion.

You must not suppose, however, that there is no genuine sorrow among this people. The voice of nature is far too strong to be stifled, even by this machinery of hypocrisy. Amid all this ostentatious parade, there are burning tears, and hearts bursting in agony and despair. Many a Mary still goes to the grave to weep there, and true friends follow them thither with real sympathy.* But where iron custom compels every body to visit the bereaved, and to act well the part of comforters and mourners according to prescribed forms, much will of course, be manufactured for the occasion; and so it is *ad nauseam*. These customs date far back in the history of earth's sorrows: "Man is born to trouble as the sparks fly upward."† Job had his friends who came from a distance to comfort him, and many of the expressions now detailed with a glib volubility which confounds us simple Americans, are copied from those celebrated dialogues. On similar occasions, lover and friend hasten from afar to mingle their condolence with the wretched, and sometimes with no kinder feelings than those of Bildad and his associates.

Even the custom of hiring mourners is very ancient. Jeremiah says, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.‡ Every particular here alluded to is observed on funeral occasions at the present day. There are in every city and community women exceedingly cunning in this business. These are always sent for, and kept in readiness. When a fresh company of sympathizers comes in, these women "make haste" to take up a wailing, that the newly come may the more easily unite their tears with the mourners. They know the domestic history of every person, and immediately strike up an impromptu lamentation, in which they introduce the names of their relatives who have recently died, touching some tender chord in every heart, and thus each one weeps for his *own* dead, and the *performance*, which would otherwise be difficult or impossible, comes easy and natural, and even this extemporaneous artificial sorrow is thereby redeemed from half its hollow-heartedness and hypocrisy. There may yet be occasions, in the politer circles of European society, when such a machinery for manufacturing tears will be a great convenience.

On the whole, I do not think that the modern customs of mourning are more extravagant, even in Syria, than the ancient.

We find allusions in old authors to the custom of collecting the tears of the mourners and preserving them in bottles. Thus David prays, Put thou my tears into thy bottle: are they not in thy book?§ These lachrymatories are still found in great numbers on opening ancient tombs. A sepulchre lately discovered in one of the gardens of our city had scores of them in it. They are made of thin glass, or more generally of simple pottery, often not even baked or glazed with a slender body, a broad bottom, and a funnel-shaped top. They have nothing in them but *dust* at present. If the friends were expected to contribute their share of tears for these bottles, they would very much need cunning women to cause their eyelids to gush out

*John xi.. 31.

†Job. v. 7. ‡Jer. ix. 17, 18. §Psalm lvi. 8.

with water. These forms of ostentatious sorrow have ever been offensive to sensible people. Thus Tacitus says, "At my funeral let no tokens of sorrow be seen, no pompous mockery of woe. Crown me with chaplets, strew flowers on my grave, and let my friends erect no vain memorial to tell where my remains are lodged."

How long do these seasons of mourning continue?

There is no absolute law on the subject, and the duration and intensity of grief varies. The most bitter lamentations are for young men, and for fathers of families. These are sometimes very extravagant and greatly prolonged. That tent under our windows covers the grave of a young man, and, as you see, they are there every day, although he has been buried for several weeks. There are, however, certain days on which the regular buisness of mourning is renewed. A curious and rather pretty custom is very commonly practised by the Moslems, connected, however, with superstitious notions in regard to the state of the departed. On the eve preceding any great festival, the relatives, generally the women, go to the graves and fill small holes, left purposely at the head and foot of the tomb, with fresh myrtle bushes, and sometimes palm branches, which are watered daily to keep them green. Some do this every Thursday evening, because Friday is their sacred day. You had better read what Lane says on this subject, at your leisure, for it would now be tedious to describe all their funeral customs, and equally useless. There is one, however, to which our Saviour alludes, that of whitewashing the sepulchres, which should not pass unnoticed. I have been in places where this is repeated very often. The graves are kept clean and white as snow, a very striking emblem of those painted hypocrites, the Pharisees, beautiful without, but full of dead men's bones, and all uncleanness within. So ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.*

Is there any thing in modern usage which explains Deut. xxvi. 14: I have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, nor given aught thereof for the dead?

Yes, this passage is made sufficiently plain by an acquaintance with modern funeral customs. What you have just read is part of that protestation which the devout Jew was required to make at the close of the third year, "which is the year of tithing." He was to come before the Lord and say, I have brought away the hallowed things out of my house, and also have given them unto the Levite and unto the stranger, to the fatherless and to the widow, according to all thy commandments. I have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, nor given aught thereof for the dead. This was the strongest possible protestation that he had dealt faithfully in the matter of tithing and consecrated things, and in charities to the poor. He had not allowed himself to divert any thing to other uses, not even by the most pressing and unforeseen emergencies. It is here assumed, or rather implied, that times of mourning "for the dead" were expensive, and also that the stern law of custom obliged the bereaved to defray those expenses, however onerous. The same thing lies at the basis of that excuse for not following our Saviour, Suffer me first to go and bury my father: a duty which must take precedence of all others. Such it was among most ancient nations, and such is the public sentiment at this day. Moreover, funerals are now ruinously expensive. Crowds of relatives, friends, and acquaintances assemble at the funerals. The largest gatherings ever seen on Lebanon are on these occasions. For all these guests refreshments must be provided, and not a few from a distance tarry all night, and must be entertained. Then these gatherings and feasts for the dead are repeated at stated times for forty days. The priests also, and religious functionaries of all sects, must be rewarded for their attendance at the time, and for their subsequent prayers and good offices in behalf of the dead. A young friend of mine, whose father lately died, informs me that the ecclesiastics are demanding of him twenty thousand piastres for these subsequent services. In short, many families are reduced to poverty by funerals, and it must have been substantially so in remote ages, for the customs were very similar. The temptation, therefore, to devote a part of the tithes, hallowed things, and charities, to defray these enormous, unforeseen, and providential expenses, would be very urgent, and he who stood faithful at such times might be safely trusted on all other occasions. Hence the protestation covers the strongest case that could be selected. The words, "nor given aught thereof for the dead," are explained by a curious custom still observed with great care. On certain days after the funeral, large quantities of corn and other food are cooked in a particular manner, and sent to all the friends, however numerous, *in the name of the dead.* I have had many such presents, but my dislike of the practice, or something else, renders these dishes peculiarly disgusting to me.

A custom prevails among the Bedawin Arabs, and especially those around the Hûleh, which illustrates this whole subject. When one of their number dies, they immediately bring his best ox or buffalo, and slaughter it near to the body of the deceased. They then cook it all for a great feast, with burghûl, rice, and whatever else

*Matt. xxiii. 27, 28.

good to eat they may possess. The whole tribe, and neighbors also, assemble for the funeral, and go direct from the grave to this sacrificial feast. The vast piles of provisions quickly disappear, for the Bedawin dispatch their dinners with a rapidity that would astound a table d'hôte at a Western railway station. However, every one must partake at least of a morsel. It is a duty to the departed, and must be eaten in behalf of the dead. Even strangers passing along are constrained to come and taste of the feast. My friends of Hasbeiya inform me that this custom is so binding that it must be observed, though it consumes every item of property and of provisions the man possessed, and leave the wife and children to starve. It is the feast of the dead. That the Jewish tithe-payer, when pressed even by such a stringent call as this, had left untouched the tenths which were devoted to God, was the very best proof that could be demanded or produced that he had acted honestly in this matter.

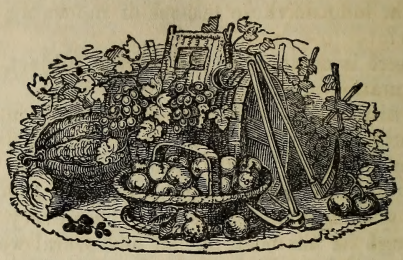
I have been sauntering through the cemeteries of Sidon. Every sect, I perceive, has its separate grave-yard. That of the Moslems, under these pretty China-trees, is the largest and most striking. Both they and the Christians seem to have a disposition to place the foot of the grave toward the east. Those of the Jews all turn toward Jerusalem, but the Metwalies bury as it happens, and appear to take very little care of their graves. As a general fact, I suppose the ancients expended far more upon their tombs than the moderns. Are there no old sepulchres about Sidon?

Countless numbers. All those eastern hills are full of them. They are of all sizes, and the internal arrangements are very various. Most of them consist of a square or oblong room, perpendicular to the sides of which the niches for the bodies extend six or seven feet into the rock. I have counted sixteen of these in a single room; but we need not suppose that they were all hewn at the same time, or even in the same age. A family selected a *cave*, if one could be found, which they trimmed and squared, and cut in it as many niches as they expected to need. Their posterity would hew new ones as occasion required; and when the original room was full, they cut out another behind, or at the side of it, and thus went on enlarging from generation to generation, as long as the family existed.

This was done, as I understand the matter, in the cave of Machpelah, which Abraham purchased for a family burying-place. Jacob, when about to die in Egypt, made Joseph swear to bury him: In my grave which I have digged for me in the land of Canaan, there shalt thou bury me.* Now Jacob could only dig a grave for himself in the cave of Machpelah by cutting out a separate niche. Abraham made one for Sarah, and another was prepared for himself. Isaac prepared one for himself and Rebekah, and there Jacob says he buried Leah.*

(To be continued.)

*Gen. l. 5.



VEGETABLE GARDEN.

At the end of June some celery may be set out for early crops, though for the main crop a month later will be quite time enough. It was once customary to plant in trenches dug six or more inches below the surface; but the poverty of the soil usually at this depth more than decreases the balance of good points in its favor. Some of our best growers now plant entirely on the surface, and depend on drawing up the soil, or the employment of boards or other artificial methods of blanching.

A correspondent described a mode of employing charcoal for the purpose, which produces fine, firm and crisp stalks. Sawdust, shavings, and similar matters have also been used with beneficial results. Very rich soil is essential to fine celery, and well-rotted cow-dung is one of the best of manures for this crop.

Cabbage and Brocoli may still be set out for fall crops, also requiring an abundance of manure to insure much success. Lettuce, where salads are in much request, may yet be sown. The Curled Indian is a favorite summer kind; but the varieties of Cos, or Plain-leaved kinds, are good. They take more trouble, having to be tied up to blanch well. Many should not be sown at a time, as they soon run to seed in hot weather.

Beans produce enormous crops in deeply trenched soils, and are improved as much as any crop by surface manuring. We hope this method of fertilizing the soil will be extensively adopted for garden crops this season. Those who have not yet tried it will be surprised at the economy and beneficial results of the practice.

Peas for a fall crop may be sown. It is, however, useless to try them, unless in a deeply-trenched soil, and one that is comparatively cool in the hottest weather overhead, or they will certainly mildew and prove worthless. In England, where the atmosphere is so much more

*Gen. xlix. 31.

humid than ours, they, nevertheless, have great difficulty in getting fall peas to get through free from mildew; and to obviate these drying and mildew-producing influences, they often plant them in deep trenches, made as for celery, and are then much more successful with them.

Cucumbers for pickling may be sown this month, and endive for fall salad set out. Parsley for winter use may be sown now in boxes of rich soil, and set in a cool, shady place till it germinates.

Tomatoes do best when suffered to grow flat on the ground; but in such cases the soil should be covered with a mulch of straw or litter to keep the tomatoes from getting soiled and rotten by dampness. Brushwood is an excellent material for them to lie on, and they seem to thrive well with it about them.

Asparagus-beds should not be cut off after the stalks seem to come up weak, or there will be but a poor crop the next season, and the beds will "run out" in a few years.

Herbs for drying for future use should be cut just about the time they are coming into flower. Dry them in the shade, and after sufficiently dry to put away, tie them in bunches, and hang in a cool shed, or place them loosely between the paper, and stow away in cupboards or drawers, —the last mode is by far the cleanest and most approved plan with the best housekeepers. Some, indeed, powder the leaves at once after dry, and put away in bags ready for use.—*Gardener's Monthly.*

THE SICK IN BED.

With a proper supply of windows, and a proper supply of fuel in open fire-places, fresh air is comparatively easy to secure when your patient or patients are in bed. Never be afraid of open windows, then. People don't catch cold in bed. With proper bed-clothes, and hot bottles, if necessary, you can always keep a patient warm in bed, and well ventilate him, in bed. Never to allow a patient to be waked intentionally or accidentally, is a *sine qua non* of all good nursing. If he is roused out of his first sleep, he is almost certain to have no more sleep. It is a curious but quite intelligible fact that, if a patient is waked after a few hours' instead of a few minutes' sleep, he is much more likely to sleep again; because pain, like irritability of brain, perpetuates and intensifies itself. If you have gained a respite of either in sleep, you have gained more than the mere respite. Both the probability of recurrence and the same intensity will be diminished, whereas both will be terribly increased by want of sleep. This is the reason why a patient waked in the early part of his sleep, loses not only his sleep, but his power to sleep. The more the sick sleep, the better will they be able to sleep. A good nurse will always make sure that no door or window in her patient's room shall either rattle or creak; that no blind or curtain shall, by any change of wind through the open window, be made to flap; especially will she be careful of all this before she leaves her patient for the night. If you wait till your patient tells you or reminds you of these things, where is the use of his having a nurse?—*Florence Nightingale.*

OZONE FOR CLEANING BOOKS, REMOVING INK, &c.

In Liebig's *Annalen*, ozone is recommended for cleaning and restoring the color of valuable old soiled books and prints from copper and steel plates. This substance removes writing ink, but does not attack printer's ink to any perceptible extent; while mineral colors are not affected by it. Ozone is prepared by placing in a sulphuric acid carboy a piece of phosphorus three inches long and half an inch thick; then pouring in as much water at 42° Fah. as will half cover the phosphorus. The carboy is then loosely corked, and allowed to stand in a moderately warm place until the air within it is converted into ozone. This requires about 18 hours. The article to be bleached, whether the print of a plate or roll of printed paper, is now moistened uniformly with distilled water, and suspended by a platinum wire within the carboy. The paper is soon observed to be surrounded by a column of vapor rising from the surface of the phosphorus. The time required for bleaching depends upon the nature of the article. Brown prints, covered with coffee spots, have been bleached quite white with two days' exposure. If the paper were dried immediately after being taken out of the carboy, it would not only become very brittle, but quite brown again, on account of the acid in it. To remove the latter, it must be immersed three of four times in clean, soft water, then in a vessel containing water to which a few drops of soda solution has been added; after which it is placed on a plate of glass held in an inclined position, and a thin stream of water allowed to flow upon it for about 12 hours. It is now allowed to stand until nearly dry, and then completely dried between sheets of blotting paper. Old soiled prints have been restored almost to their orignal condition by this operation.—*Scientific American.*

"She hath done what she could!" Blessed testimony, this, from the lips of Jesus! Higher eulogy was never pronounced on the work of human intelligence! "*Done what she could!*" What a world of meaning in these few simple, but expressive words! How rich the reward, how enviable the memorial, how glorious the immortality of this pious woman's work on the blessed Jesus.

ITEMS.

DOMESTIC.

A number of choice horses and sheep have been shipped from Boston, to the order of parties in Australia.

Depreciation in the value of slaves as property in N. Carolina.—The most fatal stab that the institution of Slavery has yet received was given by the Sovereign Convention of North Carolina, at one of its recent sessions, in the shape of a tax upon slaves. The following tax on this species of property was levied:

The annual tax on all slaves over 5 and less than 10 years of age is $5; over 10 and less than 15, $10; over 15 and less than 20, $15; over 20 and less than 45, $20;

Pennsylvania Crops.—*Berks County.* Says the Reading Journal, from every section of the county we have the most gratifying accounts of the growing crop. Everything looks promising, and the prospect is that the toil of the husbandman will be abundantly rewarded. Grass, wheat, corn, fruit, indeed everything, is in a state of forwardness which promises well.

Erie County. Says the Erie Despatch, a recent trip through a portion of the county enabled us to judge somewhat of the condition of the crops, and we give it as our opinion that they never looked better. Particularly in the neighborhood of the lake are the cereals in a most flourishing and promising condition, exhibiting at once not only the most favorable weather but a careful and skilled cultivation. And fruit of all kinds promises an unprecedented yield. The farmers are in high spirits and will be richly rewarded for their labor this season.

Horace P. Tuttle, of the Harvard College Observatory, has discovered a new planet near the star Beta Virginis. It is about a year ago that he discovered the little planet Maia at the institution, and we believe in the same constellation.

Trade with Liberia.—The barque *Ocean Eagle* sailed from New York, for Liberia and the West Coast of Africa, with a cargo chiefly of provisions, valued at $40,000. Of forty-one bills of lading thirty-eight are for various parts of Liberia. Mercantile firms at Monrovia have orders filled to the value of more than $7000. Four sugar mills were shipped to Monrovia.

Another ship-load of contrabands will soon leave for Hayti, making in all about 500 during the past month to that country.

FOREIGN.

The Emperor of China is, according to a Paris paper, about to send an extraordinary embassy to France and England.

The Swiss Federal Council has sent an invitation to the Japanese Ambassadors asking them to visit Switzerland after their return from St. Petersburg.

The last *Bombay Gazette* says:—"The new cotton crop is pouring into Bombay from every direction. The Grand Indian Peninsula Railway has as much as it can do to bring in the produce. It is a pleasing sight to see a train of sixty cars, loaded with cotton, bearing to the market no less than 1,500 bales. Such trains now come in rapid succession into Bombay."

African Expedition.—Accounts are published in the European journals of the Duke of Saxe-Coburg's expedition into Africa. The hunting excursion has been entirely successful. Twenty-one days were passed in the interior of the country, and the ground was not very favorable. The Duke brought down two elephants, several antelopes and quantities of other game, including several hyenas, but no lions or leopards.

Holland.—Tidings from the manufacturing town of Euschede, in Holland, fully confirm the total destruction of that town by fire. Fifteen manufactories, four churches, and the town hall, besides the dwellings of all the inhabitants—about ten thousand—are burned to the ground. Everything is destroyed, or being destroyed, without any means at hand for saving the little property which the flames may not yet have reached. Several lives have been lost. This disaster was caused by lightning. Provisions are being provided for the inhabitants by the surrounding districts. The distress occasioned by this calamity is reported as heartrending. By the last account the town was one sheet of flame.

Cheese Extraordinary.—A great cheese is now on view at a cheesemonger's in Southwark, England. This magnificent cheese was made in one of the best cheese-making districts of Upper Canada. It was exhibited at London, Canada West, by John Symonds, and obtained on that occasion the first prize. It was sent forward to England with a view to its taking a place amongst the world's wonders in the great International Exhibition this year, but arrived too late for admission. In size it is unrivalled, and is the largest cheese ever made, its weight being 1042 pounds, and it measures twelve feet in circumference. It is said that in quality it will bear comparison with the best English cheese. It will remain on show until the middle of June.

Switzerland Passenger Railway.—A passenger railway, two miles long, is to be built in Geneva, Switzerland.

Yellow Color in Flowers.—This is the predominant color in flowers, and is the most permanent. The yellow of the petals is the only color which is not discharged by the fumes of sulphurous acid. If, for example, a lighted match is held under them, the purple or any other color will disappear, but the yellow will remain unchanged. Yellow is also a color which, more than any other, baffles the skill of the photographist.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a better market for Breadstuffs, and prices of Flour are firm—sales at $4 31 a 4 50 for superfine, and at $4 62 a $5 25 for extra family. Sales to the trade range from $4 50 for superfine up to $6 25 for common and fancy brands. Rye Flour is steady at $3 25, and Corn Meal at $2 62 per barrel for Pennsylvania.

Grain.—The offerings of Wheat are light, Penna. red held at $1 22 a 1 25, and choice white at $1 30. a $1 37. Rye is selling at 67 cents. Corn—Prime yellow is in fair demand. Sales, afloat, at 53c, and 52c for good in store. Delaware Oats sold mostly at 40 cents per bushel, and some Pennsylvania at the same price. No sales of Barley or Malt.

Seeds.—Cloverseed is selling in a small way at $4 50 a 4 62, per 64 lbs. Timothy is worth $1 72 a $1 75, and Flaxseed $2 per bushel Red top is worth $2 50 per sack.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
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CONTENTS.

Priscilla Cadwallader 241
Discipline in Childhood 244
The Land and the Book 245
EDITORIAL 248
OBITUARIES 249
Importance of the Study of Natural History 249
Talks about Health 251
The Ugly Creature 251
Trees 251
POETRY:—
From Tennyson's Idylls of the King—Farewell Life 252
HORTICULTURAL DEPARTMENT 252
Discoveries in the Swiss Lakes 253
Satisfied with God's Allotments 255
Moderation Necessary to Greatness 255
ITEMS 256

For Friends' Intelligencer.

MEMOIR OF PRISCILLA CADWALLADER.

(Continued from page 227.)

"16th.—Set out for New York State; the country very rough and the roads bad; crossed the river Susquehanna at Crane's Ferry, and passed down it to Oswego; dined on our way at a tavern, and lodged at a public house six miles from Oswego.

"17th.—Passed on through Danby, a little village, to Ithica, where we dined at a very good tavern. From Friendsville to this place, 54 miles; from thence to Hector, 13 miles, over a very rough road.

"18th.—Attended Hector meeting, it being small and our beloved friend very unwell. She was not so large in testimony as at some other times, yet we had the evidence of its being right: a comfortable solemnity was over the meeting, but it was one of those times when it was especially necessary to look for the stepping-stones. Dined at Caleb Carman's, and went on to Elmira, a distance of 20 miles, through a wooden country and excessive bad roads; here we passed some of the finest pine timber that I have ever seen; on our way we travelled near the Cayuga Lake for some distance, halted at what is called the Johnson settlement, took tea at a tavern, and arrived at our destined port at about 10 o'clock; the people having gone to bed, we were admitted, after some hesitation on the part of the woman of the house, the man being from home. She felt some doubts about letting strangers in so late at night; however as soon as we made known our business and who we were, she very soon opened her house and took us in. Next day, 19th, at 3 o'olock, afternoon, we had a meeting of a mixed multitude; it was held in a barn, and was a precious opportunity. Our friend P. H. had much to do among them in opening the doctrines of the Gospel. Some deep things were opened with great clearness to their satisfaction.

"20th.—Returned to Hector, and lodged at Charles Carman's.

"21st.—Passed through a handsome part of the country to the Cayuga Lake, and crossed it in a horse-boat, three miles wide at this place; from thence to Thomas Hutchinson's; lodged and were kindly entertained. Next day was first of the week and 22d of the month—a day to be remembered by many. Our dear friend was enabled through the aid of Him who laid this concern upon her, and who I believe put her forth and is going before her, to sound an alarm. Being furnished with a clear sight and sense of things among them, she was enabled to point them out in a very clear manner, to the great satisfaction of the sincere-hearted. It was a good meeting.

"6th mo. 23d.—Jos. Frost went with us to Salmon Creek, Semphronius, and Skaneateles; all these were favored meetings; the everlasting Gospel was preached with Divine authority. On our way from this place we halted at Aurora, where we expected to lodge, but our friend

P. H. felt a stop as I was preparing to help her out of the wagon. She said it would not do to lodge there. We therefore went on and reached another port some time after dusk. We here found no notice of a meeting had been spread or sent into the neighborhood. The omission was by accident. It was well that we attended to P. H.'s feelings, otherwise we should have lost a day and deranged our prospects. I have found it safest to consult her feelings on all occasions respecting our movements. Notice was immediately spread that evening.

"26th.—Attended the meeting at Union Spring, where we had another convincing proof that our dear friend was qualified for the service whereunto she is called, a prophetess indeed. Accompanied by Wm. Bunting, we set out in the afternoon for Junius; crossed the Cayuga Lake on a bridge, passed by the outlet of the Seneca Lake, and through Waterloo, a handsome village and place of great business.

"27th.—Took a walk this morning to look at the country, which is handsome; good land and fine timber, but poorly watered. I met with some Friends, who gave me a description of their situation, which was poor indeed—they having fallen out some years past about building their meeting house, and the breach was not made up. It was nearly meeting time when I returned, and we went to meeting without a word being said respecting their situation. We had not sat long before our friend P. H. arose and immediately described their situation exactly, and told them more than I could have done with all that I had heard. We have frequent evidence of her being enabled to penetrate into the situation of individuals and of meetings. After this meeting we dined at the same place where we lodged, and immediately set out to attend another meeting seven miles distant, at Galena; a small-meeting, but a satisfactory one.

"30th.—In the afternoon had a meeting at South Farmington. Hard work for a time, but light sprang up, and our friend had good service among them.

"31st.—Attended Quarterly Meeting of ministers and elders at Farmington; dined and lodged at Asa Smith's.

"First of the 7th month attended Quarterly Meeting. In both of these meetings our dear friend sat in silence, and I believe I may add, in suffering.

"Second of 7th month and 5th of the week, we attended a large general meeting at this place; a pretty large house and much crowded. The everlasting gospel was preached with Divine authority. Many hearts were tendered, and many sensible minds nearly united to our friend and her service. After a very solemn supplication this meeting concluded.

"7th mo. 8th.—Had a meeting at Orangeville, to be remembered by many. Our dear friend P. H. was led, in a very remarkable manner, to point out two states; one that had so far deviated as to doubt the immortality of the soul. This individual was spoken to in a very close and feeling manner indeed; and invited to look over the past days, and consider the feeling in younger life. The other, an individual who was called upon, in a very pecculiar manner, to prepare for another state of existence, which change was stated to be very near at hand. The warning was given in such a clear and powerful manner, that it seemed as if the whole assembly was shaken and led into close examination. It was indeed a solemn time. She supplicated in a very feeling manner, but in a most affecting and extraordinary way was she drawn forth to petition for the one whose system was shortly to float in the elements. Such seasons as this I have seldom experienced. The people separated in a very solemn manner.

"11th.—Got another horse, and went 16 miles to Somerset, on Lake Ontario, through woods and swamps. The only woman's saddle in the place was furnished for Priscilla Hunt. R. Johnson rode on a man's saddle, and I with a blind halter. Our rigging created some sport for us, but we got along safely. Had a meeting at 3 o'clock; though the company was not large, it was a precious opportunity. I may say that these women exceed any thing I have any knowledge of; they rode over bridges and causeways, where there were holes so large that if the horses had made a mis-step they would have gone in up to their bodies, and consequently thrown their riders. Here they rode with as much composure as though they were sitting in a house.

"12th of the month and 1st of the week.—We attended Heartland meeting; a mixed multitude, as is generally the case. Our dear friend had much to do among them in opening the doctrines of the Gospel, being afresh qualified therefor.

"14th.—Had a meeting at Stockport, a very busy, noisy place; abundance of Irishmen blowing rocks, and such a scene of business I never saw, yet we had a crowded and very solemn meeting; the people of different denominations sat very quietly, while our dear friend was livingly engaged on the subject of woman's preaching, water baptism and the ordinances; all of which she opened in so clear and powerful a manner that the audience was all attention, and it seemed as if every one said amen. After this followed the subject of hireling ministry and bartering the Gospel. Such power attended, that all seemed borne down before it, and I said in my heart, what more can be said to open the eyes of the people. In some places individuals have been so powerfully spoken to in meeting, that on taking leave of her they have even cried out, and in their way poured

out blessings upon the Author of good for sending such a powerful instrument among them.

"15th.—Travelled through Buffalo and through the Indian settlement to Hamburg, a handsome town. Here our dear friend P. H. was taken unwell. Next morning, the 16th, she appeared to be very much amiss. I doubted her being able to attend the meeting, as she could not sit up nor take any nourishment; but as meeting time drew nigh, (considering large notice had been given,) she concluded if we would get the carriage she would try and go, and if she could not remain she would motion to me, and I might inform the meeting, and she would return. We had not sat long before she arose and expressed a few sentences, which were accompanied with a power that produced great solemnity over the meeting. She paused a short time and rose again, being eminently clothed with the power of the Gospel. It was considered by many to be the most angelic and clear communication they had ever heard: After which she appeared in supplication in a powerful and heart-tendering manner. An ancient elder mentioned to me before we left our seats, that he believed he had never before sat in such a meeting. Indeed it was solemn and heavenly. It seemed as if all present deeply felt it. As soon as the meeting closed she was taken ill; we hurried back, got her to bed, and called in a physician. In the afternoon we moved her three miles to Elisha Baker's; he and his wife, were very kind. Our dear friend bore this and her sickness throughout, with all the patience and composure that could be expected from a humble, devoted Christian. Her disorder was very distressing, but through all, when the pain would subside a little, she was so cheerful and pleasant that it was a pleasure to be with her and wait upon her.

"19th.—Our beloved friend continued very unwell. Rachel staid with her, and I went to meeting.

"21st.—In the afternoon P. H. was so much recovered that we went on.

"8th mo. 3d and First of the week, we attended the meeting at Nerwick; a large and crowded meeting; four Methodist ministers and nearly their whole congregations attended. Two of these ministers were strangers in the place, being travelling preachers of very considerable note. They had met at the Methodist meeting house that morning, with the expectation of holding a meeting agreeably with their appointment about two miles off, but by some means heard of our meeting, and having heard previously of our Indiana Friend, a consultation took place which ended with this conclusion; to adjourn till 3 o'clock in the afternoon, and all hands go to Quaker meeting. They came in very late, but were quiet and attentive, especially the ministers. They, the two strangers, were seated facing our gallery. After meeting they came up to us, and spoke to us in such a manner as evinced their affection and great satisfaction. This meeting held till 2 o'clock and their meeting was to be at 3, but notwithstanding its length, it was quiet and solemn. The Gospel was preached with power and authority. Some particular states were pointed out in a very peculiar manner. It was a precious meeting. Many Gospel truths were clearly and livingly opened to that large assemblage of people: after which our dear friend appeared in a feeling and heart-tendering supplication. O! saith my spirit, that this labor may not be lost, but that many minds may be strengthened and encouraged, and the Lord, the helper of his own, be praised. Our beloved friend appears to be fitted for any service to which she is called, either in great meetings or small.

"5th.—Set out for Yarmouth. This day exceeded any thing: the musquitoes seemed as if they would devour us, and the roads were intolerable with mud and stumps. This being a new road through the woods, there was no place to turn out. The musquitoes were so troublesome that the women had full employ, with each of them a bush, to keep those creatures off me and themselves; with all their exertion, our faces had the appearance next day of chicken-pox. My time was taken up with minding the horses, though sometimes I had to drop the lines and fend off. We had not gone very far before our horses mired in a very deep mud hole, the wheel struck a root, and we were now planted in the mud, and these living creatures playing away upon us and our horses. We had two friends with us, one on horseback the other on foot;—the latter sprang into the mud nearly to his waist, and released the horses from the carriage; they were just able to extricate themselves. We then made a kind of bridge to get the women out to the side of a tree; after which, with ropes we fastened the horses to the end of the tongue; the friend, who was already covered with mud, put his shoulders to the wheel, and I, getting on one of the horses, with much ado we got the wagon out, and went on about half a mile; stopped at a cabin and dried our clothes and went on; arrived at Falbut Street that evening.

"6th.—Left for Yarmouth, 16 miles through the woods. Being informed that it was impossible to get there with our carriage, the neighborhood was searched for saddles and bridles: not a woman's saddle could be found. At length we were furnished with one horse, three men's saddles, (so old that we should think in our country they had done their duty,) then some kind of bridles, with which we made shift, and landed safely after crossing fields, over fences and ditches,—sometimes no road at all,—sometimes just a horse-path, over trees that had

fallen across the road. Sometimes we were forced to lay down on our saddles to avoid the timber,—at other times to hold fast by the mane of the horse to keep from falling off.

"7th.—Had a meeting at Yarmouth to good satisfaction, and returned to Falbut Street.

"11th.—Set out for Young Street, about 90 miles. No Friends on the road, we were obliged to take tavern fare; a long lonesome road, a great part of the way through the woods. We stopped a number of times to pick whortleberries, and our friend Priscilla entertained us some of the time with very interesting poetry. Their company and conversation being very agreeable, the time passed pleasantly through this lonely wilderness. Dined and lodged at a tavern.

"12th.—Went on to York; halted there some time; passed on and again lodged at a tavern.

"13th.—Arrived at Young Street.

"14th of 8th month and 5th of the week, we attended Young St. Monthly Meeting. Notice having been spread, a large collection of different denominations assembled, among whom our dear friend was largely opened in the spring of the Gospel; many subjects clearly explained; some pretty close work after meeting; dined and lodged at the same place; had much company to dine with us and spend the afternoon.

"19th.—Had a meeting at Pickering, where our beloved friend P. H. was enabled, in a lively and powerful manner, to sound an alarm among them; the everlasting Gospel was preached. Some things pointed out in a very remarkable manner, being a highly favored time, after several days of deep trial and heavy wading, wherein she seemed to take but little satisfaction in any thing around her. Dined at Nicholas Brown's.

"20th.—Set out for Cold Creek, a distance of 60 miles, accompanied by Ira Brown, brother to Nicholas. This day we had a pleasant ride through a wilderness country; a day of pleasantness rather more than common. We made out 50 miles. It was late at night when we arrived at our destined port. The people were gone to bed, but soon got up and set us supper. The friend's name was Freeman Clarke.

"21st.—Travelled many miles by the side of Lake Ontario. The last ten miles of this day's journey rather exceeded for dangerous roads any thing that I have seen. 2 o'clock.—Had a meeting in a barn near Lake Ontario; a large collection. Although I had been in a tried state of mind, and much unwell as to bodily health for nearly 24 hours past, yet in this meeting I was much recruited, it being a memorable time, and our dear friend much favored, and enabled to speak to the situation of many, especially to one individual, who had been much opposed to woman's preaching. A very solemn and powerful supplication near the close of the meeting, produced a very great solemnity. After this good meeting, dined at a Friend's, where came a gaily dressed person, and informed us that he was the man addressed in the meeting on the subject of woman's preaching, he having been greatly opposed thereto, believing they had no right nor authority to officiate in that way. He said he had made use of the very arguments, yea, the very words she had mentioned in the meeting, and he had felt most easy to call and inform us that he was now satisfied he was mistaken, and that she was qualified and rightly commissioned to preach the Gospel.

"24th.—Had a meeting at Adolphus: the latter part of this meeting was a memorable time; our dear friend's appearance among them was attended with so much power, so full and so affecting, that the people appeared unwilling to leave the house. One individual was so tendered by being particularly spoken to, as to be brought to trembling and shedding abundance of tears. In her supplication she implored Divine goodness for our preservation in a most powerful manner, seldom, perhaps, if ever exceeded; her soul being poured forth to the sovereign Lord, the God of heaven, for the preservation of our little band, that they might be kept from harm, and enabled to move on under Divine appointment. It was a melting, heavenly time.

"26th.—Attended a meeting at First Town. Our beloved friend had acceptable service; spoke very particularly to an individual who denied the immortality of the soul. In her supplication she appeared very fervent on behalf of that individual, that his eyes might be opened to see things clearly as they were. After this meeting, went on to Kingston, a considerable town, got our carriage mended, and lodged at a tavern.

"27th.—Travelled 45 miles, through a poor and rather desolate country; lodged at a house of entertainment.

"28th.—About 3 o'clock we arrived at Leeds.

"First-day, the 29th, attended their meeting. It was held in a barn. Much might be said of this meeting, but suffice it to say, the Gospel was preached with Divine authority, after which our dear friend appeared in a powerful supplication. She then opened the subject of women's preaching, which was handled in a masterly manner, to the great satisfaction of many present. She then bade them an affectionate farewell; after which she appeared again in a solemn supplication. Thus ended the last meeting in Canada."

(To be continued.)

DISCIPLINE IN CHILDHOOD.

Young people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restrain-

ing them, and consequently will in general sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the *practical habit* of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And *therefore* I am fully persuaded that indulgence *infallibly* produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character.—*Lord Jeffrey.*

"THE LAND AND THE BOOK."

(Continued from page 238.)

It is a remarkable fact, that after the first mention of coats in Genesis iii. 21, we hear no more about garments of any kind for sixteen or eighteen hundred years. Shem and Japheth, after the Deluge, had a garment so large that they laid it on each of their shoulders, in order to cover the nakedness of their drunken father without beholding his shame. Several hundred years later—in Abraham's day—we read of shoes, and of raiment presented to Rebekah; and she covered herself with a veil when Isaac met her. Later in life, she had *goodly* raiment of her son Esau with her in the house. Then comes the coat of many colors, the occasion of sad calamities to Joseph; Reuben, not finding the lad in the pit, *rent* his clothes—the first time this action is mentioned. Jacob also rent his; and, in after ages, this expression of grief becomes common, as the fabrics out of which the garments were made became of a finer texture, and more easily torn.

The materials first used were skins of animals, and many people are clothed with them at this day. Afterward linen and woolen fabrics were invented, coarse cloth woven from the hair of camels and goats. Silk is mentioned in Proverbs xxxi. 22, and in Ezekiel xvi. 10, 13, but I suppose hemp is meant. There is no reason to believe that Solomon's "virtuous wife" was acquainted with silk; nor was cotton known to the Jews until after the captivity. Possibly the mas or masi of Ezekiel was cotton. The Egyptians, and of course the Hebrews, were early skilled in embroidery with tissue of silver and gold; and Orientals are still extravagantly fond of embroidered garments. As to *fine-twined* linen, so celebrated among the Israelites in the wilderness and elsewhere, we must understand the term relatively. All Egyptian linen is coarse, and always was, to judge from the wrappings of ancient mummies, even of kings. The favorite colors, as every reader of the Bible knows, were blue, and purple, and scarlet, and the same taste prevails in Syria, and in the East generally, to this day.

Let us turn philosophers in a small way while we look farther into these Oriental manners, customs, and costumes. Search deep enough, and I believe you will generally find that the customs of every people are the joint result of many causes acting together—a great network of necessity and compensation. The Oriental costume, for example, is light and loose, because the climate is warm. They do not sit on chairs, because they are hard, perpendicular, and uncomfortable, and the relaxed system in this country requires an easier and more recumbent posture to insure rest and refreshment. Under these circumstances, tight garments are very inconvenient and incongruous.

Then, as you observe, they scrupulously drop their slippers, shoes, or boots at the door when they enter a room, and keep on their head-dress. This seems strange to us, but it is necessary. As they sit on the mat, rug, or divan, with their feet under them, shoes would soil both couch and clothes, and, besides, would make a very uncomfortable seat. The demands of decency and the calls of comfort introduced and enforced the custom of dropping the shoe at the entrance into the sitting-room, and it was thence extended to every place entitled to respect. From this to the idea of defilement from the shoe was but a step, and certain to be taken. Hence the strict requisition to put it off on entering temples and sacred places of every kind. Mohammedans have preserved this idea in all its force, and you cannot enter any of their mosques or holy shrines with your shoes on. This custom was probably established in Egypt before Moses was born, and he was trained up to regard it as obligatory. When, therefore, God appeared to him in the burning bush, he needed only to be reminded that the place whereon he stood was holy ground, to make the direction to put off his shoe at once intelligible and reasonable. And, so long as the Oriental custom of sitting on the mat or rug is kept up, so long will it be necessary to drop the shoe at the door; and, being necessary in *private domestic life*, it would be disrespectful and contemptuous to enter holy places with them on. The custom is reasonable and right, and we should not hesitate to conform to it. Then the people keep their head-dress on, both because the shaven and naked rotundity requires to be concealed, and also for the sake of health. Always covered and closely shaved, the head becomes tender, and liable to colds on the least exposure. The shaving of the head, I suppose, had reference, originally, to cleanliness, and to avoid scab and other cutaneous diseases, which are extremely prevalent, and difficult to subdue.

Ours, no doubt, is the highest style and the better way. It is better to keep the head clean and cool, and accustomed to bear change of temperature, with only the beautiful covering which God has spread over it.

* * * I noticed that the friend at whose house we dined last evening sent a servant to call us when dinner was ready. Is this custom generally observed?

Not very strictly among the common people, nor in cities, where Western manners have greatly modified the Oriental; but in Lebanon it still prevails. If a Sheikh beg, or emeer invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in Luke xiv. 17: Tefuddulu, el 'asha hâder—Come, for the supper is ready. The fact that this custom is mainly confined to the wealthy and to the nobility, is in strict agreement with the parable, where the certain man who made the great supper, and bade many, is supposed to be of this class. It is true now, as then, that to refuse is a high insult to the maker of the feast, nor would such excuses as those in the parable be more acceptable to a Druse emeer than they were to the lord of this "great supper;" but, however angry, very few would manifest their displeasure by sending the servants into the highways and hedges after the poor, the maimed, the halt, and the blind. All these characters are found in abundance in our streets, and I have known rich men who filled out the costume of the parable even in these particulars; it was, however, a matter of ostentation, to show the extent of their benevolence, and the depth of their humility and condescension. Nevertheless, it is pleasant to find enough of the drapery of this parable still practised to show that originally it was, in all its details, in close conformity to the customs of this country.

The discussion the other evening about names interested me not a little, as illustrating ancient customs in this matter. Nearly all Bible names were significant, and were conferred with reference to some circumstance connected with the birth of the child. Such things carry one back to the households of the patriarchs. Leah called her first-born Reuben, for she said, The Lord hath looked upon my affliction; the second was named Simeon—*hearing*, for the Lord had heard her prayer; and thus it was to the end of the list.

The customs are identical, and so are many of the names; but the Arabs have others to which they are very partial. The non-Christian sects often give some derivative of Hamed—*praise*—now generally in honor of Mohammed, their prophet, but not so originally. All sects join the name of God to one of his attributes, or to some other word, in order to make agreeable names for their children. Thus, Fudle Allah—God's bounty; 'Abd Allah—servant of God. So the word deen—religion—enters into many favorite names, as Hasn ed Deen—beauty of religion; Ameen ed Deen—faithful in religion; Fukhr ed Deen—glory of religion; Sulah ed Deen—goodnesss of religion, contracted by us into Saladin, the antagonist of England's lion-hearted Richard, and the terror of Crusaders.

For daughters, the Arabs are fond of flowery and poetic names. We have all about us, among servants, washer-women, and beggars, suns, and stars, and full moons, and roses, and lilies, and jessamines, and diamonds, and pearls, and every other beautiful epithet you can think of. And, as the parents assume the names of their children, we hear these poor creatures addressed continually as *The-father-of-God's bounty* (Abu Fudle Allah,) and the *Mother-of-the-Full-Moon*, etc., etc., through the whole list of poetic fancies.

There are many minor matters in which the East and the West are as far apart socially as they are geographically. For example, a whole family, parents, children, and servants, sleep in the same room, and with slight change of garments, or none at all. Both these customs are alluded to in the Bible. The first in the plea of the lazy man in the parable about importunity: My *children are with me* in bed; I cannot arise and give thee;* and the second is implied in the reason assigned by Moses for the return of a garment taken in pledge from a poor man *before the sun goes down:* It is his covering of his flesh; wherein shall he sleep?† The long, loose garments worn by this people remove, or at least mitigate, the impropriety of this practice; but, with all that, it is objectionable. So, also, a whole family continue to reside under the same roof, father, sons, and grandsons, in one common household. This also is ancient; but it is very repugnant to our ideas, and has many disadvantages. Nor does the fact that they can live cheaper by such c mmon-stock arrangement, compensate for the confusion and want of family government occasioned by the system. There never can be well-regulated households until this custom is broken up, or so modified as to call forth greater personal responsibility and independence in the younger branches of the family.

Orientals are also far behind the day in almost every branch of domestic economy, especially in table furniture and their mode of eating. The general custom, even of the better classes, is to bring a polygonal stool, about fourteen inches high, into the common sitting-room. On this is placed a tray of basket-work or of metal, generally of copper, upon which the food is arranged. The bread lies on the mat beneath the tray, and a cruise of water stands near by, from which all drink as they have need. On formal occasions,

* Luke xi. 5–8. † Ex. xxii. 27.

this is held in the hand by a servant, who waits upon the guests. Around this stool and tray the guests gather, sitting on the floor. The dishes are most generally stews of rice, beans, *burgul* (cracked wheat,) with soups or sauces, as the case may be, in deep dishes or bowls. Some use wooden or metal spoons for their stews and thick soups, but the most common mode is to double up bits of their thin bread, spoon fashion, and dip them into the dish. There is frequent reference to this custom in some of the most interesting and some of the most solemn scenes of the Bible. The richer sort use silver spoons; but they have neither knives nor forks, nor do they know how to use them. This is a very meagre set-out, certainly; but they will tell you that it is all they want, and is every way more convenient than our custom, and immeasurably less expensive. High tables and chairs would not only be out of place at the time, but in the way at all times. They do not have a separate dining-room, and hence they want an apparatus that can be easily brought in and removed, and this they have. They all eat of the same dish, and why not? It is within reach, and it gives a better relish to dip their thin bread into the general hot mess, than to take out a portion on separate plates and use spoons. As their meat is always cut up into stews, or else cooked until it is ready to fall to pieces, knives and forks are useless; and when they have chickens, they are easily torn to pieces with their fingers. Nor do they see any vulgarity in this. The *very* polite *à la mode* Oriental will tear up the best bits, and either lay them next to you, or insist on putting them into your mouth. I have had this done for me by digits not particularly fair, or even clean. You observe that these things correspond with one another. And there is great economic advantage in their way, that it demands much less labor than ours. If our system was introduced at once, and the females of the family (who do all the work) were required to carry it out correctly and decently, their labor would be increased tenfold. Not only must an entirely new apparatus be procured, and kept clean and bright, but also the table, table-linen, and chairs, and the separate room must be provided. Indeed, an entirely new and foreign department must be instituted, and maintained under every disadvantage. Where this has been attempted in the families of native consuls, and others aping European manners, it has generally proved a miserable failure. The knives, forks, and spoons are rusty; the plates, dishes, and glasses ill assorted, dirty, badly arranged, and not in sufficient quantity; the chairs are rickety, and the table stands on legs spasmodic and perilous. The whole thing, in short, is an uncomfortable burlesque or a provoking caricature. Then the cookery must be Frank as well as the furniture, which is worst of all. I have stood in terror before some of these compounds of dyspepsia and nightmare. No, no; let the Arabs retain their own commissary and dietetic regulations, at least until things are better prepared for a change than at present. In their own way their cooking is good, and their set-out respectable.

Of course, after such a meal as we have described, washing the hands and mouth is indispensable (it ought to be before, but is not,) and the ibrîek and tûsht—their pitcher and ewer—are always brought, and the servant, with a napkin over his shoulder, pours on your hands.

If there is no servant, they perform this office for each other. Great men have those about them whose special business is to pour water on their hands. Thus it was in ancient times. One of these servants said to Jehoshaphat, Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah.* It was an apparatus somewhat like this tûsht and ibrîek that our Lord used at the close of his last supper with his disciples, when he girded himself with a napkin, and washed, not their hands, but their feet, and thus gave the most affecting lesson on humility the world has ever seen or heard.

There are many minor contrasts, some of which are rather amusing. When friends meet, they do not *shake* hands, but strike the tip of their fingers together, and sometimes grasp tightly the whole hand. If it is a priest, emeer, or high officer of any kind, the back of the hand must be kissed. This is strictly enforced, and the neglect or refusal is a great offense. The clergy are particularly stringent in claiming this mark of respect. The more common mode of salutation is to raise the hand to the breast, or to the lips and the forehead. Friends who have been long separated embrace, and kiss either one or both cheeks, and generally each shoulder. This kissing among men strikes us as very odd, but there are numberless references to it in the Bible. The "brethren" are often enjoined by the apostles to salute one another with the kiss of brotherly love and holy charity. The women kiss each other on all occasions, and *ad nauseam;* but the different sexes are very reserved in their mutual salutations, and do not even touch each other's hands.

[To be continued.]

If you find a man disposed to complain of the coldness of the world, be sure you will find that he has never brought anything into the world to warm it, but is a personal lump of ice in the midst of it. If you find a man who complains that the world is all base and hollow, tap him, and he will probably sound base and hollow. And so, in the other way, a kind man will probably find kindness everywhere about him. The

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* 2 Kings iii. 11.

merciful man, as a general thing, will obtain mercy. He who has always had a kind excuse for others, who has looked at the brightest side of the case; he who has rendered his pardon and his help whenever he could, who has never brought his fellow man into any straits by reason of not helping him, will find that the mercy which he has bestowed, flows back upon him in a full and spontaneous spring. He will make a merciful world by the mercy he himself shows. "Blessed are the merciful, for they shall obtain mercy."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MO. 28, 1862.

STATISTICS.—In the accounts of the late London Yearly Meeting, published in the periodicals circulating among Friends in England, we notice as the result of specific enquiries sent down by that body to its subordinate branches, an interesting numerical statement embracing several particulars of importance to the right understanding of their condition. The perusal of these has again reminded us of the want of such information constantly experienced by those among us who aim at a clear understanding of the condition of our religious Society, and its degree of consistency in the support of our Christian testimonies.

The excellent queries propounded by our several Yearly Meetings, though doubtless answered with a sincere desire to give a true account on the points queried after, are liable from their want of definiteness, and from the conventional style of phraseology followed in answering them, to degenerate so as to convey vague and indefinite ideas of the condition of things among us.

The returns obtained by the Yearly Meeting of London embrace the number of members, which appears to be 6463 males and 7378 females, a total of 13,841, being 18 less than at the end of 1860. The births in 1861 were 288, deaths 268. 53 joined by Convincement, and 45 were disowned;—16 had been re-admitted and 79 resigned; 34 removed from other Yearly Meetings; 28 removed to other Yearly Meetings. The number of meetings for worship in the Yearly Meeting was 317, of which 143 consisted of less than twenty members. Of the 81 Monthly Meetings 10 have less than 50, and 7 upwards of 500 members. In 51 of the meetings for worship there is but one Friend in the station of Overseer, and in 74 others there is none. The proportion of regular attenders not in membership, varies from 5 per cent. in one locality to 56 per cent. in another. If the zeal and concern which appear to have been awakened by these statistics is any index of their value, the example of London Yearly Meeting in collecting them may be profitably followed by others.

The statistics on the subject of distraints for church rates, tithes and other ecclesiastical claims, showed an aggregate of property taken to the amount of £5,156, equal to $25,000, in a single year. Do we of the United States sufficiently prize the civil and religious liberty secured us through the faithfulness of our worthy predecessors?

On the subject of School education, the London Yearly Meeting appears to have secured equally extended and valuable statistics, and indeed increased interest is imparted to their proceedings generally by this feature. 500 children appear to be educated in the four public schools chiefly intended for members, and 230 in the four principally designed for non-members. The large sum of £17,000 ($80,000) per annum was reported as the total income derivable from charity, trust funds, &c., belonging to the Society in Great Britain.

We have culled these items for the encouragement of Friends in this country, in the work of collecting statistical information calculated to throw light on the condition and requirements of our Society. We scarcely know the number of members in any Yearly Meeting on this continent, the census is so rarely and imperfectly taken. We do not know the number of children even in our own Yearly Meeting, nor the circumstances under which they are being educated; and hence we can but vaguely estimate our requirements, which we know must be great, in the way of Schools for their guarded training, in accordance with our Christian profession.

In accordance with a notice in a previous issue of this paper, we discontinue sending it to all those whose subscriptions to the last Vol. (18th,) *ending* 3d mo. 1862, remain unpaid. The large indebtedness still remaining due upon the books of the late publisher, induce us to take this step·

Any whose subscriptions remain unpaid, wishing the paper, can remit us at once, and have the same renewed.

ERRATA.—Our attention has been directed to a mistake in the 13th No. The New York Epistle, as therein given, should bear date 1861, instead of 1862.

DIED, on the 26th of Fourth month last, WILLIAM T. PIERCE, in the 68th year of his age, a member of Chester Monthly Meeting. The religious sensibilities of this Friend were unimpaired to the last, and he has "gone down to the grave like a shock of corn fully ripe," retaining his understanding until near the close.

——, at his residence in Bald-Eagle, Pa., of general decline, the 9th of 6th month, 1862, JACOB DOWNING, aged 55 years and 3 days. He was an exemplary member of Centre Monthly, and Bald-Eagle Particular Meeting of Friends, in Centre co., Pa.

——, at Dunning's Creek, on the 19th of the 6th month, 1862, of measles and croup, CHARLES AUSTIN, son of Robert and Susanna S. Blackburn, aged near two years.

From the Massachusetts Teacher.

IMPORTANCE OF THE STUDY OF NATURAL HISTORY AS A BRANCH OF ELEMENTARY EDUCATION.

It is a strange feature in the education of mankind, which we may trace back to all ages of our history, that the study of Nature has never been made an essential part in the early education of children. The cause of this neglect appears the more surprising when we reflect that man lives in Nature, everywhere surrounded by so many interesting phenomena, which should at all times call his attention. However, the difficulty of understanding the complicated appearances and the extraordinary diversity of things which present themselves naturally to our attention, have, no doubt, been the chief causes of this neglect, and perhaps also the circumstance, that constantly surrounded by these phenomena, they become familiar to us, and lose, in a measure, their attraction before we have been led into an investigation of them; and those who afterwards were led to devote their attention to this study, finding it as intricate as it is attractive, must have considered the study of Nature beyond the reach of early years.

Again, there are in human nature so many calls for a more direct education of the faculties with which man is endowed, that the attention of parents is early and constantly called to this object, rather than to a development in other directions. The necessity of teaching the children to speak, and to speak correctly, leads early rather to the use of books as records of the thoughts, expressed in the form of speech, than to the study of natural phenomena. There are, however, sufficient reasons why the study of nature should be neglected, and indeed enough why, in the present state of knowledge, the study of natural science may be made the real foundation of all education. It is a peculiarity, with which I have often been struck, that nothing is done in the education of children to develop their organs of sense, to teach them to make the best use and a full use of their eyes and fingers; and, unless they show a disposition for music, their power of distinguishing sounds, and appreciating harmony is never developed. As for an education of the organs of taste and smell, there is no care taken, under any circumstances, to teach children to distinguish between the fragrance and taste of different substances.

It is nevertheless obvious that much might be done in this respect. And without attempting too much at a time, let us for a moment consider how much more might be done, than is usually the case, in the way of developing the senses of seeing and feeling.

Those who have been conversant with the use of magnifying glasses, who from professional inducements have been led to practise their eyes and fingers, know how imperfectly most men are prepared to look at minute objects; how incorrectly they appreciate distances, or the relative proportions of objects in the distance, or even near them, and how roughly they handle everything they touch. If it were only to teach a more proper use of these organs, the study of Natural History might be advantageously introduced into the elementary schools. But there are other and higher reasons why such a study should be introduced into every liberal system of education. Without alluding to the extensive use which a knowledge of natural objects might have for every man in common life; without alluding to the benefits to be derived for our comforts, from a more extensive acquaintance with natural productions; without alluding to the sources of wealth, accumulated everywhere in the soil around us; without alluding to the improvements which a better knowledge of these things might introduce in our husbandry, and in the transactions of life, there is one point of view which should make the study of Natural History an object of no small importance in the education of every human being. It is its moral influence upon us; it is the fact, that unless we study nature extensively, we remain almost strangers to the wonders of the universe; we remain unconscious of the beautiful harmony there is in creation; we fail to perceive distinctly that there is in nature a revelation of the Supreme Intelligence, which teaches us that every thing has been done with order, with a view to a plan, and with reference to the creation of that privileged being to whom God has revealed himself in another manner; it is the fact that the re-

velation of God in Nature, the manifold manifestations of His power, His wisdom, His intelligence, which are displayed throughout nature, remain a sealed book to those who are not early taught to read it, or they remain as a sort of undeciphered hieroglyphics, which man may easily misinterpret from want of sufficient knowledge of the characters in which they are written.

The study of nature is worthy of our attention in this respect; and its importance in this point of view is as great as that of any other branch of study.

Whoever reflects upon this subject in this view cannot fail to acknowledge the value of such a study, and may perhaps only object on the ground of insuperable difficulties in teaching children what may be said to be as yet so little understood even by professed naturalists; but as languages can be taught without going back to their origin and without alluding particularly to their mutual relations; as the elements of arithmetic and geometry may be understood without a deeper study of the higher mathematics; as the art of writing or of using the pencil may be imparted to those who shall never be original writers or distinguished artists, so with equal ease and facility can a knowledge of natural things be acquired within limits which are common to all ages, to all wants, in all circumstances of life; and just such a study of Natural History would I advocate as a part of the elementary education in common schools.

The study of the natural methods of classification and more extensive investigations of complicated phenomena, the use of the microscope and dissecting appartus, may be introduced at a later period; but, unless children be prepared for this higher study,—unless they acquire a certain familiarity with the external relations of Minerals, Plants and Animals, it will be as impossible to instruct them further in the higher branches of these sciences, as it would be to teach mathematical astronomy or natural philosophy to those who had never learned to add and subtract figures, or to obtain the simplest written statement from those who had never learned their A B C.

This elementary study should be substantial, and should consist in the illustration of material objects, the properties, forms and characters of which might be explained, even by those who are not yet familiar with the subject, but who, from a more mature development of their intelligence, should always be prepared to describe correctly what is brought before them. The facility with which we can call the attention of children to phenomena with which we ourselves are but slightly familiar, without giving full explanations of what is seen, shows the ease with which such elementary instruction in Natural History might be introduced in all schools by every intelligent teacher. There can be, therefore, no objection to such a plan, on the ground of the difficulty of the subject; and perhaps some details about the plan to be pursued, will convince the most incredulous.

Suppose the subject of animals was first introduced. I should decidedly avoid speaking first of classification, natural arrangement, or systematic nomenclature. Such points of Natural History have nothing to do with the elementary instruction which should be imparted in schools. But let the figure of a quadruped be suspended before the blackboard, or a stuffed specimen be introduced, or, in want of both, a living animal, a dog, be mentioned, and the teacher may, to the greatest amusement of his young pupils, and to their still greater instruction, call their attention to the divisions of the body—show how such animals have a head like us,—have a neck like us; have a chest and a belly like us;—have four limbs like us; and so, at the outset, destroy a prejudice so universally circulated among men, as if our race were something quite peculiar in nature, entirely unconnected with the animal creation; while, on the contrary, the resemblance is very close. The comparison may be carried into almost endless details; when it could be shown, how, in the head, the same parts occur in the same relative position, showing a mouth with teeth, the jaws moving up and down, a nose with nostrils, eyes with eyelids and lashes in the fore part of the head, ears on the sides of the head; but, at the same time that these resemblances are pointed out, how easily might not the attention be directed to the nobler form of the human profile?—the elevated position of the head upon an erect body be mentioned? The power of moving the head in all directions, looking always forward and upward? How easily might a comparison between the fore legs and arms be instituted, mentioning the position of the shoulder-blade, the elbow, the wrist,— the complication of the hand, with its five fingers, one of which, the thumb, is distinctly movable in opposition to the other fingers; a peculiarity, which gives to the human hand its great superiority over the foot of all quadrupeds, as an organ of touch; the ease with which the arm may be moved in all directions, forwards, backwards, upwards, downwards, while in quadrupeds it moves only in two, either forwards and backwards, as in those that run, or up and down, as in those which fly or swim? The legs might be compared with the hind legs of quadrupeds, and the articulations of the hip, the knee, the heel, the toes, be noticed, and compared with those of the arm, or fore leg. Then, again, a comparison might be introduced between the attitude in which man walks and that of quadrupeds; when it could be shown that the power with which man is endowed to stand on two legs with perfect firmness, gives him two

limbs to use, in addition, for most diversified purposes. So that we owe all the benefit derived from the use of our arms and hands, and the superiority this gives us over quadrupeds, simply to the circumstance of our walking upright, while quadrupeds move on all fours.

(To be continued.)

TALKS ABOUT HEALTH.

BY DIO LEWIS, M.D.

The Shape of our Bodies.

Symmetry is one of the conditions of good health. God knows the best form. He created man upright in his own image. The vital organs in the chest and abdomen are fitted to an erect spine. If the upper portion of the spine bends forward, as in drooping shoulders, not only is the great nerve marrow of the spine itself distorted, and its circulation crippled, (which is a serious matter, resulting in certain common affections,) but the lungs, heart, liver, and stomach lose their natural place, and perform all their duties disadvantageously. A very large proportion of our many affections of these vital organs take their rise in such displacement.

What shall be done? *First*, improve the desks in your schools, so that instead of compelling our young to sit hours every day in a stooping position, they shall be compelled to sit erect, with head and shoulders drawn well back. This is very easily accomplished. Such a change in our school furniture would prove a priceless national blessing. *Second:* Remove every ounce of pressure from the waist. Pants worn without suspenders, and drawn close about the body, skirts or dresses pressing at the waist, must produce round shoulders, for when the organs of the abdomen are pushed downward, the shoulders must droop in order to maintain the relations between the thoracic and abdominal viscera. *Third:* The back legs of our chairs must be sawn off two inches shorter than the front ones. The front edge of the seat must not be more than fourteen inches high for women, and sixteen for men. This arrangement will immediately relieve the back while sitting, and secure a good position of the shoulders. *Fourth:* The habit of walking erect must be generally cultivated. *Fifth:* Gymnastic culture of the shoulders.

With such means the nation will become upright and vigorous.

For the Little Folks.

THE UGLY CREATURE.

In one of my Summer evening walks, my attention was attracted by a tidy person, who was taking care of four children, and had withdrawn herself to a part of the walk where there were few people, and where the children could laugh and talk without restraint. I had watched her some time. Her whole attention was with her little charge, sometimes playing with them, and sometimes pointing out various objects for their amusement. I drew toward them for the pleasure of noticing their pleasant manners, and came up just at the moment when the youngest was shuddering at the sight of a worm, near the path, exclaiming—

"Ah, ugly thing!"

"Oh, George," said the eldest girl, "for shame! to call God's works 'ugly things.'"

"What did little George say?" the nurse inquired. "Look at it a little, and take notice how wonderfully it can go away, although it has no feet!"

George's attention was caught by this remark, and the worm, which in the first instance was an object of disgust, became an object of curiosity and admiration.

"See how *short* it has made itself! Do you see how it shrinks up?"

"Oh, but look how *long* it is! See its small pointed head, and its stretched-out body!"

"Now, now! look, it is *short* again!"

"There, how fast it goes on, first short and then long, and then short, and then long again!"

"But see now, it has put its head in that hole!"

"Watch, and you will soon see it no more."

"There, it is *gone!*"

"Is it not a very wonderful little creature? It lives in the earth. It can move to great distances, though it has no feet, neither wings. Who taught you to call it 'ugly?'"

"Emma Hardy called it so, and ran away from one, yesterday, when she saw it."

"But I did not think my little George would forget that '*God* made every thing that creepeth on the earth, after his kind.'"

The child will never forget it.—*S. S. Banner.*

TREES.

"Trees! How beautiful, most beautiful of earth's ornaments, are trees! Waving out on the hills and down in the valleys, in wildwood or orchard, or singly by the wayside. God's spirit and benison seem to us ever present in trees. For their shade and shelter to man and brute; for the music the wind makes among their leaves, and the birds in their branches; for the fruits and flowers they bear to delight the palate and the eye, and the fragrance that goes out and upward from them for ever, we are worshipful of trees.

"'Under his own vine and fiig-tree'—what more expressive of rest, independence and lordship in the earth! Well may the Arab reverence in the date-palm a God-given source of sustenance. Dear to the Spaniard is the olive,

and to the Hindoo his banyan, wherein dwell the families of man, and the birds of heaven build their nests. Without trees, what a desert place would be our earth—naked, parched, and hateful to the eye! Yet how many are thoughtless of the use and beauty of trees. How many strike the axe wantonly at their roots. Above all other things in the landscape, we would deal gently with trees. Most beautiful where, and as God plants them, but beautiful even as planted by the poorest art of man, trees should be protected and preserved."

"If he is a benefactor who causes two blades of grass to grow where one grew before, how much greater his beneficence who plants a tree in some waste place, to shelter and shade, to draw thither song birds, and to bear fruit for man. Plant trees, O man, that hast waste land, and be careful of those that are planted."

FROM TENNYSON'S "IDYLLS OF THE KING."

"These to his memory—since he held them dear,
Perchance as finding there unconsciously
Some image of himself—I dedicate,
I dedicate, I consecrate with tears,
These Idylls.

And indeed he seems to me
Scarce other than my own ideal knight,
'Who reverenced his conscience as his king:
Whose glory was, redressing human wrong,
Who spake no slander, no, nor listen'd to it;
Who loved one only, and who clave to her'—
Her, over all whose realms, to their last isle,
Commingled with the gloom of imminent war,
The shadow of his loss moved like eclipse,
Darkening the world. We have lost him; he is gone;
We know him now; all narrow jealousies
Are silent; and we see him as he moved,
How modest, kindly, all-accomplished, wise,
With what sublime repression of himself,
And in what limits, and how tenderly;
Not swaying to this faction or to that;
Not making his high place the lawless perch
Of wing'd ambition, nor a vantage-ground
For pleasure; but through all this tract of years
Wearing the white flower of a blameless life,
Before a thousand peering littlenesses,
In that fierce light which beats upon a throne,
And blackens every blot; for where is he
Who dares foreshadow for an only son
A lovelier life, a more unstained than his?
Or how should England, dreaming of *his* sons,
Hope more for these than some inheritance
Of such a life, a heart, a mind as thine,
Thou noble Father of her King to be;
Laborious for her people and her poor,
Voice in the rich dawn of an ampler day,
Far-sighted summoner of war and waste
To fruitful strifes and rivalries of peace,
Sweet nature gilded by the gracious gleam
Of letters, dear to science, dear to art,
Dear to thy land and ours, a Prince indeed,
Beyond all titles, and a household name,
Hereafter, through all times, Albert the Good.
Break not, O woman's heart, but still endure;
Break not, for thou art royal, but endure,
Remembering all the beauty of that star
Which shone so close beside thee, that ye made
One light together, but has past and left
The Crown a lonely splendor.

May all love,
His love unseen but felt, o'ershadow thee,
The love of all thy sons encompass thee,
The love of all thy daughters cherish thee,
The love of all thy people comfort thee,
Till God's love set thee at his side again!"

FAREWELL LIFE.

Farewell, Life! my senses swim,
And the world is growing dim;
Thronging shadows cloud the light,
Like the advent of the night—
Colder, colder, colder still,
Upward steals a vapor chill;
Strong the earthy odor grows—
I smell the mould above the rose!

Welcome, Life! the Spirit strives!
Strength returns and hope revives;
Cloudy fears and shapes forlorn
Fly like shadows at the morn.
O'er the earth there comes a bloom;
Sunny light for sullen gloom,
Warm perfume for vapor cold—
I smell the rose above the mould!

—*Thomas Hood.*

TRANSPLANTING TOMATOES, ETC.



If tomatoes, cabbage-plants, and the like, are "pricked out" several times in the hotbed or seedbed, they will become more stocky, and will form a mass of roots which will make their final removal to the open ground an easy matter, and ensure their making a speedy and rapid growth. (By "pricking out," gardeners mean transplanting from a thick bed to give each plant more room to expand its tops and roots, and thus secure a more stocky habit. The roots of plants frequently transplanted are likely to grow in a more compact mass, and endure this final removal better.) While still under the glasses, they should have as much air as possible by day-time, to inure them to the atmosphere of out doors. Just after a shower the ground is wet enough to refresh the roots, and the air is so moist that it does not exhaust the plants by rapid evaporation. But that good shower does not always come at just the desired time; the season is advancing, our plants are full grown, and ought to be in the garden; what shall we do? Do this: provide a number of old boxes, or a few dozen shingles, and have at hand a few pails of tepid water. Having stretched a line, make holes alongside of it, where the plants are to stand, and pour a pint

or more of water into each, leaving it to soak away. Take up your plants carefully with a garden trowel, preserving as much dirt as possible around the roots, and then set them in the holes, drawing firm soil around them, and covering the stems a little higher than they stood before. Previous to finishing off, pour about half a pint of water into each hole, and then cover with common dry soil,—though this last watering is not essential. Shield each plant with a box or with shingles from the heat of the sun. The leaves will droop a little for a day or two, but they will revive again, and not a plant be lost. Following this method, one can transplant these, and many other plants, whenever he pleases.

GRAFTING THE GRAPE VINE.

We have met with many experienced persons who have never seen the grape vine grafted. The process is so easy, that thousands who are anxious to possess the new varieties, should especially take care of their old roots and insert scions of the new. No clay or covering of the grafted part is necessary beyond the natural soil, below which the graft is to be inserted. Saw off your stalk and put in your scion with two or three buds, wedge fashion, as in the cleft-grafting of fruit trees, and then cover up a few inches, leaving one or two buds above the ground; where the stalk is very large, and inconvenient to split, a gimblet-hole, so made as to bring the two barks together, answers. The sprouts of the old stalk, as they spring up to rob the graft, must be pulled off. Grafts often bear some fine clusters the first season of growth, and many more the second. In this way the old stalk of wild grapes removed from the woods, are very useful with due care. We have lately seen an old Catawba vine that was wanted for shade forty feet off, laid down for one year, till it had rooted well, and then was grafted with perfect success, and fruited the first year.—*Horticulturist.*

From the Saturday Review.

DISCOVERIES IN THE SWISS LAKES.

It is rather strange that the surprising archæological discoveries made of late years in the Swiss Lakes should be all but unknown in this country. The marvels of tropical Africa would appear to be more familiar to us than the wonders of the Lakes of Zurich and Constance; and people who are positively excited on the question of the exact relationship of the gorilla to the human race seem ignorant or careless of the fact that more evidence has been collected in the centre of Europe, during the last nine or ten years, respecting the most ancient condition of mankind, than was ever suspected to exist or dreamed of before. The peculiar isolation of Switzerland has, perhaps, a great deal to do with the singular want of curiosity on the subject that prevails throughout Europe. The Swiss themselves are loud in their complaints that, while their country is yearly traversed from end to end by foreigners, and while not even the ice and snow on their mountain-peaks are left unexplored, their literature, their political state, and their social condition create less interest than those of the smallest German principality. It is at all events true that the wonderful additions to archæological knowledge to which we are about to call attention, remain a secret to all but a small circle, and a paper on the subject, which has recently appeared in the *Revue des Deux Mondes*, probably gives them their first chance of European celebrity.

The peasants who dwell on the shores of the Lakes of Switzerland had often stated that, at a short distance from the land, rows of stakes might be seen through the water, emerging from the mud of the bed. No interest was, however, attracted to this phenomenon till about eight years since. At the end of 1853, the waters of the Lake of Zurich sank considerably, and the thrifty proprietors of land on the bank proceeded at once to add to their estates the portion of the lake-bed left bare, by constructing permanent dykes against the return of the water. While these works were being carried on, a row, or rather a system, of stakes was discovered at some little depth below the surface. Excavations were begun at this spot, and the result was to disinter a great variety of objects which proved that a large number of human beings had once had their dwellings supported over the water by the stakes. Curiosity having been once aroused, researches were prosecuted not only at Obemeilen, where the first discovery was made, but all over Switzerland. It was gradually established that the mud near the shore of almost every single Swiss lake supplied similar evidence. At some primeval period a population of very considerable density was shown to have lived in huts constructed on stages which rested on wooden supports driven into the bed, just as the Malays in Borneo and the Siamese at Bangkok may be seen living to this day. A wonderful number of articles pertaining to the daily life of these forgotten races have been brought to light. In some places, the materials of the dwellings have been preserved in the mud—the floor of hardened earth and the twisted branches and bark which formed the walls. Arms have been discovered in great quantities, tools from saws in flint to needles in bone, ornaments, children's toys, the remains of stored-up fruit of various kinds—nay even a cellar or receptacle full of corn, and a loaf of bread composed of bruised grain, and preserved by carbonization. By the side of these relics are found the bones of the animals whom they

slew in the chase, many belonging to species extinct before the rise of history or barely mentioned in it. The urus, the bison, the elk, and the beaver, furnished them with food and with the materials for some of their most ingeniously constructed utensils. So plentiful and perfect are the remains found in the Lakes, that much more has been learned concerning the daily life and manners of men whose existence was not suspected ten years ago, than is known of races which have left a famous name in history or tradition.

It is no doubt startling at first sight that these archæological treasures should have been preserved in water rather than on land. But, now that the mud has given up its contents, it is not difficult for us to understand the service it has rendered. The truth is that the causes which help to conceal from us the monuments of our predecessors, operate with far greater energy on land than in water such as fills the Swiss Lakes. The reason why the relics of former generations are comparatively scarce is not that they are destroyed, so much as that they are buried. Rubbish and dust are, in short, the great obscurers of the past. When successive generations continue to inhabit the same spot, each buries not only the bodies but the whole life of its predecessors. Rome is built on countless strata composed of former cities, and not a few destroyed Londons support the London of the present moment. Even when a town or village is once for all deserted, the process of destruction is rapid. Rain and wind level the walls, dust is whirled into the hollows, buildings melt together, and nothing but a protuberance on the plain remains to mark the side of a Babylon or a Nineveh. If, then, this is the fate of cities built in stone or brick, it ceases to be wonderful that monuments of the older races who made their dwellings of wood, or, still earlier, of wattled branches, should have altogether disappeared on land. The interest of the Swiss discoveries arises from the mitigation, in this particular instance, of the destroying forces. The materials and contents of the huts doubtless sank into the lake from the piles on which they rested, and lay on the bottom in an undistinguishable heap. The belief, indeed, of the Swiss antiquaries is that they were violently destroyed at various epochs. But the water into which they fell was still and calm. It did not wash them away, but year after year deposited over them a coat of mud, infinitely thinner and softer than the layers of rubbish which cover the memorials of a later time. The bed of each of these Lakes is known, in fact, from independent observations to be slowly rising; and, since the recent discoveries, attempts have been made to calculate the rate of its elevation, so as to derive approximately the age of the remains from the depth at which they are found. Some fragments of a Roman construction in the lake at Yverdun, of which the date is known, have supplied the basis of a calculation which has carried back the existence of the most ancient inhabitants of Switzerland to fifteen centuries at the least before the Christian era.

The Swiss antiquaries would not be men of their day if they had not constructed a minute and detailed history of the race they have unburied. Their pursuits, their religions, and their revolutions are boldly described by their discoverers. Soberer inquirers will limit considerably the number of inferences which may be drawn from the remains. These extinct populations may be believed to have been partly agricultural, but their chief subsistence was derived no doubt from hunting. They had some regular industrial pursuits, for fragments of rude pottery have been found on several sites. That they were engaged in perpetual war is tolerably certain from the quantity of weapons found, and from the very circumstance of their securing themselves from surprise by building their villages on piles in the water. Certain of the monuments seem to have had a religious character, and to betoken some kind of religious belief. As to their history, the only evidence for creating it is identical with that which enables us to infer a certain progress among all the primeval races of Europe. Among the extinct populations of Switzerland, as in those of other parts of Europe, there was an age of flint, an age of bronze, and an age of iron. In certain villages, situated chiefly in Eastern Switzerland, all the utensils are of flint, fashioned by observing the natural cleavage, and the wood used bears the marks of the rude tools which had been long and painfully employed in cutting it. Other sites contain articles of bronze, and the pottery here found is less rude than that discovered among the population of the age of flint; it even presents some traces of a rough ornamentation. The plentifulness of bronze at such a time and in this part of Europe is not a little curious. Both the tin and the copper which compose it must have been brought from a great distance, and their presence singularly confirms Sir G. C. Lewis' theory of the antiquity of the overland trade from Britain through Gaul, more particularly as ornaments of coral and amber are found in villages of the same apparent age. The last of the eras indicated is that of iron. Ancient tools and other articles of iron are abundant in Western Switzerland, and exactly resemble those found in Gaul.

There is a fair probability that the three ages succeeded each other in the order in which they are usually placed. It is likely that human skill was first exercised on stone, and more than probable that the metals earliest used were copper and tin, both of which are distinguished for

the ease with which they are obtained, particularly until the surface supply is exhausted. The difficulty arising from the fact of their being found in very few localities is diminished when the antiquity of the trade in them is assumed on independent grounds. The uses of iron, the most widely diffused but the hardest to work of the metals, might be expected to be last of all discovered by mankind. The heroes of Homer, for instance, lived chiefly in the age of bronze, but had hardly entered on that of iron. Whether, so far as the Swiss races are concerned, the three eras succeeded each other abruptly, or melted gradually into one another, is a question which there is little or no evidence to decide. The antiquaries of Switzerland insist that they can trace two great revolutions. The men of bronze suddenly invaded the country and extirpated the men of flint, to be afterwards in their turn extinguished by the men of iron. No doubt most of the villages were violently destroyed when they ceased to be inhabited, but why attribute to enemies with iron weapons what may quite as well have been done by foes armed with flint? In justice, however, to the Swiss theory, it must be added that the men of iron appear from their instruments to have been a Celtic race from Gaul, and from the size of their ornaments to have possessed larger and stronger frames than the earlier populations. As the Helvetians of history are known to have been a Celtic race, they may have been the invaders in question, who, after extirpating an aboriginal people, may have continued to occupy the country down to Roman times.

SATISFIED WITH GOD'S ALLOTMENTS.

In the city of S., I became acquainted with a widow who was destitute, lame and sick. She had lost one limb and walked with crutches, but was often too weak to leave her bed. She had a violent cough, but, as often as it was alleviated, she was a constant attendant at church. Her daughter, once the sunshine of the house, was laid in the grave. Two sons were left her, but they were often away to earn daily bread. Sick, alone, and often helpless,—oh, how desolate! I thought. I asked her if she was not afraid to stay alone. She smiled, as she replied,—"God will keep my door. I have nothing to fear." Whenever I conversed with her, I found her thus trustful.

Several months previous to her death, she suffered constantly from her cough and laborious breathing, but always manifested entire willingness to endure all that God saw fit to lay upon her. Every remedy proved ineffectual.

When I once said,—"I am sorry to find you so ill; I hope you will soon be better;" speaking with grëat difficulty, she replied,—"I am satisfied. My heavenly Father could easily take away this pain. But it is better so. I am satisfied. I shall soon be where there is no more pain. I can wait. Oh yes, I am satisfied!"

When cast down, and clouds were gathering around me, I loved to visit this poor woman, and with her to look above, beyond all life's shadows, into the clear light which faith alone can see. I usually left her house feeling that no earthly honors or riches would compare with her state of mind, and that no palace could afford a richer entertainment than was her simple story of trust in Christ.

When about to be absent a few weeks, I called to bid her good-by. She said, a little sorrowfully, "Then we shall not meet any more in this world." "I hope we shall," I replied; "you are better." "I am almost through," said she; and added words of kindness and blessing on my feeble endeavors to aid her, that would far outweigh the flattering applause of a crowd. "We shall meet in heaven," were her last words to me. Before I returned home, the news came of her peaceful death.

MODERATION NECESSARY TO GREATNESS.

Although energy of character is derived from strength of passions, yet the accomplishment of anything worthy of admiration depends upon the control of those passions. In a man of known capacity, moderation is always evidence of greatness; it shows that he has power over himself, and, therefore, that he is able to observe and take advantage of the indiscretions of other men—to estimate deliberately the present, as compared with the past or future, without being imposed upon by the exaggerated views which deceive most of mankind. *Talleyrand* was described in his early life, by an acute observer, as destined to distinction, by reason of the possession of these qualities. Of *Hampden* it is related that he kept himself in reserve in the early part of the contest between the Parliament and king, preparing himself for the crisis which he foresaw was impending. 'His carriage,' says Clarendon, 'throughout this agitation, was with that rare temper and modesty that they who watched him most narrowly, to find some advantage against his person, to make him less resolute in his cause, were compelled to give him a just testimony.' He appears to have left to other leaders of the opposition the credit and responsibility, while he calmly waited for the time which should call for his superior ability.

It is an indication of greatness, if a man who is conscious of natural power, is patient of the delay which may be interposed to his advancement. A premature attempt might place him in a false position; at all events, he will not be

likely to have the influence which he may expect if he wait his time. It may, indeed, happen that the opportunity may not be offered for the full display of all his capacity. It is an incident of human life that good fortune does not happen to all, yet in the ordinary course, every man will sooner or later find the position to which his merit entitles him. Or if, perchance, it should be his lot to go down to death "without his fame," a truly great man will still retain satisfaction in the consciousness of his own worth, for there is more dignity in making small account of the applause of the world, than in the possession of the highest popular honors.—*Ethical Inquiries.*

ITEMS.

DOMESTIC.

A colony of one hundred and fifty colored persons, mostly from Washington and vicinity, are about to embark in a vessel at Alexandria direct for Hayti.

Precaution Against Storms.—The recent storm has called the attention of scientific gentlemen in this city to the advantages of the telegraph in communicating signals to all parts of the country, giving information as to the coming weather. Every violent and general storm, such as the last, could be predicted with almost absolute certainty ten or twenty hours in advance. Signals could be displayed along the coast, and in the interior works could be put in a state of readiness to receive the expected visitor. If some such precaution had been adopted, the loss of life on the canals of Pennsylvania and the large destruction of property would have been prevented.

Curiosities of Nature.—Among the papers published in costly style by the Smithsonian Institute at Washington, is one on the microscopic plants and animals which live on and in the human body. It describes quite a number of insects. The animal which produces the disease called itch is illustrated by an engraving half an inch in diameter, which shows not only the ugly little fellow's body and legs, but his very toes, although the animal himself is entirely invisible to the naked eye. When Lieutenant Berryman was sounding the ocean, preparatory to laying the Atlantic telegraph, the quill at the end of the sounding line brought up mud, which, on being dried, became a powder so fine that on rubbing it between the thumb and finger it disappeared in the crevices of the skin. On placing this dust under the microscope it was discovered to consist of millions of perfect shells, each of which had a living animal.

The daily overland mail to the Pacific is again in full and successful operation. There is no reason to anticipate further danger of interruption. The time occupied by the overland coach in the trip from St. Joseph, Mo., to Placerville, Cal., from now until next winter, will not exceed seventeen days; and four days for the trip between this city and St. Joseph (the regular railroad time is less than three days,) and eighteen for that between Placerville and San Francisco, and we have a total time of less than twenty-two days, or one day less than the average time of the steamers.

Preparations are making for what is termed a "World's Horse Fair," to be held in Chicago in 9th mo. Premiums to the amount of $25,000 are announced.

The Strawberry Crop.—The strawberry crop of this season equals, and probably exceeds, any previous crop in the vicinity of this city. For three weeks past trains of wagons from New Jersey and our adjacent counties have been constantly coming into the city, and yesterday they appeared to be quite as plentiful as at any time during the season. In point of quality, as well as quantity, there is a superiority, the most of the berries being large and fine flavored. After years of experiments the growers of this fine fruit have discovered that the greatest success always attends when the beds are set on a hillside looking to the east, both in regard to quantity and size.

Sorghum.—In Cedar county, Iowa, there was manufactured, last year, 32,496 gallons Sorghum syrup, equal in value to $16,246.

Cultivation of the olive.—The olive tree is extensively cultivated in the Southern part of the State of California, and olive oil, of excellent quality, is manufactured and sold in considerable quantities.

FOREIGN.

Henry Thomas Buckle, author of the "History of Civilization in England," died at Damascus, on the 31st ult.

The national debt of England is about four thousand million of dollars, and the annual interest on it is one hundred and forty-one millions, being at the rate of three and one-half per cent. per annum.

England has paid, simply in interest money on her national debt, during the last 169 years, hard cash to the enormous amount of £2,130,882,179, or more than ten and a half thousand million dollars.

Church of St. Giles, Cripplegate, London.—A subscription was recently commenced, having for its object the restoration of the ancient Church of St. Giles, Cripplegate, which was left unscathed by the great fire of 1666. Historically, it is one of the most interesting relics of old London now remaining. Milton was buried within it, and it is designed to erect some more worthy memorial of him than the present simple tablet and modern bust now on its walls. Speed, the historian, and Fox, the martyrologist, were also buried there, and I believe, Frobisher, the great navigator. Oliver Cromwell was married in this church. The finest specimen remaining of the old London Wall is also in the churchyard. The intention is to restore it, as nearly as possible, to the appearance it presented at the date of its erection, in 1546.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a moderate market for demand for the better grades of Flour, but low grades are neglected. Sales of extra at $4 75 a 5 50 per bbl., and extra family, at $5 25. Small sales to the retailers and bakers' raging from $4 37½ up to $6 62 for common superfine and fancy lots—according to quality. Nothing doing in Rye Flour or Corn Meal. The former is steady at $3 25, and the latter at $2 75 per barrel.

Grain.—The offerings of Wheat are light, at $1 20 a 1 24, for red and at $1 30 a $1 33 for white. Rye continues selling at 67 cents. Corn of good quality and yellow commands 54 cents afloat, and 53½c, and 55c for that in store. Oats are less active; sales at 37 a 40 c per 32 lbs. No sales of Barley or Malt.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

Priscilla Cadwallader 257
The Land and the Book 260
Green Street First-day School 262
Editorial 264
Marriages—Obituaries 264
Importance of the Study of Natural History 264
Telescopic Revelations and Anomalies 267
Poetry:—
The Angel of Patience—To the Memory of S. G. Chandlee 269
Employments of the Queen's Family 268
Horticultural Department 269
Letter from a Friend in Europe 270
Wonders of the Atmosphere 271
Items 272
Philadelphia Markets 272

For Friends' Intelligencer.

MEMOIR OF PRISCILLA CADWALLADER.

"Eighth month 29th.—Left for Brachville, sixteen miles—lodged at a tavern. Early next morning we went down to the ferry, and got our carriage on board, but this great river, the St. Lawrence, being so moved with the wind in the night, and a fresh gale in the morning, that the ferrymen refused to go, we were obliged to take out our carriage and return to the tavern. Took breakfast,—waited then till noon and dined, and about 5 o'clock set out in earnest, but a number of villagers followed us to the side of the water, and persisted in saying it would not do to venture, confidently asserting that the boat would fill before we got half over. A person who was in the boat for the purpose of crossing, took the alarm, and stepped out just as we were about to set off. In the midst of this clamor and confusion, our friend, P. H., spoke in an audible voice and said: "We have been detained too long already. There is no danger; we shall land safely." We set off immediately. Soon the wind ceased,—a perfect calm ensued, and the water, that just before appeared dangerous, now became still, and a very pleasant ride we had over that great river. The ferrymen noticed it as something remarkable. Lodged at a tavern on the York side.

"31st.—Travelled about forty-five miles; some very bad roads; arrived at John Strickland's about dusk, and lodged there.

"Ninth month, 2d.—Had a meeting at Indian River; a number of other societies attended. Hard work in the fore part, but ended well,—some things were opened perhaps in a clearer light than many of them had before heard. A good meeting. Dined at John Strickland's, Jr.—went on to Leray.

"3d.—Had a meeting there—a mixed company. The subject of Baptism was treated on with such clearness that no room was left for gainsaying.

"Ninth month 7th.—Had a meeting at Lee in the morning, and one in the afternoon at Western; both these meetings were somewhat remarkable. An unusual degree of solemnity prevailed. Individual states were impressively addressed. Priscilla said there was one present, who was not a member of our Religious Society. He had been engaged in preaching the Gospel, though his labors had not been received by all, but if he was faithful, he would be enabled to sound the trumpet with more clearness and power, and his accusers, or those that had persecuted him, would come and acknowledge they were wrong and he was right. It was a memorable time; after which, a minister among those called Christians arose. His heart seemed full. He spoke a few minutes impressively. I thought it tended to increase the solemnity of the meeting. He appeared very candid and sincere. Our dear friend P. H. being eminently clothed with the spirit of supplication, the meeting closed in a very comfortable manner.

"8th.—This afternoon had a meeting in a schoolhouse, where our beloved Friend had hard work. She said it was trying to find that her love to them was not reciprocated. She had come a great way in the love of the Gospel to visit them, having no other view than the good of their souls, and the peace of her own mind. She moved on, carefully, steadily watching the stepping stones, and was led to speak in a very remarkable and personal manner. She turned towards an individual and told him that if he did not repent, turn about, humble himself, and amend his ways, he would be so left to himself, that an ignominious prison would be his portion. The company was small, and the circumstance such that her service must rest upon one out of two or three. She was, I think, sensible who it was, and I thought it not difficult for me to determine. A solemn supplication ended this meeting.

"9th.—Went on to Westmoreland, attended a meeting appointed at 10 o'clock, where we sat long in silence; every thing seemed cold and uncomfortable. I thought there was nothing to be done, and so I closed the meeting, and was walking out, when I heard some person speaking. I looked round, and saw P. H. on her feet. I again took my seat; she told them she was sensible they had been negligent in notifying their neighbors of this meeting; that she had come far to see them, but through their neglect she must now leave the neighborhood in pain. Some of them were much troubled, being sensible the charge was true. After meeting several expressed that the like cause of complaint should not occur again while they resided in the neighborhood. P. H. mentioned to me that she had looked round at me to close the meeting, for she felt nothing to do there, but while the people were rising, it opened upon her mind to leave a few hints of that kind which, I expect, will be long remembered by some of them. It was a satisfaction to find that I had not closed the meeting too soon.

"Bridgewater, 11th.—Had a meeting here very much made up of other societies,—a favored time. The Gospel was preached with great clearness. A free ministry was treated on, and the entire insufficiency of human abilities, though aided by theological study, to confer the power to preach, was clearly shown. An impressive caution was also given, not to attempt to preach the Gospel without being taught and empowered by the Great Head of the church. A young man was present, who had entered or was on the point of entering upon the study of divinity. He was so affected and reached by the communication, that it was thought by some who afterwards heard him converse on the subject, that he would undoubtedly give up his pursuit. He said he had never before heard any thing upon the subject which affected him so powerfully.

"12th.—Had a meeting at Madson, in which our dear friend was enlarged in Gospel authority, and enabled to set forth with convincing clearness and power many subjects of vital importance, closing her communication by a most impressive description of the New Jerusalem, or state of the redeemed. When she sat down a solemn silence continued over the meeting, when a person, not a member with Friends, from the far end of the house, arose and fully united with what had been said, recapitulating some of the subjects which had been mentioned, and begging those present to treasure them up, and endeavor to profit by them. The solemnity of the meeting was not disturbed, and under this covering P. H. fervently supplicated for our preservation and the enlargement of the Messiah's kingdom. This blessed meeting held long, yet the people did not seem willing to leave the house, those in the gallery having to move first. I consider we have had many and abundant evidences of the divine authority of the mission of our Friend.

"13th.—Attended a meeting appointed at Brookfield; a number of different denominations collected. This meeting continued long in silence but light and life at length arising, our dear friend arose with it, and was enabled to clear herself. Many things of deep interest were opened in the life and clearly explained, I believe, to the satisfaction of that mixed multitude; a short but very lively and powerful supplication closed the meeting, which, I believe, was a good one.

"16th.—Had a meeting at Smyrna, mostly of other societies, which was a heavenly season; many truths were illustrated in a manner, I believe, exceeding any thing of the kind that I have ever heard in clearness, power and authority. The audience was very attentive. Water baptism was shown to be a Jewish rite, and the people were called to that spiritual baptism, which immerses souls in the stream of love and life. After a short and solemn pause, she appeared in an angelic supplication.

"We went on towards Burlington. On our way we were overtaken with a most tremendous storm. It was truly awful. The clouds, which were of an uncommon color, came over us very fast, producing almost midnight darkness. The lightning flew round our carriage like balls of fire, and the thunder seemed to shake the earth. We reached a tavern shed, just as it began to rain, and it was the most favorable place we could have found for several miles. The storm came on so rapidly that we were obliged to stay in the carriage. The rain fell in such torrents, that in a very few minutes a sufficient quantity of water to turn a mill came rushing under the shed. It seemed as if all

would be washed away, the wind blew terrifically, and it very soon commenced hailing. The hail stones broke all the windows, except one, of the large tavern house. In the house all was afloat, so that we fared better in our carriage than if we had been in it. P. H. sat in the carriage viewing the tremendous and awful scene with entire composure and serenity. We were within two miles of the place where we expected to remain for the night. After the storm had abated; we went on, but found, had we reached there before, we should, in all probability, have fared worse than we did, the house being more elevated, and consequently more exposed to the fury of the storm. The friend came out to receive us, and told us they would have been very glad of our company, but the house was in such a condition, the windows broken, and the floors all afloat, that they had not a dry bed, and they doubted their being able to accommodate us with any degree of comfort. We passed on some distance, and lodged at a tavern; though the windows here were much broken, and part of the house in a poor plight, yet we were comfortably accommodated.

"17th.—This morning we set out, but proceeded very slowly, for the trees were so blown across the road, that our pilot was obliged to get the supervisors and several hands to cut a road through, while we sat in the carriage. As they cleared away, we moved on a short distance, and stopped again for them to clear away further; and so we went on. We got through to our lodging place.

"18th.—Had a meeting at Burlington; some close and plain work here. Many hearts were tendered, and some nearly united with our beloved friend and her labors of love among them.

"Ninth month 19th.—We attended a large and crowded meeting at Butternutts, general notice having been given. Some time previous to our arrival, a newspaper had circulated through the village and neighborhood some account of our dear friend's meeting and communication at Merion, in Montgomery County, Pennsylvania, which created a great anxiety in the minds of the people of different denominations to see and hear her. In the early part of this meeting, it being a large house and very crowded, some boys appeared to be much unsettled. They were spoken to on the subject, which seemed to have a good effect; they settled down at length and all became quiet. A solemn covering spread over the meeting, under which P. H. arose, being eminently clothed with power from on high. Her clear and cogent reasoning, her matter and manner, her language and strength of utterance, I believe exceeded the most sanguine expectations raised by the account they had received. Perhaps I should not say amiss if I set it down as the greatest display of oratory that I ever heard flow from human lips. Several of the latter meetings have been extraordinary seasons, but I think, for beautiful language, clearness and strength of utterance, this has exceeded them all.

"20th.—Had a meeting here in a schoolhouse; though small, yet a comfortable one. Dined at a tavern on the way, no Friend's house being near, and the distance to next meeting not admitting our going back over the hills. Had a very rough ride along a branch of the Susquehanna.

"21st.—Had a meeting at Unadilla. Some close work with individuals who made a high profession, but the gospel flowed freely to the poor in spirit. It was an instructive meeting to many.

"22d.—Had a large, crowded meeting at Laurens, in which our beloved friend was very lively in communication and powerful in supplication. It appears very evident she is qualified for the arduous task in which she has embarked, and fitted for every service.

"23d.—Set out for Harpersfield, a distance of twenty miles; the roads were thought too bad for our carriage, and so N. N. took us in his open wagon. We arrived there in the afternoon; and that evening, by candle-light, we had a highly favored meeting. A few Friends, but mostly other societies. Some acknowledged they were well paid for coming; others said they could have been content to have stayed till day-light. The Gospel flowed freely among them, and the meeting ended with a heart-tendering supplication.

"25th.—This morning our dear friend did not feel easy to leave the place without having the people collected; which was done, and I being absent, was informed by some that were present that it was a memorable time. From thence they proceeded on to Middlefield, I having returned with N. N. to Laurey, where we had left our horses and carriage.

"30th.—Attended their meeting at Duansburg. P. H. was clear and powerful in communication and supplication. A comfortable and instructive meeting.

"Tenth month 2d, and first of the week we were at Renselaerville meeting. It was large, and the fore part was dull, but light sprung up and truth prevailed. Our beloved friend had excellent service among them; some deep mysteries were unfolded, and evidences furnished that we were not left, but that He who laid a concern upon our dear friend, was still with her, giving ability to perform every required duty.

"Tenth mo. 3d.—Left for Middleburg. Had a meeting at this place. Our dear friend expressed her travail and desire for the people, that they might come to the inward Teacher,

who stood prepared to teach all who were willing to be taught of Him. An instructive meeting.

"4th.—Attended a meeting appointed at Oakhill; a very extraordinary time. The Gospel was preached with power, and was expressed pure and without mixture. Our dear friend was surely eminently favored. We were solemnized, and I believe could have said amen to her supplication. After meeting went on to Coeymans.

"5th.—Attended meeting at that place. P. H. sat the meeting through in silence. She evidently felt that something was wrong. After meeting we found that notice had not been given to others, and but little among Friends, it being their usual meeting day, for which neglect she felt easy to leave the meeting in silence, and let it rest upon the neglectful or lukewarm.

"6th.—Attended a meeting at New Baltimore. Some time before, in the neighborhood, a report was circulated that P. H. was preaching the Baptists' doctrine, and promulgating their principles. A man who had been disowned from our Society, and was now a minister of another, had said he would go forty miles to hear her, and if she did not preach such doctrines as he approved, he would openly oppose her in the meeting. All this was told me the evening before the meeting; several Friends having convened at our lodging, were desirous of having our friend P. H. informed of what was reported. I urged the impropriety of such a measure, and informed them that I believed she would be furnished with knowledge and strength for the occasion, be that what it might. After considerable more being said on both sides, it was concluded to say nothing to her about it, and not a word of it was imparted to her.

"7th.—Went to meeting. After sitting some time in silence, our exercised sister rose on the subject of baptism, being eminently qualified to do it justice. She cleared up all the disputed points in a remarkable manner. It was a highly favored time. The communication and supplication were attended with that power that chains all down that stands opposed. After meeting, a Friend expressed satisfaction that, without any outward knowledge of the facts, she was so peculiarly led and enabled completely to clear up the matter. It was a great relief to concerned Friends; they thinking it would have a salutary effect on the neighborhood.

"9th.—We had an evening meeting, which was large and remarkably favored; the Gospel stream ran high. Many subjects were opened and treated on with great clearness and authority. A profound silence spread over the meeting, and our dear friend was eminently clothed with the spirit of supplication. It was a remarkable time to me, and I believe to many others. It was mentioned by some as being a most heavenly meeting. Next day, being 1st of the week and 10th of the month, we attended Ghent meeting; a large concourse of people. Hard work in the fore part; some opposition felt, but Truth gained the victory, and all opposition seemed to be removed.

(To be continued.)

NOT GLOOMY, BUT JOYOUS.—Let it not be imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess; for he only resigns some pleasures to enjoy others infinitely greater.

"THE LAND AND THE BOOK."

(Continued from page 247.)

We have another Biblical illustration before us. In 1 Kings xix. 19, we read that Elijah found Elisha, the son of Shaphat, plowing with twelve yoke of oxen before him, and he with the twelfth. We are not to suppose that he had a team of twelve yoke of oxen before him. If you count these here at work, you find seven separate plows following one after another as closely as possible; and I have seen more than a dozen of them at work. To understand the reason of this, several things must be taken into account. First, that the arable lands of nearly all villages are cultivated in common; then, that Arab farmers delight to work together in companies, partly for mutual protection, and in part from their love of gossip; and, as they sow no more ground than they can plow during the day, one sower will answer for the entire company.

Their little plows make no proper furrow, but merely root up and throw the soil on either side, and so any number may follow one another, each making its own scratch along the back of the earth, and when at the end of the field, they can return along the same line, and thus back and forth until the whole is plowed. It was well that Elisha came the last of the twelve, for the act of Elijah would have stopped all that were in advance of him. They cannot pass one another. Such brief hints let us far into the interior of ancient manners and customs. We may fairly conclude that Elisha's plow and oxen were much like those in this field, that the people worked in companies as they do now, and probably for the same reasons. These reasons suggest painful thoughts about insecurity, and oppression, and robbery; about the tenure of land; the mode of raising taxes and collecting rents, and I know not what besides. Why are lands now worked in common? Because they belong not to the farmers, but to feudal lords, or to government, which claims a certain part

of the produce. In short, a vast concatenation of causes and effects, reaching up to the remotest ages of Biblical antiquity, is suggested by the manner in which these simple plowmen perform their labor.

Here we have started up, and sent leaping over the plain, another of Solomon's favorites. What elegant creatures those gazelles are, and how gracefully they bound! My beloved is like a roe or young hart; behold, he cometh leaping upon the mountains, skipping upon the hills.* These lovely harts are very timid, and descend at night to the plains to feed among the lilies until the day breaks and the shadows flee away.† This is alluded to in the charge to the daughters of Jerusalem, By the roes and by the hinds of the field, that ye stir not up nor awake my love till he please.‡ We shall meet these graceful gazelles all through Syria and Palestine, and the more you see of them the greater will be your admiration. Solomon is not alone in his partiality. Persian and Arab poets abound in reference to them. The fair ones of these fervid sons of song are often compared to the coy gazelle that comes by night and *pastures* upon their hearts. These "cruel gazelles, with graceful gait and liquid eye," are found in other lands, and graze on other hearts besides those of Persian poets. The sacred writers frequently mention gazelles under the various names of harts, roes, and hinds. They are celebrated for their activity. Thus Jacob says of Naphtali, He is a hind let loose,‖ and his mountain abound in gazelles to this day. Asahel was light of foot as a wild roe.§ And David sings, He maketh my feet like hind's feet, and setteth me upon my high places.¶ I have often stopped to admire the grace, and ease, and fearless security with which these pretty animals bound along the high places of the mountains. They are amiable, affectionate, and loving, by universal testimony; and accordingly Solomon says, Let her—the wife of thy youth—be as the loving hind and pleasant roe;** and no sweeter comparison can be found. It is implied in Jeremiah xiv. 5 that the hind is particularly fond of her young, for the prophet illustrates the severity of the threatened dearth and famine by declaring that the very hinds forsook their young in the field, because there was no grass. David compares his longing for the living God to the panting of the hart for the water-brooks.†† I have seen large flocks of these panting harts gather round the water-brooks in the great deserts of Central Syria, so subdued by thirst that you could approach quite near them before they fled. But here we are on the banks of the Kasimîeh, and yonder, at the foot of the bridge our lunch awaits us. This bridge, which now springs quite across the river by one bold and lofty arch, is not old, for Maundrell, in 1696, found the ancient one broken down, and he and his party had great difficulty in crossing, and so should we without a bridge.

So I should judge, for it is the largest river I have seen in this country, and appears to be full to the brim. You call it Kasimîeh?

It is the ancient Leontes, and its present name, except just at this place, is Litany, apparently a corruption of the Latin—or perhaps that is merely a Latinized form of Litany. It is by far the largest stream that empties into the head of this sea, except the Orontes. Both these rise in the great plain of Cœle-Syria, and close together. The Orontes flows north, the latter south and southwest. The watershed of the valley between the two Lebanons is somewhere about Lebweh, but the farthest permanent source of the Litany is the copious 'Ain es Sultan at Baalbek. Even this is entirely used up during the season of irrigation, and not a drop of its water reaches the sea. Numerous fountains, however, rise out of the centre of the plain, and being joined, first by the strong stream of Zahleh, and afterward by the much larger one from 'Anjur (Ain Jur), the united river meanders through the lower Buk'ah in a southwestern direction, some fifteen miles, to Jûb Jennîn. Below that it flows in a constantly narrowing vale for six or seven miles, to Jisr Kuráone. Not far from this bridge its volume is increased by the stream from the noble fountains of Mushgharah. From this onward the Litany is engaged in a furious struggle with Lebanon for a passage to the sea. It has cut out for itself a narrow groove in the solid strata so deep that no one at a little distance aside from it would suspect that a powerful river rushed between him and the opposite rocks. Yet there it is at the bottom of the chasm, all in a foam of vexation, leaping, darting, roaring along. Now it whirls round the jutting base of some mighty cliff so sharply that you are sure it bursts from the rock itself. Below, it runs madly against another towering wall, from which you see no escape; but *it* does, and, darting along the base at a terrific rate, launches its whole force against a similar barrier, only to recoil in shattered fragments, and shoot like an arrow down some secret pathway, quite hidden by overhanging rocks and interlacing sycamores. After about ten miles of this work, it does in reality, come forth from the dark mouth of the mountain. At a place called Kûweh—window—it has tunneled through a rock more than ninety feet thick, and comes out quietly at the bottom of this solemn chasm. Not long to rest, however, for immediately afterward it springs madly down among large boulders, reduced in width to half a dozen feet, but of depth unknown. The road

*Song ii. 8, 9. †Song ii. 17. ‡Song iii. 5.
‖Gen. xlix. 21. §Sam. ii. 18. ¶Sam. xxii. 34.
**Prov. v. 19. ††Ps. xlii. 1, 2.

passes over this natural bridge from Wady et Teim to Nihah, on Lebanon. Some six or eight miles farther south, the road from Jezzin to Hasbeiya crosses at Jisr Bûrgûs, and there the traveller has a fine specimen of our river and its behaviour among the rocks. But you must look upon it from the cliffs of Blat, some five miles below, where it is eight hundred feet beneath you, tearing at the very roots of Lebanon, and rasping out a passage for itself with mighty din and desperate haste. I have sat for hours in a sort of dreamy ecstasy, gazing into this chasm —have let myself down from crag to crag until I stood all alone at the bottom—have reclined midway up its walls upon some projecting shelf, and watched, now the timid conies creep out and sun themselves, and now the bold eagles are going and returning to their eyries in the cliffs. There are thousands of them, and their manœuvres, particularly when coming home, are very entertaining. There comes a pair of them just visible in the blue depths of heaven. See how they sail round and round, in ever-narrowing gyrations, as Milton's Prince of Darkness,

"Down from the ecliptic
Threw his steep flight in many an aery wheel."

And now, right over the chasm, they poise themselves a moment; then, like a bolt from the clear sky, down, down they come head foremost, with wings collapsed; sinking far below their eyrie, they *round* to in a grand parabola, and then, with two or three backward flaps of their huge pinions to check their fall, like the wheels of a steam-boat reversed, they land in safety among their clamorous children. Now take the glass, and see how they divide among their gross and greedy chicks the prey which they have brought from far. Come to Blat, vain man, and answer thy Maker. Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey; her eyes behold afar off. Her young ones also suck up blood, and where the slain are, there is she.*

Moses, in that beautiful ode which he spake in the ears of all the congregation of Israel, refers to the habits of the eagle in a way which I have never understood: As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth on her wings, so the Lord did lead him.† Do you suppose that the parent eagle literally beareth her young on her wings?

It is not necessary to press every poetical figure into strict prosaic accuracy. The notion, however, appears to have been prevalent among the ancients, that the eagle did actually take up her yet timid young, and carry them forth to teach them how, and embolden them to try their own pinions. To this idea Moses seems to refer in Exodus xix. 4: Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself The fact is not impossible: the eagle is strong enough to do it, but I am not aware that such a thing has ever been witnessed. I myself, however, have seen the old eagle fly round and round the nest, and back and forth past it, while the young ones fluttered and shivered on the edge, as if eager, but afraid to launch forth from the giddy precipice. And no wonder, for the nest "is on high," and a fall from thence would end their flight forever. If Moses was not the author of Job, they seem both to have been familiar with this bird and his habits. One allusion is very striking: Her eyes behold afar off.‡ The power of vision in the eagle is amazing, almost incredible. No sooner does a kid fall in the wilderness among the thick bushes, than some of these keen-sighted hunters after prey notice it from their pathway in mid-heaven, and, circling round and round, they pounce down upon, and bear it away to their nest. This appears to be done purely by sight.

To what fact in the life of the eagle does the Psalmist refer in the promise to the righteous that they shall renew their youth like the eagles?‖

Perhaps merely to his coming forth in a fresh costume, and in youthful beauty after the moulting season; or it may refer to the fact that this royal bird is long-lived, and retains his vigor to extreme old age.

(To be continued.)

*Job xxxix. 27—30. †Deut. xxxii. 11, 12. ‡Job. xxxix. 29. ‖Ps. ciii. 5.

For Friends' Intelligencer.

GREEN STREET FIRST DAY SCHOOL.

Inquiries have several times been made as to the manner of conducting this school and the means adopted to interest the children. For some time it has been our wish to answer these inquiries, but the consciousness that we ourselves were only learners has made us cautious, and until the present time, when we close for the summer, we have not felt prepared to give the result of our experience to our friends.

We now, however, are ready to do so, because we believe there is in some sections of the country a feeling similar to that under which our effort was made. This feeling may be strengthened and helped into action by knowing what has been done by others.

The establishment of this school grew out of a desire to make First-day afternoons a season of pleasureable instruction to the children, and we thought this might be accomplished by having them spend an hour with us in such

reading or conversation as might promote a devotional feeling.

The school opened in 10th mo. 1861, with thirty-eight children, who flocked in, with but few exceptions, *uninvited*. The average attendance during the nine months has been sixty-five—some afternoons we have numbered upwards of eighty, from the ages of six to sixteen years. These with few exceptions were the children of Friends.

The fact that so many children should voluntarily spend their First-day afternoons in this way, showed they had felt a want, and thus sought to have it satisfied.

We have been sensible of the responsibility of thus surrounding ourselves with these bright inquiring minds, and in seeking to meet and minister to their needs, we have felt that the success of our undertaking would greatly depend upon each day's action being regulated by the then present feelings and circumstances. The adoption of any formal course of instruction, has therefore been avoided, although some systematic regulations have been found necessary.

Our assemblage must of course be classified. Children under seven years of age forming one class—those from seven to nine another—from nine to thirteen a third, and an advanced class including all those over thirteen years of age. Each of these classes claims the especial attention of one teacher.

The school opens with a few minutes of quiet, followed by a short reading by one of the teachers. The selection is generally a few verses from the Scriptures. This is followed by the separation of the children into their respective classes.

Those who were embraced in the first class, pursued a varied course of reading and study. They were mostly of sufficient age and attainments to appreciate historical and scientific truths; while these have not been withheld, the special object in view has been, the moral and religious training of the mind.

The pure morality of the Sermon on the Mount, and the many allusions it contains to the manners and customs of the people among whom it was proclaimed, have been pleasantly and we trust profitably studied. The law as given by Moses in the ten commandments formed another course of interesting study, and latterly the history of the Creation based upon the simple and beautiful narrative to be found in the first chapters of Genesis, has been a theme of interest to this class for many consecutive weeks.

As one means of exciting the devotional feeling, we have in our teaching sought to turn the attention of the youthful listeners to the beautiful harmony which exists in the works of the great Creator, and in doing this many passages in the Old and New Testament have been impressively and instructively used to direct them to their many blessings and to the contemplation of them. The children are taught where and how to find such passages, after which they commit them to memory; for example, "I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works and that my soul knoweth right well," Psalms 139 : 14.

"The hearing ear and the seeing eye, the Lord hath made even both of them," Psalm 20 : 12. Among others the text "Consider the lilies of the field *how* they grow," offers a very attractive lesson to the little child. On one occasion as this was given to a class of fifteen children, of ages from 9 to 13, they were directed to think of the goodness and wisdom of their heavenly Father, and their teacher was encouraged by their bright faces and their apparent appreciation of the lesson she sought to impress upon them.

"He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth," Psalm 104 : 14, offers another instructive lesson, which like the last may be made the length of half an hour, by dwelling upon the wonders of growth, the beautiful provision in the plant for its own reproduction, and the wonderful adaptation of the vegetable creation to the wants of man. Many of the interesting narratives in the Old Testament, in addition to the moral lessons which they teach, have served as instances for directing them to the one great point, the wisdom and power of the great Former as manifested in the fitness of every thing for fulfilling the end for which it was originally designed. They have also been used to interest them in the study of the manners and customs of the Eastern nations, their mode of travel from one part of the country to another, in which connection they have been referred to the great facility with which the camel, owing to its striking formation, can traverse the arid deserts of the East.

We found that the children who could not read might be instructively interested by conversing with them familiarly upon subjects which take the attention of every little child, and by pictures.

At the close of each session the different classes are again collected for united exercise in the recitation or reading of devotional poetry. In this exercise even the primary class can very sweetly participate. A short interval of quiet closes the exercises and we generally separate under the feeling that it has been good for us to be thus associated with the children.

TEACHERS.

Minds ashamed of poverty, would be proud of affluence.

True religion is seated in the heart, and sends out from thence, a purifying influence on the whole character. In its essential nature it is a contest within, open only to the eye of Him who seeth in secret. It seeks not therefore the applause of men, but like its divine Author it is meek and lowly; it is pure and peaceable, gentle and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy. It aims not at any ostentatious display of principle, but a steady exhibition of fruits.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MO. 5, 1862.

Through inadvertence, the *Germantown Telegraph* was not credited for our last Horticultural article. When such omissions occur (as they sometimes do) we ask the forbearance of our exchange papers.

MARRIED, in Reading, 21st of 5th mo. 1862, according to the order of the Society of Friends, W. MAROT, Jr., of Philadelphia, to EMELINE GRISCOM, of Reading.

——, on the 11th ult., CHARLES SATTERTHWAIT, of Mercer Co., N. J., to JANE D., daughter of Eli D. Pierce, of Providence, Del. Co., Pa.

——, on 5th day the 12th of 6th mo., 1862, at the house of Isaac Hoopes, of New Garden Township, Chester Co., Pennsylvania, according to the order of the religious Society of Friends, DAVID WILSON, of the State of Delaware, to PHEBE HADLEY, of the former place.

——, In Baltimore, 6th. mo. 17th, according to the order of the Society of Friends, EZRA LIPPINCOTT, of Riverton, N. J., to ANNA, daughter of James L. Sutton of the former place.

Died, on the 18th ultimo, at the residence of his son William, in Unionville, Center County, THOMAS HICKLEN, in his 82d year, after an illness of about three weeks, which he bore with great calmness and resignation, numbering among his blessings his kind friends and children that anticipated every wish. He appeared to be in the enjoyment of sweet peace, such as the world can neither give nor take way.

——, on Second-day morning, 5th mo. 26th, of scarlet fever, GEORGE B., only son of W. and Mary H. Acton, of Mannsigton, Salem Co., N. J., in the fifth year of his age.

——, at Darby, on Seventh-day the 28th ult., at the residence of his father, JOHN R. ANDREWS, in the 35th year of his age.

EXTRACTS FROM MEMOIRS OF ADELAIDE L. NEWTON.

I scarcely think it possible to draw the line too strongly between light and darkness. We cannot be real Christians only in private. It is written, "By their fruits ye shall know them;" and if we are really following God devotedly, it will be evident to all around us. Let me, therefore, entreat you at once to resolve to make up your mind to devote yourself entirely, soul and body, to Him. I know you never can be really happy till you do.

Silence between our souls and God is one of the most painful trials we endure; even as we know the bitter trial it is when a much-loved friend will not speak to us. David felt what it was to be silent towards God through his sin. "When *I* kept silence, my bones waxed old through my roaring all the day long; my moisture is turned into the drought of summer." It brings such withering deadness over the soul. Oh! why do we not "acknowledge"—speak out—"our iniquity?" David knew also what it was for God to be silent towards him: hence his prayer, "Be not silent to me; lest, if thou be silent to me, I become like them that go down into the pit." The word rendered "silence" denotes a willing or voluntary silence as opposed to being "dumb" and unable to speak. How often we provoke the Lord to silence! like a father who cannot talk freely to his child because it has displeased him! Alas! how many hours and days, as well as moments, we lose in silence, which might be spent in happy, holy intercourse with our God! How blessed it is when He is "*not* silent"—when we hear His voice in every word we read in Scripture—when we hear Him speaking "peace!" "Speak Lord!"

From the Massachusetts Teacher.

IMPORTANCE OF THE STUDY OF NATURAL HISTORY AS A BRANCH OF ELEMENTARY EDUCATION.

(Continued from page 251.)

It will be easy to perceive how such illustrations may be carried on very far, with a little skill and intelligence; how the external differences in form, size, proportions, color, &c., which characterize our domestic animals, may be made the subject of interesting illustrations, which would be always referred to natural objects, these animals being within the reach of every body everywhere.

Next, some wild animals might be compared; some which differ more from those with which we are familiar, and their peculiarities be explained in the same manner. Suppose, for instance, a Bat was brought to school one day, how unexpectedly would it strike the young people, to be shown that their wings are only modified arms? That they have the same joints, that they are placed in the same position, and that they have only much longer fingers, which, instead of being free, are united by a skin extending from one to the other, and uniting at the same time the hind legs with the wings. The resemblance of Bats to other quadrupeds, would appear still stronger if it were mentioned that these animals bring forth living young, and nurse them with milk in early life, as all other

higher quadrupeds do. And no sooner had it been understood in what sort of relation the Bat stands to other quadrupeds, than the children would be prepared for any further generalizations. For, when they had been impressed with the conviction that the same organs may assume widely different forms; that what is an arm with a skillful hand in man, may be a clumsy foot in a cow, and terminate with a single finger and hoof in a horse, or assume the shape of a wing in a bat. The comparison of the nose in various animals would lead them to understand that the elegantly proportioned form of this organ in the human race, assumes the beastly appearance of the snout of the Hog, or becomes the exceedingly sensitive organ of scent in the Dog, or be transformed into a long proboscis, used like a hand, in the Elephant; for the proboscis of the Elephant is only a prolonged nose, movable to a most remarkable extent.

Endless comparisons of the kind may suggest themselves to the teacher; and even should they not be always correct, there will be no greater harm in this than there is in the incorrect views taken by all teachers on all those subjects upon which we do not yet, for the present, possess sufficient information, but which time and the progress of the Age will throw more light upon.

Suppose now a Bird be introduced, (and I should wish that such exhibitions might be always made from natural specimens;) a Hen in a cage, from its size and our familiarity with it, and the ease with which we may have access to it, and see it every day, would be, in my opinion, far preferable for the instruction of the young, to the most wonderful Parrots and Colibris of the tropics, or any of those curious foreign Birds, the history of which fills our Elementary Books on Natural History, though the birds themselves may never be seen by those who learn it. Let, therefore, a domestic fowl be introduced. The first impression will be that of a being entirely different from the quadruped, examined before; for here we have only two legs, and two wings, the animal standing upright upon its legs, and moving its head gracefully upon a long neck, the whole of the body clothed with feathers, excepting the bill, which is covered with a horny sheath, and the feet, the fingers of which are more or less scaly, and provided with claws at the end. After pointing out these prominent differences between birds and quadrupeds, how easily might not the attention be called to the resemblances between them; when it might be shown that both have a head, and neck, chest, abdomen, and limbs; that in the head there are equally a mouth, eyes, nostrils, ears, and that to see these latter two organs we need only to look carefully at the base of the bill, or between the feathers on the side of the head; and this comparison will doubtless widely increase the interest of the pupils for such studies, especially if the teacher is ready to make some allusion to the uniformity which prevails in the laws governing the animal creation; if he is capable of showing how a wise Creator modified in different animals the same organs to suit different circumstances, giving a wide ear with a broad funnel to those animals which live in open plains, where the sounds are easily lost; reducing it to a small cavity in the soaring inhabitants of the woods and rocks, where every sound is echoed an hundred fold by the irregular surface of the soil. Presently, the comparison of the wings of Birds with those of Bats, may be taken up, and traced further to the fore legs of quadrupeds, and even to the arms of man. Next, the legs may be traced in the same way, and the uniformity of arrangement of parts in such remarkably different animals, may be made quite entertaining. Presently, also, the teacher may add, that Birds lay eggs, set upon them for a time, before the young are hatched, that they do not nurse them with milk, but feed them with the bill, and provide, in various ways, for their subsistence, leading them in the field to seek for food, and so on. Speak of the great diversity of Birds in every country, mention their annual migrations in Spring and Fall, and all those interesting details in the Natural History of Birds which may be found in every work on Ornithology.

Also the uses of Animals and Birds to man may be spoken of; the history of such animals as are particularly important in trade, such as the fur animals, the seals, the whales, the various wild animals.

It is also prudent to begin the study of Natural History with such animals as are familiar to the children, both to avoid exciting any anxiety or fear, which the sight of the unknown animal may produce, and to increase their curiosity by telling them, as much as possible, of new things respecting objects which they suppose themselves to know so well. Such a circumstance frequently repeated will be the greatest inducement for constant inquiry into the things around them. But though pleasant objects should be made subservient to these general very important purposes, it were injudicious to avoid speaking of those things which are frightful, injurious, and even dangerous, to man; and upon these, the most precise information should, if possible, be given, to instruct us to keep within those limits in which we may remain safe in our vicinity to such beings. The class of Reptiles is particularly one of those upon which less correct ideas prevail. Because there are some poisonous Snakes, all Snakes are dreaded; because there are some toads, the skin of which is covered with a sharp slime, all the animals of that family are considered as dangerous, and in this

condemnation a still larger number of animals is included, which are not only perfectly harmless, but which are really very useful in every respect, and might be made still more so but for our prejudices. A teacher in Natural History should early attend to show that Turtles, Lizzards, Snakes and Frogs belong together in one class of animals, notwithstanding the great differences in their external form. In the first place, the extraordinary form of Turtles must excite great interest, and the frequent recurrence of several species in various parts of this country will make it very easy to show living specimens to the class, to illustrate the remarkable form of the body, its flatness, its shield-like form, the extraordinary size of what may be considered the chest, in comparison to the thin neck, and small head, and small tail; the power they have to retract the head and legs, and to some degree, also, the tail under their shield; all these points make Turtles exceedingly interesting, even to one who is not very familiar with them. Something of the large Turtles which occur in the sea, and which are used as food or from which the tortoise shell is derived, cannot fail to be known, and might be introduced in connection with this illustration of the small native species, the body of which is equally covered with horny shell, and some of which have also palatable meat; such as the Terrapin.

But what should particularly be mentioned, is the ability of these animals to spend the cold season in a kind of torpor under the ground, during which most of the functions of life are suspended, no food is digested, and respiration and circulation almost cease, so much are they reduced in their activity; nevertheless, year after year, at the returning heat of Spring and Summer, they come out to lay their eggs. The slowness of their motion should be contrasted with the quick, powerful activity of Birds, and the more energetic movement of Quadrupeds.

After speaking of Turtles, Lizzards might properly be introduced, when it could be shown how closely they resemble Turtles, and how much they differ from our domesticated quadrupeds, though they also are provided with four legs; but instead of hair, they have scales covering their skin; they lay eggs instead of bringing forth living young; the young hatched from the eggs, are not nursed with milk, but left to find their food by themselves. Their body feels cold, whilst the higher quadrupeds are warm blooded; so that we have here an instance of animals, apparently very similar in form and external appearance, which, by their internal structure and mode of living, are scarcely related; while others, which apparently differ far more, such as the Bats and domesticated Quadrupeds, are really related by their structure and mode of living, though their external form be widely different.

A child who has understood these differences and the possibility of such connections, is prepared to go on with any subject in the investigation of Natural History; for these facts and their correct understanding are among the fundamental facts in this science, and the sooner they are understood the better the pupil will be prepared to make further progress. And though considerations of a far higher order may be introduced upon these subjects, an intelligent teacher will perceive how early he may prepare his pupils for the higher and highest education in Natural History. He himself will soon be deeply interested by these suggestions; for, if after examining Turtles and Lizzards, he take up a Snake, he will find that an animal of a widely different form may still preserve the same general character, and be closely allied with beings, which, at first sight, seem totally different. For Snakes and Lizzards are hardly distinct, excepting in the circumstance, that the legs are almost entirely wanting in Snakes, or exist only in a very rudimentary state.

The harmless kinds of Snakes should be well known; the more so, as they may be ranked among the most useful which destroy large numbers of injurious insects, and in no way do any injury to men or animals. It is very unwise, I may say wrong, to allow the horror with which we are impressed by the sight of the Rattlesnake and other most poisonous serpents, to be transferred to those pretty, harmless and even beautiful varieties which feed in our gardens, or along our brooks, and may be handled with perfect impunity. We may even learn a great moral lesson from these facts, as the ordinary way of dealing with these animals is as injurious as would be the deportment of a man who, knowing the bad character of some neighbor, should curse all mankind, and avoid any connection with all men because he has known bad ones.

The Fishes are so numerous along all our shores, and along all our brooks, and rivers, and lakes that the opportunities of becoming acquainted with these inhabitants of the waters will be sufficiently ample and favorable; and every child should early in life become acquainted more intimately than most men are, with animals which are so extensively useful to man; which afford him such wholesome food, such precious products for his trade, and which are diffused in such variety all over the world. Let a single fish be examined carefully, its scales be looked at minutely, its fins be examined, their respective positions ascertained, their uses in motion be satisfactorily investigated, the mode of breathing through gills be contrasted with the respiration through lungs, the extraordinary power of moving the jaws and other bones of the head be ascertained; let the easy motions of these apparently clumsy bodies be watched,

and I should be very much surprised if a student would be willing to end his study with the first examination, and if he were not to make it a point to compare the different Fishes with each other, to satisfy himself that not only their colors vary extensively, but that their forms also are greatly diversified, that the position of the fins is different in the different kinds of Fishes, and that there is such a variety among them as to interest the mind in their study as extensively as we may be interested in the study of the Birds or the gayest Insects.

(To be continued.)

For Friends' Intelligencer.

TELESCOPIC REVELATIONS AND ANOMALIES.

BY CHARLES E. TOWNSEND.

To an observer of celestial objects through a good telescope, the moon, for instance, there is an anomalous distinctness that science wholly fails to explain. In viewing objects in the moon at the most favorable position, that is near the meridian, with a power say of 200 times magnified, thus (in common parlance) bringing the objects 200 times nearer, or which amounts to the same, the objects are made 200 times larger. Now as the moon, in round numbers, is 240,000 miles distant, this distance (divided by the power) is reduced to 1200 miles, that is, as if viewed by the unaided eye, only at that distance, (as stated by astronomers) and yet we see the outlines, as well as general details of her mountains and valleys, through the telescope more distinctly than if situated upon the earth, and with the unaided eye viewed at a distance not exceeding 40 miles of intervening space. Now in viewing objects on our earth, for comparison, our atmosphere cannot account for this discrepancy; for in the most favorable position of the moon, at the zenith, the telescope has to penetrate full 40 miles of our atmosphere, though in this position lessening in density as it ascends; but in the most favorable state of the air, when the moon is but a few degrees above the horizon, there is, at times, an almost equal distinctness of objects, though seen through the greatest density as well as greater volume of atmosphere intervening, yet these mountains more than rival the distinctness of those similarly situated on the earth at 40 miles distant. To be more explanatory, when the moon lies thus near to the horizon I can detect with incomparably more distinctness through the telescope, lunar objects in detail of a less size, by micrometric measurement, than I can those variations in outline, of a mountain on this earth seen with the unaided eye at a distance of only 40 miles, even under the most favorable state of our atmosphere, and with strong contrasting daylights and shades. While in the moon not only are those mountain outlines most accuratety depicted, but small hills, debris lying at the base of the mountains, terraces on their slopes, ravines, precipices, sub-divided hill tops, ledges of rock, sharp ridges, with small bead-like irregularities along their crests, which with many other details, are easily traceable lying open to the gaze of every observer with a good telescope, so that they seem sufficiently distinct and prominent to guide the way through lunar scenery; while of the mountain on the earth, only 40 miles distant, I can at best only see the bare outlines. With all this marvellous detail of the moon's physical features are to be seen the shadows from her mountains, lying along their slopes and stretching over the plains below, wholly or partially crossing the valleys, (the length of these shadows being determined by the position of the sun,) but also the minuter shadows of separate terraces and projecting cliffs, are all as distinctly defined as the shadows on our earth, when thrown by a bright moonlight upon a surface of snow, within five feet of the eye. These shadows as stated in some modern works on Astronomy, are intensely black, because not immediately illuminated by the sun, and there being no atmosphere to reflect, they necessarily lie concealed in Cimmerian darkness. Now my observations do not confirm such representations, on the contrary, I have frequently looked at these shadows through the telescope with one eye, while with the other open I have gazed upon the contrasting shadows thrown upon snowy surfaces at my feet by the same moon-light, and invariably am impressed with their equal definition—the one appearing no more black than the other, and neither assuming such depths of shade—and have often seen lying in these shadows of lunar mountains, objects whose forms I could faintly depict. Do not illuminated objects reflect light upon those contiguous which are unilluminated by direct light? When the moon is advanced only one or two days from the *new*, presenting but a faint crescent, the comparatively dark portion wholly unilluminated by the sun, and receiving but a faint light reflected from our earth, that portion, when the air is very clear, presents, through the telescope, an ethereal semi-transparent appearance, in which objects may still be faintly recognized, giving only a charming glimpse that makes us impatient to raise the veil, or have more light upon the face of the varied featured goddess.

Passing this digression, the same anomalous discrepancies exist in looking at the surface of the sun through a telescope, were generally minute details, though at the enormous distance of 95 millions of miles, are yet depicted with marvellous distinctness, such as spots of varied sizes, minute divisions in the same, as sharp points or acute angles of luminosity, penetrating the dark abyss of these depressions in the general luminous surface of the sun, simply called "spots;" also comparatively narrow bars of lu-

minous matter, sometimes running into, and at others entirely dividing the spots, and occasionally with several such brilliant bars crossing the dark back ground, together with the lesser shadows or penumbra, surrounding the gradual depressions in the luminous surface, which terminate in these deep dark spots, themselves occasionally the very depths of blackness; while they more generally have a slight haze or substratum of semi-luminous matter, as a back ground to their depths. Probably this substratum serves to screen the opaque body of the sun from excess of light. The penumbra is not a uniform continuous shadow, but composed of light and dark lines of irregular forms, sometimes parallel, at others crossing each other, as of shadows thrown from a very broken surface. We also distinguish, with great clearness, ridges of irregular curved or concentric forms, called "faculæ," of a whiter luminosity than the general surface, and these are most conspicuous along the margin of the sun lying near the equatorial region in the line of rotation, and usually in the neighborhood of spots, themselves frequently deepening or breaking through the entire mass of luminosity and forming spots, while over the entire surface of the sun not occupied by spots or faculæ, in very favorable states of the atmosphere, are to be detected countless minute pores, so numerous as to give a stippled appearance, and these separated by a fine net work of slightly raised light colored streaks, which pass before the eye as if covered with a finely divided sieve of gold thread.

Now surely such details and distinctness as are presented to our wondering gaze, by the aid of the telescope cannot probably be compared to the powers of the unaided eye, when applied to the moon at a distance of 1200 miles, and to the sun (by the same computation) as if seen at a distance of 475,000 miles, through which enormous spaces no unaided eye could presume to penetrate, and survey such minute details by any earthly modes of experience in estimating vision. Hence then such modes of computing sight give a false idea of its capacity and do not illustrate the powers of the telescope, as it is almost impossible to distinguish even the outlines of the most lofty mountain on earth, through the most favorable states of the atmosphere, when there are the strongest sun-lights and shadows for contrast, at the comparative short distance of 250 miles; then how much more impossible would it be for the unaided eye (as computed) to see such minute details as are here named, and readily observed on the surface of the sun and moon with the telescope. In other words, no astronomer would be so rash as to say that in looking at objects in the sun and moon, with a power of 200 times, but that those objects seem too distinct to appear to the unaided eye as 475,000 and 1200 miles distant, respectively, since he well knows that equally minute objects, such as he surveys with wonderful distinctness in the moon, similarly situated upon our earth, he could not see with the unaided eye at a distance of 40 miles.

Is not this marvellous distinctness of objects at such prodigious distances probably due to the fact, that a telescope enlarging the object 200 times (for instance) has only the thickness of the earth's atmosphere to contend with for distinctness; the ethereal spaces lying beyond our enveloping atmosphere in no way serving to lessen the distinctness of those objects, be they at a greater or lesser distance, only diminishing the size by the angle their distance subtends, and which only requires a larger eye or greater magnifying power to separate the crowded rays of light from the different parts, for the full development of the whole? When those objects have an enveloping atmosphere of their own, through which the glass must also penetrate to reach the object, then the impediments to distinct vision beyond our atmosphere is largely increased, but which is certainly not the case with the moon or the luminous surface of the sun, though that exists in an eminent degree with all the planets of our system. It would therefore seem that if we were placed on a mountain beyond the reach of our atmosphere, those celestial objects would appear with as much distinctness as if the enormous ethereal spaces did not intervene, except in the effect of reducing the size of the objects by the angle of the distance, and therefore the separation of its parts made impossible to the unaided eye. In such a position then, we should survey with undiminished splendor those wondrous works of creative power, seen through the perfectly transparent depths of space, but of course not appreciably larger.

[To be concluded.]

"Hymns from the Land of Luther"

THE ANGEL OF PATIENCE.

"*Ye have need of patience.*" Heb. x. 36.

A gentle Angel walketh throughout a world of woe,
With messages of mercy to mourning hearts below;
His peaceful smile invites them to love and to confide,
Oh! follow in His footsteps, keep closely by His side!

So gently will He lead thee through all the cloudy day,
And whisper of glad tidings to cheer the pilgrim way;
His courage never failing, when thine is almost gone,
He takes thy heavy burden, and helps to bear it on.

To soft and tearful sadness He changes dumb despair,
And soothes to deep submission the storm of grief and care;

Where midnight shades are brooding He pours the light of noon,
And every grievous wound He heals, most surely, if not soon.

He will not blame thy sorrows, while He brings the healing balm;
He does not chide thy longings, while He soothes them into calm;
And when thy heart is murmuring, and wildly asking why?
He smiling beckons *forward*, points upward to the sky.

He will not always answer thy questions and thy fear,
His watchword is "Be patient, the journey's end is near!"
And ever through the toilsome way, He tells of joy to come,
And points the pilgrim to his rest, the wanderer to his home.

SPITTA.

For Friends' Intelligencer.

TO THE MEMORY OF S. G. CHANDLEE.

The Spring is here with leaf and flower,
And golden clouds, and sapphire sky,
And Oh! 'twas hard, with all so fair,
To know the loved must die.

The eye sees nought of nature's bloom
Nor heeds the smiling day,
When one who made existence bright,
Alas! has passed away.

Farewell, thy patient, gentle face
We'll miss in Eaton's Hall;
Around thy form of modest grace
The robes of Angels fall.

But he, thy partner here on earth,
What fearful weight of woe,
What sense of pain, what aching void,
His aged heart must know.

For all we joy to know and love,
In thee he found combined,
The good, the true, the beautiful
Of woman's heart and mind.

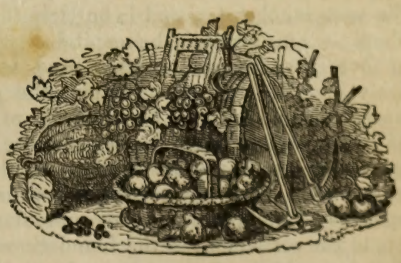
Farewell, 'tis hard to give thee up,
But, like a hallowed spell,
Thy image ever in our hearts,
With hope and faith shall dwell.

S. E. B.

We take the following from an exchange paper and give it to our readers, presuming it is a true account.

EMPLOYMENT OF THE QUEEN'S FAMILY.—At the sea-side residence of Queen Victoria in the Isle of Wight, a large portion of the pleasure grounds is appropriated to the young princes and princesses, who have each a flower and a vegetable garden, green-house, hot-houses, and forcing frames, nurseries, tool-houses, and even a carpenter's shop. Here the royal children pass many hours of their time. Each is supplied with a set of tools marked with the name of the owner; and here they work with the enthusiasm of an amateur and the zeal of an Anglo-Saxon. There is no branch of gardening in which the royal children are not at home. Moreover, on this juvenile property is a building, the ground-floor of which is fitted up as a kitchen, with pantries, closets, larders, and dairy—all complete in their arrangements—and here may be seen the young princesses, arrayed in their aprons and cooking jackets, floured to the elbows, deep in the mysteries of pastry-making, like rosy farm girls, cooking the vegetables from their own gardens, preserving, pickling, baking sometimes to partake among themselves, or to distribute to the poor of the neighborhood, as the result of their own handiwork. The Queen is determined that nothing shall remain unlearned by her children; nor are the young people ever happier than while thus engaged. Over the domestic establishment is a museum of natural history, furnished with curiosities collected by the young party in their rambles and researches—geological and botanical specimens, stuffed birds and animals, articles of their own construction, and whatever is curious or interesting, classified and arranged by themselves. Here the most exalted and purifying tastes are cultivated. Here nature, common to all, is studied and admired; while, beyond this, a capability of entering into the condition of the people and a sympathy for their labors is acquired by a practical knowledge of what labor is; and though we need scarcely suppose that the royal children weary themselves as those who gain their bread by the sweat of their brow, yet even in their moderate digging and working they must learn the better to appreciate the results of labor in the luxuries surrounding them.

This is a picture of which the English nation may justly be proud. There is not such another royal family on the face of the earth.—*Christian Witness.*



THE EYE AN EDUCATOR.

No observant man can doubt the fact that the eye is subject to involuntary education, and when we are surrounded by the beautiful, we not only learn to appreciate it, but our happiness is materially increased thereby. Notice the family of a farmer brought up in an unpicturesque neighborhood, and in a house missha-

pen and uncomfortable, entirely devoid of taste or beauty, and with the fields approaching the very door step without any intervening garden, shrubbery, or trees, and you will find that his power of observation has not been increased; the eye has received no involuntary education, and, like those who are guided altogether by adages which are frequently misapplied, the inmates have become mere "hewers of wood and drawers of water."—*Exchange Paper.*

PLANT AN APPLE ORCHARD.

The old ones are fast dying out all through the older States. They were planted a hundred years ago, or more, have done good service, and ought to have their day. When apples are $3 a barrel and upward, there is not an adequate supply in the country. They can be grown at a dollar a barrel with profit. The apple crop in a single small county in this State was worth half a million of dollars last year. Other counties, in the older parts of the Eastern States, were under the necessity of paying out a hundred thousand dollars for this fruit, because they had not the article at home. Peaches and plums we may be able to get along without, but apples we must have—for sauce, for pies, for the dessert, and for the dinner-basket of little boys and girls who cannot come home from school to dine. We say, then, to every farmer, plant an orchard of at least a hundred trees. The trees are all ready for you in the nursery, well grown, and grafted two or three years from the bud. Get thrifty trees of varieties that you know will flourish in your locality, and in four years you will be eating fruit from them. Do not fail to plant an orchard.—*Am. Ag.*

For Friends' Intelligencer.

EXTRACTS OF LETTERS FROM ONE OF OUR FRIENDS NOW TRAVELLING IN EUROPE.

Paris, 5th month, 1862.

We were much interested in our trip through Holland. Amsterdam (the capitol city) contains over 250,000 inhabitants, and is built entirely on piles for a foundation, the palace alone requiring 14,000. The houses are mostly of brick, with narrow fronts, and the gable ends to the street present a very singular appearance. In many cases they lean forward from 12 to 18 inches from a perpendicular line, owing to the settlement of the foundations.

This irregularity of appearance does not seem to be noticed by the inhabitants, but to a foreigner looks dangerous. Many of the streets are tranversed by canals, and crossed by about 300 bridges. Most of these open with a hinge, and are raised like a trap door, by a simple contrivance. The city is the centre of great wealth, but the habits of the people are so simple that they make but little display. The peasantry and the middle classes in the city adhere very much to their ancient costumes and habits. Little girls of 12 or 15 years of age dress like the elderly women, and reminded us of some of the members of our own Society. They generally wear a dark dress, rather short, without crinoline, and short sleeves, the arms being covered with white mittens—then a neat white handkerchief covers the shoulders, and comes down to a point front and back; they wear a white apron, and on their head a nice white starched cap; good thick knit stockings cover the ankle, and the foot fits loosely in a large clumsy wooden shoe, turned up at the toe, like a skate. This shoe is generally thrown off when they enter the house, and slippers substituted. Often the stockings only are worn. It is not unusual to see these little children carrying a load on their heads, and knitting at the same time through the streets. I saw one wheeling a wheel-barrow, with the strap passing over the head, instead of the shoulders as with us. One of the most peculiar head costumes, is a gold or silver shield, about four inches wide clasping around the back of the head, and coming out under the cap over the ears, and large plates of ornamented gold are pinned into the hair, and project out nearly to the eyes; and then across the forehead is a band of ornamented gold; and we are told that many of these head dresses have descended from generation to generation. We took a carriage and a good pair of horses, and accompanied by a guide took a circuit round Amsterdam of about thirty miles over the dykes, and returned in the evening, after passing through ten villages. I was particularly struck with the quaint appearance of the old carriages. We saw one that had a motto painted on it, with a date in the last century, still in use by the family.

The narrow road on the dykes is generally paved with brick *set on edge*, so that travelling is easy. These dykes keep the waters of the sea from overflowing the land, which is from ten to fifteen feet below the surface, and these immense plains are cultivated by the peasantry. Thousands of fine cattle and sheep are raised for foreign markets.

The expense of these embankments is enormous, and the land rents at a price varying from fifteen to thirty dollars an acre. The fields are divided by wide ditches instead of fences, and a person going from one farm to another, leaps over them with a long pole. The peasantry are very careful of their cattle, and hundreds of them have covers over their backs, like our horse blankets, to protect them from the weather.

A great quantity of "Dutch cheese" is made here, which finds its way to our country in round balls, covered with a kind of paint.

We visited a dairy farm house, which, as it

comprised the dwelling house, stable, hay loft, wood house, &c., under one roof, I will endeavor to describe.

It is one story, built of brick, probably ten feet high, and about forty feet square; on top of this is a roof, going up to a point like a pyramid, about thirty feet high from the eves. The upper part is used for storing the hay; two or three rooms below are for the living and sleeping rooms. A door opens from the sitting room into the stable, which is kept very clean. A little trough of water runs at the head of the cows, and another one behind runs into the barnyard, and for the sake of cleanliness, the tails of the cows are raised up by a cord passing over a pulley in the ceiling; the stable is paved with a cement floor, and the sides with ornamented tile, and the ceiling plastered and whitewashed. The sleeping apartments in these houses are very small, often not more than eight or ten feet square, just the length of the bed, with a very small window, and, to save room, the baby is elevated in a little boat-shaped crib five or six feet above the bed. We visited the little town of Brock, said to be the most cleanly village in the world. No carriage and horse are allowed to go through the streets, so we left our carriage and walked through the streets. The houses have an antiquated appearance, are built of wood, and kept painted. We were kindly invited to enter one, and after passing over two or three rugs to have our shoes clean, we were introduced into the little parlor. A white towel was laid before the door, so that the least soil on the shoes could be detected before entering.

Everything was scoured bright—the brass and tin utensils were like mirrors—the stove consisted of a bright brass kettle, with turf burning in the bottom, and the tea is boiled over this. A large wooden funnel, opening into a wooden chimney carries off the gas and smoke. The funnel was covered with fringes and ornaments—the bellows, and tongs—the poker and coal scuttle, all seemed to say, "Touch me not." We entered the yard where the same nicety was observable. The flower beds were surrounded with shells for a border,—the box bushes all cut into different shapes and the pavement was in mosaic figures. On returning to our carriage, the driver produced several loaves of bread with which he fed the horses, and we frequently saw them fed with bread in Holland. In Italy they are fed with beans.

It was a curious sight to see steam vessels and large ships towing along the great ship canal on these vast plains, ten or fifteen feet above the level of the fields—on their way from the North Sea to Amsterdam, a distance of many miles, and to see men instead of horses towing the canal boats, which are clumsy in their construction with round blunt bows, and sails painted with tar; but a still more novel sight, is to to see the wind mills, which are used for pumping out these low grounds after a rain, also for grinding grain, pressing oil, sawing logs, &c. We saw many of these in our afternoon ride. P.

WONDERS OF THE ATMOSPHERE.

The atmosphere rises above us with its cathedral dome, arching toward heaven, of which it is the most perfect synonym and symbol. It floats around us like that grand object which the Apostle John saw in his vision, "a sea of glass like unto a crystal." So massive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests like snow-flakes, to destruction before it.

And yet it is so noble that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous, that iron shivers before it like glass; yet a soap ball sails through it with impunity, and the tiniest insect waves it aside with his wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south wind brings back color to the pale face of the invalid: its cool west winds refresh the fevered brow and make the blood mantle to our cheeks; even its north blasts brace into new vigor the hardened children of our rugged climate. The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the morning, and the clouds that cradle near the setting sun. But for it the rainbow would want its "triumphant arch," and the winds would not send the fleecy messengers on errands around the heavens; the cold either would not shed snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail-storm nor fog diversify the face of the sky: our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary monotonous blaze of light and heat dazzle and burn up all things.

Were there no atmosphere, the evening sun would in a moment set, and without warning, plunge the earth in darkness. But the air keeps in her hand a shield of her rays, and lets them slip but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning the garish sun would at one bound burst from the bosom of night and blaze above the horizon; but the air watches for his coming, and sends but first one little ray to announce his approach, and then another, and then a handful, and so gently draws aside the curtain of night, and slowly lets

the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goes forth again to her labor until the evening.—*Quarterly Review.*

ITEMS.

Operations of the Philadelphia Drove Yard since 1st mo., 1st.—The following statement exhibits the number of live cattle, sheep and hogs, sold at the drove yards up to the present date.

	Beeves.	Sheep.	Hogs.
1st month	5063	13,050	25,077
2d month	5718	17,800	16,540
3d month	5610	14,260	15,732
4th month	5869	24,350	15,721
5th month	6342	21,660	15,605
6th month	5978	16,800	9,898

Ratifiction of the Slave Trade Treaty.—Lord Lyons called at the State Department on the 7th inst., on the occasion of the arrival of the British ratification of the new treaty in regard to the African slave trade, and, by direction of his government, expressed its sense of the service rendered by Sec. Seward to both countries, and to the cause of humanity, by his agency in that transaction.

The Freshet in the Schuylkill.—The recent freshet has elicited not a few remarks with reference to the periods in which the residents along the banks of the Schuylkill have suffered more or less. In the year 1839 an ice freshet occurred producing very high water in the Schuylkill, especially for 25 or 30 miles north of the Delaware. At that time the river was covered with ice, and great destruction ensued when it broke up. In 1841 a summer freshet took place and the river at Pottstown was higher than in 1839. At that time the Lehigh and other rivers were higher than in the fall of 1850. In 7th month, 1850, another remarkable flood occurred, and the Schuylkill rose three inches higher than in 1841. The farmers along the Schuylkill lost heavily. The river at Pottstown was thirteen feet above its usual height, but not so high by several inches as on the last freshet.

Locust.—The country and the woods west and south of Elwood are literally filled with locusts, in numbers innumerable, and of voracity unappeasable. They fill the air with a loud and monotonous song, and sit in regiments and battalions upon the young trees and shrubs, the tender leaves of which they devour. The farmers are apprehensive that they will do great damage to the growing crops.—*Leavenworth Times, 6th month* 14, 1862.

Westward.—Six thousand teams, comprising the overland emigrant train to the Pacific, crossed the Omaha river, at Omaha, Nebraska Territory, on the 16th inst.

The number of emigrants for this season may be estimated by this one day's work.

From Oregon—A Freshet.—Advices from Oregon to the 12th state that another great freshet is doing serious damage to the valley portions of that State. The business portion of Portland was inundated. Crowds of miners had commenced returning from Salmon river, representing that the district was of limited extent, and over-crowded. The total number emigrated from British Columbia and California is estimated at 20,000 since the year commenced.

It is stated on the authority of the *Washington Star*, that the State department of the government, has transmitted to the Judiciary Committee of the House of Representatives of the United States, copies of correspondence between that department and the Danish Minister, in which the latter proposed, on the part of his government, to take charge of all the "contrabands" and settle them in the Danish West Indies. It is believed that such as are desirous to go, would be provided with a free passage, and settled in their new home, with liberal provision for their comfortable accommodation.

Protection of Game.—Great efforts are being made in some of the adjoining counties to prevent injury being done, at this season of the year, to partridges. These birds are not only important to the farms, because they destroy inconceivable numbers of insects, but if cared for or cultivated, would prove profitable for marketing at the proper season. Last year a number of gentlemen of Williamsport formed themselves into an association for the preservation and propagation of partridges, and offered a reward of twenty cents for each pair furnished alive to them. Under this proposition they received about three hundred, which were carefully housed and fed during the winter. These were in spring set at large.

In importing trees from all parts of the world, the nurserymen are filling the land with almost every fruit-destroying insect known to civilized nations. As the woods are cut away, the insects that inhabit them are driven to the farm, to multiply amazingly and to live upon whatever suits their natures. Birds of every species are the most effective guards against these, and if the farmer will allow careless gunners to destroy them, his grain and fruit must pay the penalty.

Freedom in the Territories.—"To the end that freedom may be and remain for ever the fundamental law of the land in all places whatsoever, so far as it lies within the power or depends upon the action of the Government of the United States to make it so, therefore,

"*Be it enacted, etc.*, That from and after the passage of this act, there shall be neither slavery nor involuntary servitude in any of the territories of the United States now existing, or which may at any time hereafter be formed or acquired by the United States, otherwise than in punishment of crimes whereof the party shall have been duly convicted."

PHILADELPHIA MARKETS.

Flour and Meal.—There is rather less demand for Flour, but the supplies being light prices are maintained. Sales of extra at $4 80 a 5 25 per bbl., and fancy Ohio at $6 50. Small sales to the retailers and bakers, ranging from $4 50 up to $6 75 for common superfine and fancy lots — according to quality. Nothing doing in Rye Flour or Corn Meal. The former is steady at $3 25, and the latter at $2 75 per barrel.

Grain.—The offerings of Wheat are light, at $1 20 a 1 24, for red and at $1 30 a $1 31 for white. Rye continues selling at 67 cents. Corn of good quality and yellow commands 54 cents afloat, and 53c in store. Oats are steady; sales of Pennsylvania at 40 c per bushel, and Delaware at 37 a 38c. No sales of Barley or Malt.

Seeds.—Cloverseed is in better demand, at $5 a 5 12 per 64 lbs. Timothy is worth $1 75 per bushel, and Flaxseed $2 10 a 2 15.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

Priscilla Cadwallader 273
Pray continually 276
"Who hath begotten the drops of Dew?" 276
The Land and the Book 278
OBITUARIES. 280
How to disarm an enemy 280
Discovery of the Telescope and Pendulum. 280
Some anecdotes of Leigh Hunt 281
Importance of the Study of Natural History 282
POETRY:—
At the Door—the Wasp and the Bee 284
HORTICULTURAL DEPARTMENT 286
Business Disappointments 286
Review of the Weather 287
ITEMS 288
Philadelphia Markets. 288

For Friends' Intelligencer.

MEMOIR OF PRISCILLA CADWALLADER.

(Continued from page 260.)

"4th of the week and 13th of the month we attended a meeting at Troy; notice having been given, a considerable collection of people assembled. We sat long in silence. At length P. H. arose and said: "Because thou art neither cold nor hot, I will spew thee out of my mouth," and then took her seat. But before the meeting closed, she delivered a short and close testimony calculated to impress the hearers.

"14th.—Set out for East Hoosack or Adams. This day I suppose we were in both Vermont and Massachusetts States; travelled a distance of forty-five miles. Next day had a comfortable meeting, and returned part way back. Lodged at a tavern. In the night it began to snow, and continued nearly all day; we travelled ten miles in the storm.

"15th.—Had a meeting at Pittstown; a precious, good meeting. Our beloved friend was enabled to preach the Gospel with life and power, and was much favored in supplication. Many hearts were tenderly affected in these meeting. John Lawton, a Friend from Athens, met us here with a prospect of taking my place, and I am about to be released to return home. It is a close trial to me to part with those with whom I have travelled nearly six months in sweet union, they being very near to me. I had been out longer than I expected, and as I could now resign my charge to a suitable Friend, I felt it was the right time for me to return to my family. Some time previous to our arriving in this neighborhood, I had spoken to some of our friends of my prospect of leaving, desiring the service might fall on one fitted for it. John Lawton was mentioned, without knowing that it would suit him to leave home. When we came to his house and the subject was opened to him, he informed us that agreeably to his secret impressions, he had been preparing to leave home, apprehending it would be his duty to accompany some Friend on a religious visit, but who it might be, or where he would go, he knew not, until we came into the place. He was ready *in a few hours* to leave his home for several months. This made it much easier for me to leave them, and the attraction to my family, from whom I had long been absent, was powerful. Next day we parted. They to pursue their northern route, and I for home. I reached home on Fourth-day, the 19th of 10th month, 1823, and found my family enjoying usual health, for which, and other favors, I felt very thankful.

"Upon a retrospective view of this journey, and the different scenes we have passed through, I have seen, in some instances, where I have fallen short of my duty, and perhaps in many where I have not done as well as I might have done, but through all I can now say, I feel a satisfaction in having given up to what I believed was required of me, being furnished from time to time with sufficient evidence of its being right. Some trials were

permitted to assail me, which, perhaps, might have been avoided if I had more closely attended to my proper business; but He who weighs the mountains in scales, and the hills in a balance, sees not as man seeth, but looketh at the heart, and judgeth of the motive; and happy for us that we have such a judge, who judges not as man, but righteously. I have seen the hand of Providence in many instances. Sometimes in opening a way where there appeared to be no way; helping through difficulties that otherwise would have been insurmountable. In and through all we have abundant cause to thank God and take courage. We have had some close trials to pass through, and some pleasant scenes, and some truly edifying and instructive seasons. Some passages of Scripture have been more clearly explained than I have before heard, and views given on different subjects that were new and interesting. The closing of many of the meetings under a clear and powerful supplication has been very solemn and affecting: many marks of unity and sympathy with our dear friend and her labors have been evinced, not only by the members of our Society, but abundantly among others, and my mind has again and again been furnished with evidence to satisfy me under what authority she was moving, so that the language of my heart then was, and still is, to her, as a humble, devoted handmaid of the Lord, "go on and prosper." May the God of Heaven be with and go before her, making way through all opposition, so that through her as an instrument in His hand, qualified and anointed for the service, sons may be gathered from afar, and daughters from the ends of the earth. I wish not to exceed the proper bounds, but to ascribe the praise where she herself would place it, to Him who alone can qualify for such service. Yet those who are truly devoted, who travel far and wide, and are willing to spend and be spent for the good of others, are entitled to our sympathy, and demand our respect, and agreeably to the apostle's sentiment, are worthy of double honor.

"I have many times thought it was a favor that Priscilla was so agreeably furnished with a companion from her own Quarterly Meeting. They appear to travel in great unity and harmony, and my desire is that it may continue, and that on their return to their families and friends, they may each experience that reward, which is the result of continuing faithful to the end."

Although James Walton had travelled for six months in close unity and sympathy with these Friends, he was not without many discouragements, and doubts would sometimes arise as to the propriety of so long a separation from his family. On one occasion these doubts pressed so heavily upon him that, for several days, his secret conclusion was, that if Priscilla should tell him she was released from further service, he would willingly wait upon her all the way to her home in Indiana, if by that means he might be at liberty to return to his own home.

These feelings he kept to himself; but one morning as they rode along, they came to a fork in the road where there was a finger board, one finger of which pointed to the West, toward her home, and the other towards the place where her next meeting was to be held. As they neared this point, Priscilla laid her hand upon his shoulder and said, "Stop, James." He drew in the reins, and they halted: after a few moments of solemn quiet, she said, "Now, James, thou art to decide which road we take." The evidence thus furnished, that she had been drawn into secret sympathy with his unexpressed feelings, and had shared a burden which he thought he was bearing alone, was a confirmation to his troubled mind, that it would be right for him to proceed, and he cheerfully took the road which led them into further service.

Some further account of Priscilla's religious services during this visit have been furnished by a Friend then residing in the State of New York, which we give in her own language:

"In the summer of 1823, Priscilla Hunt visited all the meetings of Friends in Scipio Quarterly Meeting, several of which I attended. I was deeply impressed with her sweetness of spirit and deep indwelling. Her communications were wonderfully adapted to the state of the meetings she attended, and individuals were frequently addressed publicly, and their characteristics described so minutely as to leave no doubt to whom her remarks applied. At one meeting she was very prophetic, saying that the time was not far distant when the meeting would go down, through the creaturely activity of one individual, adding, 'Dear brother, thou hast done much harm; thou hast drawn thy sword in defence of the Truth and ran, saying the Lord has sent thee, when He has not. The Truth has no need of thee to defend it, but if thou will come to the Truth, *it will defend thee.* When thou art gone the meeting will be re-established, and will increase in numbers.' This prediction has been strictly fulfilled. It was truly a memorable and deeply affecting time. The solemn rebukes and affectionate warnings were so humbly, and faithfully, and needfully given, that some were comforted, many were alarmed, and others awakened to inquire and wonder."

An extract of a sermon delivered by P. H.

in one of the New England cities in 1824, is worthy of record in this connection, as containing a prophecy, which has since been literally fulfilled:

"The zeal of thine house hath eaten me up." Where are the wise men? Where are the counsellors of Israel? Are they on the housetop, or have they fled to the mountains? Call home my people, saith the Lord. They have departed from my councils; they have risen in judgment against one another. They have forsaken the living God; have hewn unto themselves broken cisterns, that can hold no water. There has been a departure in those who stood at the helm of government. Had truth been at the helm, you would not now be in your present state of confusion. You have gone forth in your own strength to do the work of the Lord; you have run before your guide. You have called Lord, Lord, when you had no command; you have asumed the seat of judgment in your own wills; you have suffered wrath and fierce contention to arise among you; you have poured out boiling water on the heads of the brethren, and called it the waters of life. My soul is bowed down within me, and woe is me if I deliver not this message; the voice of it to my mind is as children pouring boiling water upon one another's heads, and each dipping from the same fountain. For want of true judgment my people lay slain on the right and on the left, and if you cease not to act in this spirit, the people will be scattered, till not one shall be left in the meeting of the name of Friend."

She then went on to describe the state of the meeting, and said:

"You have looked at one another till your own image was reflected as in the vapor, and the evil which is in yourselves you have attributed to a brother. If we only rightly examine ourselves, what appears like a mountain in another, will be little more than a mole hill. The door of mercy is still open, and the language is this day, come home, come home, and you shall be favored again to drink of the living stream which will quench the spirit of contention within you. Until self is cast out, the pure spirit of truth cannot reign. It is self that strives to have the ascendency, and wishes to be thought great, while the true follower of God is humble, esteeming himself as the least and as a servant. When man sees his heart as it really is, and this the light of truth will show him, he finds enough to do there, without condemning a brother. If a man be wise, he will be careful to have the beam removed out of his own eye before he attempts to cast the mote out of his brother's; for, while he is in error, he cannot point out the right way to others. Therefore I entreat you, beloveds, to take this home into the secret chambers of your heart; there will be room enough to apply it there. Say not it belongs to a brother, but each take it to himself. Of our blessed Lord it was said, 'in his humiliation his judgment was taken away.' When all that is of the creature is humbled, we feel no disposition to judge one another. What was the language of Jesus when he was reviled, persecuted and nailed to the cross, and this, too, by the high Priest and rulers of the people, 'Father forgive them, they know not what they do.' I believe from present impressions that there are those within the sound of my voice whose hands hang down upon their loins, whose mouths are bowed down in the dust, who are willing to be counted as nothing amongst men, if they do but stand firm in their obedience to God. To these I may say, you must be numbered with the transgressors and condemned with thieves; you must be reproached, and the finger of scorn pointed at you, and you may enter into a state comparable to that of being entombed, or as dead, and your usefulness among men may appear to be at an end. But the ministering angel will appear, and the stone will be rolled away from the mouth of the sepulchre, and you shall rise in glory and sit at the right hand in the kingdom.

"But it appears to me that the number of these is very small. I know nothing of you but from my feelings. I am a stranger in a strange land, and I have often to feel that I am alone and among strange people. I feel sensible that I am rejected by some among you, and those, too, of high profession; but I am delivered from the fear of man, and in the love of God my heart salutes you all. I know that I love you, and I know that I love God, and in that feeling I can rest unmoved. The frowns and scoffs of men, their flattery and their praise, are all nothing to the soul that is united and centered in God, that depends upon Him alone. But I entreat you, beloveds, for your own sakes, not to despise the message this day delivered to you, however weak the instrument, for those that despise the least servant of God, despise Him. They that reject the message, reject Him that sent it: the truly wise are alone ready to be instructed. The least among us may be made useful; we may learn wisdom from the mouth of a child; but the poor man who is unwilling to receive what is sent him, and always gives to others what was designed for himself, must ever remain poor."

After her return from this visit, she formed a second marriage connection.

In alluding to this chapter in her history, we feel a tender caution towards all concerned, and desire to withdraw no further than is absolutely

necessary the mantle which time has thrown over the painful circumstances connected with her second marriage, by which her name became Priscilla Cadwallader.

There cannot be a doubt that our dear friend was fully impressed with the importance of humbly seeking divine counsel in a proceeding which has such an important and lasting influence, for good or ill, as that of choosing a companion for life, and we know that this counsel was not withheld from her on this occasion; but in a moment of weakness, as she herself acknowledged, she allowed the persuasions of others to prevail over the clear sense of right with which she was favored, and took a step that brought upon her years of sorrow and suffering. These trials she bore with Christian meekness, their seeming effect being to deepen and refine, and she quietly and uncomplainingly pursued the path of duty, leaving her cause to Him who knows the secret of every heart, and who, in his unfailing mercy, withdraws not his life-giving power from the contrite spirit, because of one act of disobedience. Under the humbling influence of this Power, she was enabled eminently to manifest that her daily dependence was on Him, who could not only redeem from weakness, but renewedly qualify for the work to which she was appointed, and she subsequently gave abundant evidence, through the deeply baptizing character of her ministry, and the solemnity attending her supplications, that she experienced near access to the ever-living Presence, the alone qualifying Power.

The record of this mis-step of our beloved friend, may teach us, that gifted and chosen instruments do not always furnish models for our example, and that our only safety is in reliance upon the inward Director, and obedience to its monitions.

(To be continued.)

"PRAY CONTINUALLY."—He that is rich in prayer, shall grow much in grace. He shall thrive and increase most, who is busiest in this. It is our very traffic with Heaven, and fetches the most precious commodities thence. He who sends oftenest out these ships of desire,—who makes the most voyages to that land of spices and pearls, shall be sure to improve his stock most, and have most of heaven upon earth.

But our great suit is for the *spirit* of prayer, that we may speak the language of the sons of God by the Spirit of God.

Only the children in that right strain that takes Him, call God their *Father*, and cry unto Him as their Father; and, therefore, many a poor unlettered Christian far outstrips your school-rabbis in this faculty, because it is not effectually taught in these lower academies. They must be in God's own school, children of his house, who speak this language.

But for advancing in this, and growing more skilful in it, prayer is with continual dependence on the Spirit to be much used.

Thou shalt both obtain more of the Spirit and find more of the cheerful working of it in prayer.—*Leighton.*

From the British Friend.

"WHO HATH BEGOTTEN THE DROPS OF DEW?"

JOB XXXVIII. 28.

The remarkable phenomenon of the insensible deposition of atmospheric moisture in dew, now becoming considerable, is full of interest. Hence, truly, did the patriarch Isaac, in his blessing to Jacob, say, "God give thee the dew of heaven and the fatness of the earth;" which, if we receive not continually, the labors of the husbandmen must fail. Dew is a moisture insensible deposited from the atmosphere on the surface of the earth. This moisture is precipitated by the cold of the body on which it appears, and will be more or less abundant, not in proportion to the coldness of that body, but in proportion to the existing state of the air in regard to moisture. It is commonly supposed that the formation of dew produces cold, but like every other precipitation of water from the atmosphere, it must eventually produce heat. It is never seen on nights both cloudy and windy, and if, in the course of the night, the weather, from being serene, should become dark and cloudy, dew which has been deposited will disappear. In calm weather, if the sky be partially covered with clouds, more dew will appear than if it were entirely uncovered. Dew begins in the country to appear on the grass in places shaded from the sun, during clear and calm weather, soon after the heat has declined, and continues to be deposited through the whole night, and for a little after sunrise. The quantity will depend in some measure on the proportion of moisture in the atmosphere. It appears to be a curious fact that bodies a little elevated in the air often become moist with dew, while similar bodies lying on the ground remain dry, though necessarily, from their position, as liable to be wetted by whatever falls from the heavens as the former. Metallic substances, however, exposed to the air in a horizontal position, remain dry, while everything around them is covered with dew; though wherever the air can freely penetrate, under favorable circumstances the dew is not confined to the surface

only, but is often found in the interior of the soil, when evaporation is taking place on the surface. This may be observed in dry pulverized earth, which will increase in weight by moisture nearly ten to twenty per cent. in a dewy night, according to the nature of the soil.

The amount of the dew deposited upon the earth has been estimated by Dalton to be equal to five inches per annum, or about five hundred tons of water per acre, even in this country, and on the continent it is often much more. There is less dew usually found during the first than the second portion of the night. The pulverization of the soil then promotes its power of absorbing water, and thereby increasing its fertilizing effects; for it is evident that a vigorous vegetation produces rain, which, on the other hand, nourishes again that vegetation. This has been observed by naturalists, in a remarkable degree, in the destruction of forests, and the growth of plants that are all in perfection, or are all green and ripe at the same period.

Previous to 1821, in the department of Du Var and Province, France possessed a superfluity of brooks and springs of water, with heavy dews. In that year the olive-trees, which formed almost forests, were killed by frost, and were cut down to the roots in 1822; since which time the springs have dried up, and agriculture has suffered; the dews being small from want of vegetation of the green leaf. Again, in Upper Egypt, the rains eighty years ago were still abundant, but have almost ceased since the Arabs cut down all the trees for firing, without renewing them along the valley of the Nile towards Libya and Arabia; while a contrary effect has been produced in Lower Egypt, through the extensive plantation of trees by the Pacha about Alexandria and Cairo, where rain was formerly a great rarity; it has, since that period, become much more common. Hence, in illustrating the theory—that vegetation promotes rain and dew—this is also observable in the Pontine Marshes near Rome, which were anciently fertile, with vegetation and fruit-trees adorning the villas of the Romans; besides the extensive sacred woods, which were not permitted to be destroyed, where, at the present day, is now a pestilential marsh, the cultivation of which is nearly wholly neglected. This was occasioned by the wars and contentions to possess the city of Rome, more than 1000 years ago, and which have since been only partially cultivated —where now a person may walk for days together without seeing a tree or a shrub, and, during the summer months, not a blade of green vegetable life; being covered with dry withered grass without dew, and is now a pestilential waste on account of the little cultivation, being without dew for the want of green vegetable life the greatest part of the year, and where the marsh fever and malaria are almost certain to attack the laborers who come from the neighboring mountains for harvest work. This was supposed to be occasioned by the decomposition of vegetable matter on a moist surface; but now it is found to proceed from a very different cause, for while hay and corn are in a growing state, these pestilential districts are as healthy as any part of Italy; but the moment the crop is ripe and cut down, or withers on the ground, the dew ceases, and the malaria and marsh fever commences, which continues through the autumn and winter, till vegetation becomes again vigorous in the spring.

This is also said to be analogous to what in England is called the hay fever and the ague of the fens, which was very prevalent in the last century, arising from the want of that peculiar gas or effluvia that green vegetable life so generally diffuses. Hence it is concluded that the climate of this country is so much healthier now than it was forty or fifty years since, arising from the general cultivation of green vegetables, as turnips, mangolds, and cabbage, during the summer and autumn, for feeding of cattle during the winter; which are known while growing, to give out vital air in oxygen gas, and absorb, for their own growth, the carbonic acid gas; thus correcting the too large a proportion of this air, which is the cause of the injury to animal life by miasma and malaria, which are particularly fatal to mankind in almost every climate.

Another observation has been made on the peculiar manner that leaves of plants appear to act on receiving the dew. The blades of grass are often spangled over their whole surface with dew drops, which run together in streams towards their roots; whereas, on the leaves of the clover, the cabbage, nasturtium, and many other plants, it collects in distinct globules, which may be rolled about on the leaf without appearing to moisten it: these drops, in fact, do not touch the leaf, but rest and roll upon a pillar of air interspersed between them and the substance of the leaf. On very translucent nights these may be observed to bend the tender leaf of the clover, and discharge the crystal load at their roots, and then again begin to accumulate; another globule cup forms, and horizontal leaves and flowers seem to absorb the whole of their collected dews, as if the dew was more beneficial to them when so applied than discharging it at their roots.—*Journal R. A. S.*, vol. v.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is the calmest in storms, and most fearless under menaces and frowns; whose reliance on truth,

on virtue, on God, is most unfaltering.—*Channing.*

"THE LAND AND THE BOOK."

(Continued from page 262.)

ORIENTAL SHEPHERDS.

We will now pass into the wady on the east of Kanah, where the servants are expecting us. With our wanderings and explorations, the ride from Tyre has taken three hours, but it can easily be done in two. Though it is early in the afternoon, we shall spend the night here, for there is no suitable place to encamp between this and Tibnin.

Owing to the wild wadies covered with dense forests of oak and underwood, the country above us has ever been a favorite range for sheep and goats. Those low, flat buildings on the sheltered side of the valley are sheepfolds. They are called mârâh, and, when the nights are cold, the flocks are shut up in them, but in ordinary weather they are merely kept within the yard. This, you observe, is defended by a wide stone wall, crowned all around with sharp thorns which the prowling wolf will rarely attempt to scale. The nimer, however, and fahed—the leopard and panther of this country—when pressed with hunger, will overleap this thorny hedge, and with one tremendous bound land among the frightened fold. Then is the time to try the nerve and heart of the faithful shepherd. These humble types of Him who leadeth Joseph like a flock* never leave their helpless charge alone, but accompany them by day, and abide with them at night. As spring advances, they will move higher up to other mârâhs and greener ranges; and in the hot months of summer they sleep with their flocks on the cool heights of the mountains, with no other protection than a stout palisade of tangled thorn-bushes. Nothing can be more romantic, Oriental, and even Biblical than this shepherd life far away among the sublime solitudes of goodly Lebanon. We must study it in all its picturesque details. See, the flocks are returning home as the evening draws on, and how pretty the black and spotted goats, with their large, liquid eyes, and long pendant ears—now in bold relief on the rocks, now hid among the bushes, but all the while rolling along the hill-side like a column of gigantic ants! If some sharp-witted Jacob should take all the spotted, ring-streaked, and speckled of these flocks, he would certainly get the lion's share; † nor do I wonder that the countenance of that money-loving father-in-law of his should not be toward him as yesterday and the day before.‡ These bushy hills are the very best sheep-walks, and they are mostly abandoned to herds and flocks. They are now converging to this single point from all quarters, like the separate squadrons of an army. The shepherd walks before them, and they follow after, while the dogs, that Job talks of, bring up the rear.* These Oriental shepherd-dogs, by the way, are not, like those in other lands, fine faithful fellows, the friend and companion of their masters, and fit to figure in poetry. This would not suit Job's disparaging comparison. They are a mean, sinister, ill-conditioned generation, kept at a distance, kicked about, and half-starved, with nothing noble or attractive about them. Still, they lag lazily behind the flocks, making a furious barking at any intruder among their charge, and thus give warning of approaching danger.

I notice that some of the flock keep near the shepherd, and follow whithersoever he goes without the least hesitation, while others stray about on either side, or loiter far behind; and he often turns round and scolds them in a sharp, stern cry, or sends a stone after them.

Not altogether unlike the good shepherd. Indeed, I never ride over these hills, clothed with flocks, without meditating upon this delightful theme. Our Saviour says that the good shepherd, when he putteth forth his own sheep, goeth before them, and they follow.† This is true to the letter. They are so tame and so trained that they *follow* their keeper with the utmost docility. He leads them forth from the fold, or from their houses in the villages, just where he pleases. As there are many flocks in such a place as this, each one takes a different path, and it is his business to find pasture for them. It is necessary, therefore, that they should be taught to follow, and not to stray away into the unfenced fields of corn which lie so temptingly on either side. Any one that thus wanders is sure to get into trouble. The shepherd calls sharply from time to time to remind them of his presence. They know his voice, and follow on; but, if a stranger call, they stop short, lift up their heads in alarm, and, if it is repeated, they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable; it is a simple fact. I have made the experiment repeatedly. The shepherd goes before, not merely to point out the way, but to see that it is practicable and safe. He is armed in order to defend his charge, and in this he is very courageous. Many adventures with wild beasts occur, not unlike that recounted by David,‡ and in these very mountains; for, though they are now no lions here, there are wolves in abundance; and leopards and panthers, exceedingly fierce, prowl about these wild wadies. They not unfrequently attack the flock in the very presence of the shepherd, and he must be ready to do battle at

*Ps. lxxx. 1. † Gen. xxx. 35. ‡ Gen. xxx. 2.

*Job xxx. 1. † John x. 4. ‡ Sam. xvii. 34—36.

a moment's warning. I have listened with intense interest to their graphic descriptions of downright and desperate fights with these savage beasts. And when the thief and the robber come (and come they do,) the faithful shepherd has often to put his life in his hand to defend his flock. I have known more than one case in which he had literally to lay it down in the contest. A poor faithful fellow last spring, between Tiberias and Tabor, instead of fleeing, actually fought three Bedawin robbers until he was hacked to pieces with their khanjars, and died among the sheep he was defending.

Some sheep always keep near the shepherd, and are his special favorites. Each of them has a name, to which it answers joyfully, and the kind shepherd is ever distributing to such choice portions which he gathers for that purpose. These are the contented and happy ones. They are in no danger of getting lost or into mischief, nor do wild beasts or thieves come near them. The great body, however, are mere worldlings, intent upon their own pleasures or selfish interests. They run from bush to bush, searching for variety or delicacies, and only now and then lift their heads to see where the shepherd is, or, rather, where the general flock is, lest they get so far away as to occasion remark in their little community, or rebuke from their keeper. Others, again, are restless and discontented, jumping into everybody's field, climbing into bushes, and even into leaning trees, whence they often fall and break their limbs. These cost the good shepherd incessant trouble. Then there are others incurably reckless, who stray far away, and are often utterly lost. I have repeatedly seen a silly goat or sheep running hither and thither, and bleating piteously after the lost flock, only to call forth from their dens the beasts of prey, or to bring up the lurking thief, who quickly quiets its cries in death.

Isaiah has a beautiful reference to the good shepherd: He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.* Have you ever noticed these actions mentioned by the prophet?

Yes, in every particular. In ordinary circumstances the shepherd does not *feed* his flock, except by leading and guiding them where they may gather for themselves; but there are times when it is otherwise. Late in autumn, when the pastures are dried up, and in winter, in places covered with snow, he must furnish them food or they die. In the vast oak woods along the eastern sides of Lebanon, between Baalbek and the cedars, there are then gathered innumerable flocks, and the shepherds are all day long in the bushy trees, cutting down the branches, upon whose green leaves and tender twigs the sheep and goats are entirely supported. The same is true in all mountain districts, and large forests are preserved on purpose. Life in these remote and wild woods is then most singular and romantic. The ring of the axe, the crash of falling trees, the shout of the shepherds, the tinkling of bells and barking of dogs, wake a thousand echoes along the deep wadies of Lebanon. I have ridden five hours at a stretch in the midst of these lively scenes, and the mere remembrance of them comes back now like distant music dying out sweetly along the solemn aisles of the wood. From early boyhood there has been within me an earnest sympathy with the mighty forest—something ever ready to sigh for such boundless contiguity of shade as these wide sheep-walks of Lebanon and Hermon afford. Can anything be more poetic than this life of the Syrian shepherd? It ought to be religious too. Far, far away, out on the lone mountain, with the everlasting hills around, and heaven above, pure, blue, and high, and still. There go and worship free from the impertinence of human rhetoric, and the noisy cadences of prima donnas courting applause—in spirit and in truth worship—in solemn silence and soul-subduing solitude worship the most high God in his temple not made with hands. There

> His varied works of wonder shine,
> And loud declare the hand divine
> That made the day, and made the night,
> And sowed the sky with diamonds bright;
> And bade old ocean in his might,
> And mountains bathed in golden light
> The ever-present God proclaim—
> Holy and reverend be His name.

Did you ever see a shepherd gather the lambs in his arms, and carry them in his bosom?

Often; and he will gently lead along the mothers in those times, when to overdrive them even for a single day would be fatal, as Jacob said to his brother when he wanted to get rid of him: My lord knoweth that the flocks and herds with young are with me, and if men should overdrive them one day, all the flock would die.* This, by the way, proves that Jacob's flight was late in the autumn, when alone the flocks are in this condition. The same is implied in his immediately building booths at Succoth for their protection during the winter.†

Micah, perhaps, had noticed the flocks feeding in the wilderness somewhat as you describe them along the slopes of Lebanon. He says, Feed thy people with thy rod—the flock of thy heritage, which dwell solitarily in the wood in the midst of Carmel; let them feed in Bashan and Gilead as in the days of old.‡

* Is. xl. 11.

* Gen. xxxiii. 13. † Gen. xxxiii. 17. ‡ Micah vii. 14

No doubt the reference is to the same thing. Large parts of Carmel, Bashan, and Gilead are now covered with just such forests, which, at the proper season, are alive with countless flocks, which live upon the green leaves and tender branches.

How do you explain the expression, Feed—with thy rod? The word signifies both to feed and to rule, and both ideas are natural. The shepherd invariably carries a staff or rod with him when he goes forth to feed his flock. It is often bent or hooked at one end, which gave rise to the shepherd's crook in the hand of the Christian bishop. With this staff he rules and guides the flock to their green pastures, and defends them from their enemies. With it, also, he corrects them when disobedient, and brings them back when wandering. This staff is associated as inseparably with the shepherd as the goad is with the plowman. David in the 4th verse of the 23d Psalm, has an extended reference to the shepherd and his kind offices, and among them is an allusion to this rod: "Thy rod and thy staff, they comfort me"—in every way in which these are employed by the good shepherd in the discharge of his office.

And now the lights are out in the village, the shepherds are asleep by the side of their flocks, the tinkling bells from the fold falls faintly on the still night air, and the watch-dog bays drowsily from his kennel at the gate. Good night, fair world; 'tis time to seek repose, and

> "The timely dew of sleep,
> Now falling with soft slumbrous weight,
> Inclines our eyelids."

[To be continued.]

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MO. 12, 1862.

DIED, on the 3d inst., of Diptheria, WESLEY JOHN, son of Robert and Susanna S. Blackburn, of Dunning's Creek, Bedford County, Pa, aged nearly 15 years.

——, on Seventh-day evening, 21st ult., at Fallsington, Bucks Co., ELIJAH FISH, in the 73d year of his age.

——, on the 7th of 5th month, 1862, at the residence of her son-in-law, George R. Johnson, in Bensalem, Bucks Co., SARAH C. SHOTWELL, aged 72 years; for many years a member and approved minister of Byberry Monthly Meeting.

Her communications bore evidence of deep feeling and sincerity, and thus claimed the respectful attention of her hearers, and reached the witness in their minds. She possessed an amiable, innocent and sweet spirit.

In our endeavors to correct each other's faults, we should not forget that they are like sores of the body, which no one can well bear roughly handled.

HOW TO DISARM AN ENEMY.

It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are much exposed to the venom of these little creatures, when they have occasion to hive bees, or to take a nest of wasps, smear their faces and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution, and opposition from perverse and malignant men, the defence against their venom is to have our spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, and patience; and the most spiteful enemy will be disapointed in his endeavors to inflict a sting. We shall remain uninjured while his venom returns to corrode his own malignant bosom; or, what is far better, the honey with which he comes into contact will neutralize his gall; the coals of forgiving love will dissolve his hatred, and the good returned for evil will overcome evil with good.—*Golden Rule.*

DISCOVERY OF THE TELESCOPE AND PENDULUM.

It seems scarcely credible that that wonderful, far-seeing instrument which brings the most distant worlds under our curious ken, should have had its origin in children's play; yet so it is. The children of a spectacle-maker in Middleburg were allowed at times, probably on wet days, to play in their father's workshop. On one of these occasions they were amusing themselves with some spectacle-glasses, when one of them placed *two* together, one before the other, and looked through them at the weathercock on a neighboring steeple. To the child's astonishment the vane appeared larger and nearer to it than when seen through one glass only. The father was called to see the sight, and struck with the singular fact, resolved to turn it to advantage. His first plan was to fix two glasses on a board, by means of brass rings, which might be brought nearer to each other or further off at pleasure. He was thus enabled to see distant objects better and more distinctly than before. The next improvement was to place the glasses in a tube, which may be termed the first telescope. Galileo soon heard of it and applied it to astronomical purposes. The mention of this great man recalls to mind his *accidental* discovery of the pendulum. A correct time-measure had long been a desideratum in the world. Water-clocks had been tried and found wanting; Alfred's candles would not do for the world at large. Another lucky accident must supply the want; and it came as follows: The future great astronomer, though then only a young man, was in the cathedral of Pisa. One of the vergers had been supplying a lamp with oil, which hung from the roof, and left it swinging to and fro; this caught Galileo's attention, and carefully noting it he ob-

served that it vibrated in equal times, and first conceived the idea of applying it to the measurement of time. It cost him fifty years to complete his pendulum. After the telescope and pendulum we can hardly pass over Sir Isaac Newton's discovery of the law of gravity, though it is too well known to require more than naming. An apple accidentally falling to the ground before his face revealed to him this mighty, all-pervading secret of nature! What vast results have sprung from these seeming trifles! Distant worlds have not only been discovered, but weighed and measured: the pathless ocean can be travelled over with the same certainty as if guide-posts were erected every three or four miles; and time can be measured to the greatest nicety!—*Chambers' Journal.*

SOME ANECDOTES OF LEIGH HUNT.

What a strange compound of genius and helplessness Leigh Hunt must have been! If Coleridge, according to Sir Humphrey Davy, had every human power but a will, Hunt may be said to have had all the human faculties but practical judgment. He had a predestined determination toward debt and a debtor's prison,—not from dishonesty, (no mortal was ever more guileless,) but from sheer helplessness. Most probably he could count the stars, but he was never able to reckon pounds, shillings and pence. It is more than whispered that Dickens, in one of his stories, ridicules Hunt under the name of "Skimpole," who is a sponge contriving to cover over his meanness with a gloss of fine sentiment. Hunt, however, seems to have been a gentle, kindly man, whose lack of the capacity of self-help subjected him to a rough experience of the buffettings of fortune.

The recently published volume of *Hunt's Correspondence*, edited by his eldest son, throws much interesting light upon his private life and personal characteristics. The *Examiner*, which was projected with the aid of his brother, in 1808, took such liberal views in politics as to excite the ire of the Tory ministry, who let fail no opportunity of harassing the editors. Three times they were prosecuted for "libelling the government." Lord Brougham secured their acquittal on two charges; but for the third, namely, calling the Prince Regent "an Adonis of fifty," Leigh was sentenced to pay a fine of £500, and undergo an imprisonment of two years. By his own taste, and the attentions of his friends, his prison cell was transformed into an elegant apartment, adorned with bookcases, busts and flowers, and so far deprived of its original appearance, that Charles Lamb declared there was no other such room, except in a fairy tale. A small yard upon which the cell opened, in like manner became a garden, with grass-plots, flower-beds, and shade and fruit-trees, where, in fine weather, he was accustomed to read and write. By fees to the jailer, he obtained many comforts, and even luxuries. His sitting-room was covered with a paper representing a trellis of roses. For exercise, he played at battledore and shuttle-cock. His apartment was perpetually visited by very charming people, and among them Wilkie, Haydon, Byron, Brougham and Barnes. Government offered to liberate him if he would promise that no such articles should appear in the *Examiner;* but, rather than yield, Hunt preferred to remain in his quarters. During the two years of his imprisonment, he wrote, among other works, *Feast of the Poets, Descent of Liberty, a Mask, the Story of Rimini*, and continued as before to conduct the *Examiner*.

His want of practical talent was amazing. His son says: "It was no affectation when he declared himself entirely incompetent to deal with the simplest question of arithmetic. The very commonest sum was a bewilderment to him. He learned addition, in order that he might be fitted for his place in a public office. It was a born incapacity, similar to that of people who cannot distinguish the notes of music, or the colors of the prism. Perpetually reproached with it, very conscious of his mistakes, he took his deficiency to heart, and, with the emphatic turn of his temperament, increased it by exaggerating his own estimate of it. Thus, he regarded himself as a sort of idiot in the handling of figures, and he was constantly incapaciated for many subjects which he could handle very well when they were explained to him in another form. A secondary consequence was the habit, acquired very early, of trusting to others. His wife was clever in the special handling of arithmetic, a fact which he knew and admired. She had been brought up by a mother who was a thrifty housewife, and thus became, in all domestic matters, a business agent for a man who trusted her less like a husband than a child."

His whole life, in fact, was one of pecuniary anxiety. But his kindliness to his family and friends was inexhaustible: "Matters were sometimes so bad with him, that not even a servant could be retained, and he had to help to nurse the child. Doubts often beset him as to whether there would be bread enough for his family from day to day; 'necessity to borrow shillings to get a dinner or a tea with, constant dunnings at the door, withholdings of the family linen by the washerwoman, the sight of my children in rags, (except the one that I must send out,) and twenty other mortifications and distresses *profound*.'"

"'You know,' writes he to one of his most intimate friends, 'how many children I have. They are constantly beside me, without my having the least hope of leaving them a farthing.

All I pray for is, to be able to work for them till my last moment. My state of health is so bad that I do not tell my nearest connections how much I suffer from it. I have constantly a bad head, often a bad side, always a leg swollen and inflamed; in consequence, when I am entertaining others in company, such a flow of melancholy thoughts come over me, that their laughter, if they knew it, would be changed to tears. I never hear a knock at the door, except one or two which I know, but I think somebody is coming to take me away from my family. Last Friday, I was sitting down to dinner, having just finished a most agitating morning, when I was called away by a man who brought an execution into my house for forty shillings. It is under circumstances like this that I always write, and I have more troubles, and great ones. If you ask me how it is I bear all this, I answer that I love nature and books, and think well of the capabilities of human kind."

"Once, when he has got his pension, and has only one creditor, and things are a little straight with him, he writes: "Upon the strength of all this, I found myself enabled yesterday to give a few shillings to a poor man, in charity—a luxury that I have not had, God knows how long; and I seemed, in consequence, to sit in my chair taller and nobler." As for hospitality, to which such a nature as his was, of course, inclined—"for many years," says he, "I had not even a crust, as it were, with which even to greet a friend, or a penny for coach-hire wherewith to seek him."

He had other troubles besides. One of his sons was a constant trial to him. "At a very tender age, and in a very curious manner, he contracted a habit of intemperance. Indeed, he seemed to be devoid of any faculty of self-restraint; and this want of control exhibited itself in the most alarming forms. On several occasions, he attacked his brothers with knives; on one, actually stabbing his third brother, who was only saved from a deadly blow by one of his other brothers, who saw the danger, and thrust him down from the knife. It was after this that, in order to extort some indulgence from his mother, whose state of health has already been mentioned, he held the carving-knife over the soft part of the head of an infant brother. To complete this sad domestic picture, Mrs. Leigh Hunt was almost all her life an invalid."

Perhaps the most touching letter which appears in this volume of correspondence is the one written immediately after the death of his son Swinburne, to a near relative who had been estranged: "You know what took place on Sunday last with my poor little boy. I think if you could see his little, gentle dead body, calm as an angel, and looking wise in his innocence beyond all the troubles of the earth, you would agree with me in concluding (especially as you have lost little darlings of your own), that there is nothing worth contesting here below, except who shall be kindest to one another. There seems to be something in these moments, by which life commences with the survivors; I mean, we seem to be beginning, in a manner, the world again, with calmer, if with sadder thoughts, and wiping our eyes, and re-adjusting the burden on our backs, to set out anew on our roads, with a greater wish to help and console one another. Pray, let us be very much so, and prove it by drowning all disputes of the past in the affectionate tears of this moment. We cannot be sure that an angel is not now looking at us, and that we shall not bring a smile on his face, and a blessing upon our heads, by showing him a harmonious instead of a divided family. It is the only picture we can conceive of heaven itself. He was always for settling disputes when he saw them. He showed this disposition to the last; and though, in the errors and frailties common to us all, we may naturally dislike to be taught by one another, we can have no objection to be taught by an angelic little child."

From the Massachusetts Teacher.

IMPORTANCE OF THE STUDY OF NATURAL HISTORY AS A BRANCH OF ELEMENTARY EDUCATION.

(Continued from page 267.)

But the great thing to interest pupils in these matters, is, to bring natural specimens before them; not those poor illustrations and the meagre accounts which are found in our elementary books, but the living nature itself. There is as much difference in the impression thus derived, as there is between the sight of a flock of Birds flying through the air or a herd of animals playing in the fields or upon the prairies, and the sight of some wood-cut in a picture book. I am aware that most teachers will be, in the beginning, diffident from want of personal acquaintance with these subjects; they will hesitate to speak of what they do not know themselves. But let one go to the fish-market and ask a fisherman to point out to him a codfish or a pickerel, or an eel, and with the knowledge of the name he gets there, let him apply his senses and intelligence to see what can be noticed at first sight, of the external characters of such an animal, and tell it to his class; and if he fails to interest them, I should be satisfied that such elementary instruction of Natural History is out of place in our schools. If the teacher be still diffident, and does not trust himself in this new path, let him question sportsmen and hunters about Birds and quadrupeds, and his market-man about Turtles and Fishes, and he will soon find that his store of informa-

tion is worth communicating; but I entreat him to avoid the learned language of the books, which would be utterly out of place with children, and should be reserved for the systematic instruction of more advanced pupils.

It is really my deliberate opinion that the study of Natural History should be undertaken as early as any other instruction, with the youngest children; that they should learn to play with natural objects, and derive from them both amusement and instruction in a far more rational way than by mere toys; for they will be the more amused as the objects which will thus be placed in their hands are more diversified, and they will be more instructed as these objects teach them more extensive lessons at the same time that they educate their senses. In this way, children learn to see and compare most diversified objects; they learn to appreciate different forms; to distinguish colors and all their different tints; to form for themselves general ideas embracing various things, more or less closely related to each other; indeed, they are trained in thinking and seeing, and using also their hands; and such a practical training cannot be introduced too soon in the education of children. I may say that it should precede all other instruction, and be carried on simultaneously with the ordinary studies of common schools, and should be introduced also in Latin and Grammar schools, and be continued as far as possible, before the young student enters upon his professional studies, or begins to devote himself with more care to any particular branch of study. Brought up in that way, a pupil will have a broader foundation for any farther instruction; he will understand more readily the more abstract instruction in Arithmetic, Geography and the Languages, for having learned to deal with special facts, with isolated objects, with unconnected phenomena; and, with this better preparation for any kind of studies, whenever he is allowed in more mature years to receive also special instruction in Natural History, he will make more rapid progress, and be prepared to form more correct ideas about the physical world. He will enter with a better spirit into the study of the philosophy of Human Nature, for having known something of its physical organization compared with that of animals.

The question might be raised against so extensive an introduction of the study of natural objects into the schools, on the ground of want of time. But if the first aim of all education and instruction is to develop the various faculties of pupils, is it not plain that the objects which address themselves so directly to our senses must have a very powerful influence in that very direction, and tend effectually to promote this object? and, far from being a drawback upon other branches of instruction, the proportion of time allowed to these natural studies, will only increase the power of attention paid to the others; and the variety of topics thus introduced into the schools, will be a powerful help in exciting the interest of the young, and a great inducement for them to apply themselves to all the subjects which are taught; especially if those more interesting objects are introduced as a sort of reward for the attention bestowed upon those which have less interest in themselves.

Another objection will be raised on the ground of the difficulty of securing the specimens for illustration. But this difficulty may be easily obviated; collections sufficient for such an elementary instruction can be made during the vacation, by every intelligent teacher, and might be obtained at little expense, from dealers in objects of Natural History. There are even large numbers of these objects which every pupil might collect for himself, in his leisure hours, or procure from his more advanced school-mates. And, as it has been so extensively the practice for the students of our Colleges to teach school during certain months of the year, I do not see why the students of Scientific Schools, also, should not be induced to teach what they have learned in their respective departments of Science; and why Chemistry, Natural Philosophy, Geology, Botany, and Zoology cannot have their turn in the instruction given in the elementary schools, by students already advanced in these studies.

I have already spoken of instruction in the Natural History of the larger animals, and have, I trust, shown how easily this subject might be illustrated in schools; but I may now add, that all branches of Natural History are equally adapted to such elementary instruction, and that perhaps some branches will excite even more interest than the study of the larger animals. I need only allude to the study of insects or shells. Whoever has watched the transformations of a caterpillar into a chrysalis and butterfly; whoever has seen such a worm-like animal, assuming, finally, the brilliant appearance of a flying moth, whoever has witnessed the economy of a bee-hive, or of an ant-hill, will know that these wonders, well understood and narrated in a simple manner without display of learning, will be capable of fastening the attention of the youngest child. Whoever has walked along a beach with children, however young, must remember with delight, their excitement at the sight of so many beautiful shells, five fingers, and other productions of the sea, and how they have been puzzled at their hundred questions, by which the children display their interest and desire of learning. And where, as is the case of the animals of this State, we possess upon them so full and interesting works as the Report of Dr. Harris upon the Insects injurious to Veg-

etation, or the Report upon the Shells by Dr. Gould, there cannot be the slightest difficulty for a teacher to take hold of these works and prepare himself fully, with little trouble, to illustrate these matters in a very satisfactory manner. And why should not such books be used as reading books, alternately with those commonly used, which are too extensively of a literary character, and, indeed, exclude so completely the study of Nature, that a youth may almost go through the entire course of his education, without being once taught that there is an external world, the work of an intelligent and wise God, who has provided for the wants of man in all directions, and surrounded him with so thousandfold evidence of His goodness and power.

The lower animals are particularly suited to this elementary instruction, for the very reason that they are so numerous, and occur in so great plenty everywhere, and may be picked up in all seasons, and preserved with the greatest care, and be kept, without occupying much space. Aided by his pupils, making occasional walks with them during the pleasant season, every teacher may, in a short time, have gathered in his school-room, a valuable collection to illustrate the Natural History of the country where he lives, and not only make himself in that way more useful to his class, but even contribute to the advancement of Science, by collecting a great variety of objects which usually escape the attention of those who are not permanent residents in that district.

There is, no doubt, a particular charm in the study of animals, in the investigation of their mode of living, and habits. The greater facility we have of understanding them, for the very reason that they in some degree partake of the same nature with ourselves, will, at all times, make them the most appropriate objects of elementary instruction in Natural History. Nevertheless, the study of plants should not be neglected; and there are many topics which might, with as much propriety, be introduced early, and be made very interesting, even to children. Why is it, for instance, that in the first springs of their life, their attention is not called to the growth of plants, and the wonderful renewal of their verdant covering, which spreads over the whole surface of our globe? Why are they not prepared for such a sight during the winter? Why are the leafless trees not pointed out to them at an age when they can hardly remember to have seen them in their full foliage, covered with blossoms, or hanging with fruit? If that was done, how they would be amazed to see the change going on, and for months to witness the opening of buds, the growth of leaves, the formation of flowers, their short duration, the succession of fruit-buds, and finally the growth and ripening of fruit. It requires no knowledge of Botany to teach such things; it only requires a sense for the beauties of Nature, and a mind unwilling to shut one's eyes to the most wonderful phenomena in Nature. Let, then, towards the fall, the changes again be witnessed; let the change in the color of leaves be watched; let their fall be noticed; let it be known that after this brilliant exhibition of life—for plants live, though they live in a different way from animals—that, though most plants lose all their lively appearances during winter, they are not dead, but only asleep, like so many animals that spend the winter in torpor, motionless, buried under the ground. Let it be known that, in these respects different parts of the world do not present the same phenomena; that there are countries so far remote towards the poles that an almost perpetual winter prevails there, and that few plants grow during their few summer days; let it be known that there are other countries over which a perpetual spring and summer prevail, and thus introduce the first elements for the study of physical geography; let it be said, at the same time, that animals also vary in different countries, and that a more extensive acquaintance with all the inhabitants of our globe, shows a wonderful adaptation of the different tribes to the zones in which they live. But from such a general survey, we turn to look more minutely into the peculiarities exhibited by the different plants. How instructive and interesting must it not be for a child to see that every plant has peculiarly formed leaves! Let one day be devoted to this subject; and a bundle of boughs of different trees and other plants be gathered and shown; compare the leaves of the various Oaks with those of the Maples, of the Poplars, or with those of the Ash, or the Rose-bush, and what beautiful diversity of forms will be displayed! what elegant outlines will be found among them! Let then the children try to draw these forms upon the slate, to fix more precisely in their memory this diversity, which cannot fail to impress them most vividly; and they will not only have learned all these facts, but they will attempt to draw them for themselves, whenever they can lay their hands upon a pencil, or a slip of paper. The imitative disposition of this age is so great, that it would be more difficult to prevent a child from going on by himself in this sort of amusement, than to induce him to take up other studies. Let another day be devoted to the investigation of some flower, and select for that purpose, in the beginning, the larger ones, such as a Tulip, or a Rose. Let the flowers of different plants be compared, the differences pointed out, the resemblances shown; for instance, the flower of Apple and Pear trees, and the flower of Roses and Strawberries; and a child will soon know, what it has cost Botanists so many centuries to learn, that plants,

apparently the most different in their aspect, may have flowers of the same structure; for Strawberries, Rose-bushes, and Apple-trees, belong to one and the same class. Let, again, a Tulip be compared with a Lily, or a Hyacinth, or with the flower of an onion; and here again, the resemblance will be very striking, and the close relationship between these latter flowers will appear as obvious, as that between the former. It will then also be seen that those plants which have only one sort of leaves in their flower, equally colored, as the Lily and Tulip, have leaves of an entirely different structure, with nervules running all in the same straight direction, while those flowers in which there are external green leaves, and colored ones within, as the Rose, the Apple, and the Strawberry, have a strong middle rib in their leaf, from which other ribs branch, at various angles, and combine in various ways into a network. Let, afterwards, these comparisons be traced in plants with smaller, and less conspicuous flowers, and the great contrast with the former will soon take hold of the imagination of our young students, and transform them early into careful observers. They will be struck with the fact that the Oak, though a large tree, has very minute and very imperfect flowers, while so many small plants are adorned with the most beautiful flowers which exist among vegetables. They will thus learn that the size of a plant does not indicate its superiority in the vegetable kingdom, but that it must be known by its flowers and fruits. If attention is further called to Mosses, Lichens, and Seaweeds, still other structures, still other forms will become known, not the less interesting for being simpler, not less attractive for being more humble, not less worthy of our attention for producing neither flowers nor fruits. After such an illustration of the vegetable kingdom, it should be shown how easily plants can be preserved, how they may be dried between the leaves of a book, and how, with some care, part of their beauty, and, at least, all their distinct characters can be preserved; and within a few quires of paper, every boy and girl may have a nearly complete collection of the plants growing within many miles around their house. And, no doubt, if he shows so much interest for plants as to be willing to take the trouble of preserving them, he will occasionally meet with some Botanist willing to give him the names of all his plants, anxious to impart to others the knowledge for which a desire is shown in such a way.

(To be concluded.)

He who serves God perfectly at the present moment, though it be in a very small thing, such as the hewing of wood, or the drawing of water, does in reality glorify him more than another who is prospectively athirst and anxious for things of much greater consequence, but at the same time neglects or imperfectly performs his present duties.—*Upham.*

AT THE DOOR.

I have knocked at the door of Luxury:
They reached from the window a penny for me.

I've sought Love's house and knocked at the door,
But fifteen others had stood there before.

I knocked at Honor's castle gate;
"We open only to knightly state."

I visited Labor's dwelling low,
But I heard there only wailing and woe.

I asked where Contentment's house was found,
But no one knew, the country round.

But I know a house both lonely and still;
I'll knock there at last by the Father's will.

There dwells, indeed, full many a guest,
But yet there is room for many to rest.

—*From the German of Reuckert.*

For the Children.

THE WASP AND THE BEE.

A wasp met a bee that was just buzzing by,
And he said, "Little Cousin, can you tell me why
You are loved so much better by people than I?

"My back shines as bright and as yellow as gold,
And my shape is most elegant, too, to behold;
Yet nobody likes me for that I am told."

"Ah! cousin," the bee said, "'t is all very true;
But if I had half as much mischief to do,
Indeed they would love me no better than you.

"You have a fine shape and a delicate wing;
They own you are handsome, but then there's one thing
They cannot put up with, and that is your sting.

"My coat is quite homely and plain, as you see,
Yet nobody ever is angry with me,
Because I'm a humble and innocent bee."

From this little story let people beware:
Because, like the wasp, if ill-natured they are,
They will never be loved, if they 're ever so fair.

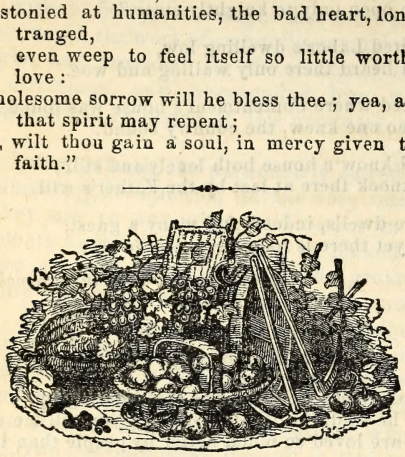
—*Jane Taylor.*

THE PRAYER OF THOMAS ELLWOOD.

Oh! that mine eye might closed be
To what concerns me not to see;
That deafness might possess my ear
To what concerns me not to hear;
That Truth my tongue might ever tie
From speaking words of vanity;
That no vain thought might ever rest
Or be conceived within my breast;
So that in deed and word and thought,
Glory may unto God be wrought.
But what are wishes? Lord mine eye
Is fixed on Thee, to Thee I cry!
Cleanse, Lord, and purify my heart,
And make it clean in every part;
And when 't is pure, Lord keep it so,
For that is more than I can do.

EXTRACT.

"Treat men gently, trust them strongly, if thou wish their weal;
Or cautious doubt and bitter thoughts will tempt the best to fail thee,
Believe this well in sanguine hope, and thou shalt reap the better;
But if thou deal with men so ill, thy dealings make them worse.
Despair not of some gleams of good still lingering in the darkest,
And among veterans in crime, plead thou as with their children;
So, astonied at humanities, the bad heart, long estranged,
Shall even weep to feel itself so little worth thy love:
In wholesome sorrow will he bless thee; yea, and in that spirit may repent;
Thus, wilt thou gain a soul, in mercy given to thy faith."



An old subscriber writes, "I have tried with most gratifying success a method of promoting fertility in trees, which was first suggested to me in the *Agriculturist*. I have a large Bartlette pear tree which has persisted year after year in making the most rampant growth, but which refused to do its duty in the more important matter of fruit bearing. In July last year, I took a stout cord and bound it as tightly as possible, three or four times around the trunk of the tree, and left it there until November. The result is that this year my tree had about three hundred large, fine looking pears upon it, so loading it down that I had to prop up several of the branches to prevent their breaking. The tree at the same time has made a strong, healthy growth of about six inches.—*Exchange Paper.*

Fruit Culture.—Alfred Chamberlain, of Newport, R. I., has succeeded, after years of patient study and experiment, in perfecting a plan for growing fruits and flowers in small wire baskets, filled with moss, and has obtained a patent for it from the Government. In one basket, which was shown at a horticultural exhibition in Brooklyn, N. Y., were growing, in full flower and vigor, a miscellaneous collection of plants usually contained on flower stands; another basket was filled with strawberry plants in all stages of growth, those fully ripe being of extra size and most luscious flavor; in a third basket was a grape vine, which had yielded a dozen bunches of superior grapes; in a fourth was a peach-tree, which had produced ten large peaches, as fine in color and taste as any that are grown in the ordinary way, and was fully set in fruit buds for next year's crop. But the crowning wonder was a pine apple, also grown in the moss-baskets, and far superior in every respect to those grown in pots and pits. Mr. Chamberlain stated that as he had obtained a patent, he would tell them the ingredients he used, which were moss, bone-dust, charcoal and sand, and that the plants were watered with liquid manure about twice a week.—*Exchange Paper.*

Grafting the Tomato on the Potato.—A correspondent of the *Horticulturist* states that he succeeded, perfectly, in grafting a scion of the tomato upon the potato vine. He cut about one-third of the potato shoot off, just above a leaf, taking care not to injure the bud at its base. The scion, being shielded from the sun, was every day sprinkled with a little water, and it took readily. In the fall the tomato was loaded with ripe and unripe fruit, and had grown to a large size. The potato and tomato are closely allied, botanically.

Profits of Fruit Growing.—A lady in the town of Gaines bought eight acres of old, worn-out land at less than $40 per acre; cropped it two years; then, in November, six years last November, set it out to orchard, at an expense of less than $200; has cropped it every year since, and realized an annual revenue of over $200, over and above expenses. She recently declined an offer of $2500 for the field—will not sell for less than $3000.—*Rochester American.*

Selected for Friends' Intelligencer.

BUSINESS DISAPPOINTMENTS.

In most kinds of business, there are certain providential irregularities. They do not, cannot, from their very nature, move forward with uniform steadiness. There must be retrocessions and decline; there must be diminished gains and weakened stability. The mechanic finds, some day, that there is no demand for his wares, or too much competition to leave him a living. The sailor gets no voyage, and patience is well-nigh exhausted over that slow torture, an energetic will denied its appropriate work. The young man sees the hardy months of his most vigorous age, so many unredeemable jewels, slipping out of his grasp, and he stands idle while he asks no more unreasonable boon than the honest one of useful employment. A thousand causes derange traffic and unhinge private speculation. We do not mean to say such reverses are not evils, for we must agree that labor is an absolute good, and that industry and virtue

both thrive better on regular and orderly currents of demand and supply. But they always point to the richest and noblest use of the calamity when it is unavoidable, or past remedy. When the vision of wealth fades out, try to read in clearer characters the Word of God. If you must recede from profitable enterprise, throw yourself back on the reserved forces of integrity, cheerfulness, economy, and hope. If you must stop short in building houses or a factory, build up a nobler character. If you cannot get thousands of money, get what is better, the ability to live contentedly without it. While you are waiting for a situation, be gathering in what is of higher price and harder to be got than wages, —a manly endurance, a Christian judgment of men, and unquestioning faith in God. Learn not to measure the rectitude of Eternal Justice by the unequal inconveniences and annoyances of your own lot. Make up for the world's neglect of yourself, by a purer devotion to its neglected ones about you. If all months of forced idleness were filled up with generous ministries to the want and ignorance of men, and if every downfall from prosperity quickened devotion toward heaven, what illustrious advances would humanity be making toward the conquest of itself.

Very often a man goes on through the multiplying years of life, so vigorous and healthful in his body, that he forgets his physical dependence, and begins to grow sufficient to himself. He would as soon distrust the attractions of nature, as the sinews of his organization. After a sufficient experiment, sickness bids him stop,—stand still awhile; and, by an admonition more strict and searching than any prophet's shows him the will of God. And out of his faintness and helplessness, he cries that all the force of his manhood is but the frailty of a child! Weakness, waste, pain, emaciation, fever, painful breath, take up one by one, as with deliberate fingers, the cords that bound him to earthly good—unloose them, untie them, untwist them, and let him feel that he hangs on nothing but the outstretched hand of his God.

An accident say to some men, "Stop, wait;" and before the bones and flesh have healed, a cloud of obscurity hanging over the path of moral danger—the veil that hid and made half-beautiful some hideous temptation, or the glare of hot pursuits and pleasures—has rolled off, and, in some new shape of virtue, they behold revealed the Word of God. It is not a cessation of life, nor always even of action, but only a shifting of its direction, that thus sets us into intimate converse with Truth, and replenishes our spiritual treasury. The waters are shut off from one channel that they may pour their strength into another. The activities that spend themselves on honors which perish with the using subside, and the soul balances its steady aspirations toward the divine image of the perfect Christ.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &C.

SIXTH MONTH.

	1861.	1862.
Rain during some portion of the 24 hours,.....	17 days.	15 days.
Rain all or nearly all day,.....	0 "	3 "
Cloudy without storms,.....	3 "	3 "
Clear, in the ordinary acceptation of the term,.....	10 "	9 "
	30 "	30 "

TEMPERATURES, RAIN, DEATHS, &C.	1861.	1862.
Mean temperature of the month at Penna. Hospital,..	72.50 deg.	69.14 deg.
Highest do. during month,	89.50 "	87.50 "
Lowest do. do. do.	53 "	50 "
RAIN during the month,.....	3.88 inch.	6.97 in.
Deaths during the month, counting five current weeks for 1861 and four for 1862.	1337	995
Average of the mean temperatures of this month, for seventy-three years,		71.50 deg.
Highest mean of do. during that entire period, 1828 and 1831,.....		77 "
Lowest do. do. 1816,		64 "

From the above it appears that the temperature of the month of *this year* has been lower all through than that of last year, as well as about two and a quarter degrees below the average for seventy three years past. While with but a slight increase of the number of days on which rain has fallen, there has been an excess of quantity this year over last of more than four inches. J. M. E.

Philadelphia, Seventh month 2d, 1862.

There can be no friendship where there is no freedom. Friendship loves a free air, and will not be penned up in straight and narrow inclosures. It will speak freely, and act so too; and take nothing ill where no ill is meant; nay, where it is, it will easily forgive, and forget too, upon small acknowledgments.—*Penn.*

EXTRACT.

There are briers besetting every path
That call for *patient* care;
There is a crook in every lot,
And a need for earnest prayer;
But a lowly heart that leans on God
Is happy everywhere.

Things right in themselves, are more likely to be hindered than advanced by an injudicious zeal for promoting them.

ITEMS.

DOMESTIC.

The Crops.—The farmers in the neighborhood of the city are now busy with their hay harvest. The crops are very heavy. The grain crops, which are also abundant in quantity and superior in quality, are a little backward; but the harvesters will commence operations the present week.

The Senate passed the House bill to suppress polygamy, and making the penalty for the violation of the law $500, and imprisenment not less than five years. It also provides that no church in any Territory shall own more than $50,000 worth of property.

Proof-reading.—The absence of accurate proof-reading in our American newspapers is often a subject of remark by the English press. The proof-reader on the *London Times* receives an editorial salary, but has to forfeit one guinea for every typographical error, even a turned letter, in each day's impression: if he has marked an error on the proof, the compositor who neglected to correct it pays the forfeit.

The New Albany Ledger says an immense train of cars, loaded with tobacco, and drawn by three locomotives, left the depot of the Louisville, New Albany and Chicago Railroad in that city for Detroit.

A small Pike was hooked in the River Ouse a few days ago, and was being drawn to the bank, when another pike, two feet in length, seized it by the back, and both were landed. Some seconds elapsed before the larger fish let go his hold.

Ice Bound.—The Boston Transcript says:—A party of gentlemen from this city, now on their usual excursion of salmon fishing in some of the lower tributaries of the St. Lawrence River, write home by the way of Quebec, that their favorite stream was still covered with last winter's ice, and on the last week in 6th mo. they were waiting for a thaw!

Fruit from Delaware and Maryland.—The Fruit-growers' Association of Maryland and Delaware, at a recent meeting, determined that the capacity and dimensions of baskets and boxes of fruit for city markets shall be as follows:—They are not to contain less than five-eighths nor more than three-fourths of a bushel each, and the baskets are to be fourteen inches high, ten inches diameter at the bottom, and sixteen inches at the top; the boxes to be twenty-three inches long, sixteen inches wide and ten inches deep.

Trout Raising in Connecticut.—Messrs. Dunham, Kellogg & Ives, of Hartford, have a large trout factory in operation in Glastenbury, Connecticut, where trout are hatched by artificial means. The number now in the pond is between forty and fifty thousand, and rapidly increasing. When the stock reaches the number of half a million, they estimate a yield of 58,000 pounds per annum. As they will bring in market from 25 to 50 cents per pound, this amount would afford a very pleasant net income. The fishes are fed regularly, and they have a man in constant attendance. Their food consists of small fishes and shad spawn in season. Millions of suckers are raised to feed the hungry beauties of the pond.

The Strawberry Trade.—Some idea of the trade in strawberries may be formed from the fact that one house alone, in Cincinnati, has forwarded five hundred bushels per day for three weeks past, to cities east and west. Besides these, vast quantities were caried and sent to the army.

FOREIGN.

The recent case just decided 6th month 12th, before the Queen's Bench, London, against George Francis Train and others, has resulted in a verdict against Train. The railway has to be removed at his expense, a fine of £500 ($2,500) has been imposed upon him, an appeal refused, and from all accounts the trial seems to have been little more than a systematic persecution. Thus, for the present at least, end passenger railways in London.

Russia has recognized the kingdom of Italy.

The Government monopoly of salt has been abolished in Russia.

The Last Voyage of the Great Eastern out and home, has been prosperous in a pecuniary point of view, and has established her character as an excellent sea-boat, which her former extraordinary series of misadventures had somewhat tended to obscure.

Advices from Naples speak of a fresh eruption of Mount Vesuvius. The mountain is throwing out lava towards Pompeii, and ashes on the Portic side. The atmosphere of the city is charged with electricity—an ordinary sympton of volcanic eruption.

A Sumatra Elephant was lately landed at Amsterdam, and placed in the Zoological Gardens of that city. It is a present offered by M. Blaupot, Consul at Sidjoedjeeng, and is said to be the first that has ever been brought alive from Sumatra to Europe.

A Collection of Greek Coins, comprising hundreds of specimens, formed by Counsellor Huber, of Vienna, has been sold in London for £3,000. A silver didrachm of Camarina, in Sicily, brought at the same sale £42—another variety though still rarer, brought only £29.

Sir William Fraser has declared his intention of giving annually a handsome gold medal, of the value of £5, to the best swimmer in England. The prize is to be contended for annually, during the summer, in the Serpentine, Hyde Park, and the committee of the Royal Humane Society have consented to become the adjudicators.

PHILADELPHIA MARKETS.

Flour and Meal.—There is little doing in Breadstuffs, the steamer's advices having no perceptible effect upon prices. Sales of extra at $4 50 a $5 per bbl., and $5 00 a 5 75 for extra family. Sales to the retailers and bakers, ranging from $4 50 up to $6 75 for common, superfine and fancy lots—according to quality. There is little doing in Rye Flour or Corn Meal. The former is dull at $3 12 a 3 25, and the latter at $2 75 per barrel.

Grain.—The offerings of Wheat are light, at $1 24 a 1 28, per bushel for red, and at $1 30 a $1 38 for white. Rye is selling in lots at 68 cents. Corn of good quality and yellow commands 55 cents afloat, and 54 cents in store. Oats are steady; sales of Pennsylvania at 40 c per bushel, and Delaware at 37 a 38c. No sales of Barley or Malt.

Seeds.—Cloverseed is in better demand, at $5 a 5 12 per 64 lbs. Timothy is worth $1 75 per bushel, and Flaxseed $2 10 a 2 15.

The Hay Market.—During the past week, 200 loads of hay and 21 of straw were weighed and sold at the Farmers' Hay and Straw Market, N. Seventh street. The supply was very light, and the prices are quoted a shade firmer than the previous week. Best quality timothy hay sold at 75 to 80 c. per 100 pounds. Straw was in demand at 75 cents per 100 pounds.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

Priscilla Cadwallader 289
Friends in Virginia 293
Isaac Jackson's labor in the cause of Emancipation 293
OBITUARIES 296
The Felicity of old age 297
The Land and the Book 297
POETRY:—
To a Wearied Worker 300
Submission 300
AGRICULTURAL DEPARTMENT:—
Philadelphia Society for Promoting Agriculture 300
The Freedmen in South Carolina 301
ITEMS 288
Philadelphia Markets 288

For Friends' Intelligencer.

MEMOIR OF PRISCILLA CADWALLADER.

(Continued from page 260.)

In the year 1829 our friend, Priscilla Cadwallader, opened a concern in her Monthly Meeting as expressed in the following certificate:

"Our esteemed friend, P. Cadwallader, in a weighty manner, opened in this meeting a concern that had rested upon her mind for some time, to pay a visit in Gospel love to the inhabitants of North America and some of the West India islands, as truth may open the way. After a time of weighty deliberation thereon, this meeting fully unites therewith, and she is left at liberty to pursue her prospect as best wisdom may direct, she being a minister in good esteem among Friends, and as such we recommend her to all people to whom these may come, with a desire that she may be enabled to return to her family and friends with the answer of peace to her own mind. Signed by direction of Blue River Monthly Meeting, held in Washington County, Indiana, the 4th of 7th mo., 1829.

MICHAEL NEWBY, } *Clerks.*"
MARY D. NEWBY, }

We believe this was her first visit east of the mountains after the separation which took place among Friends in 1827.

Some of the causes which produced this event were seen and publicly alluded to by Priscilla Hunt, (Cadwallader, then) several years before it took place. Her mind was introduced into deep exercise on this account, and in the openings of Truth she felt it right to remain in religious connection with those, who she believed were concerned to maintain the original ground upon which our religious Society was established.

In the prosecution of the service alluded to she was engaged about seven years.

As she travelled from place to place her society was again much sought, and large gatherings would assemble wherever she rested from the labor of the day. The following little incidents furnished by M. H. C. show her simplicity of character and general watchfulness, and that she was not drawn into expressions, either in public meetings or in private circles, merely because it appeared to be expected of her.

"On one occasion at my father's house, where there was a large company collected, a dear old friend from the city, who was often with her and was looking for and desiring a religious opportunity, soon had the company all quiet. After sitting a long time in silence, Priscilla calmly observed, that 'it was an important lesson which every Christian should learn, to be silent when commanded,' and the opportunity closed."

The same Friend says:

"I attended a meeting appointed for her several miles distant. We sat, perhaps, an hour in silence, when she arose with these words: 'What meaneth this, that there is no preaching to-day?' A young man of our company remarked after meeting, that she uttered the exact language that was passing through his mind at the time.'

Among the items concerning this visit, which we have been able to obtain, is an extract of a sermon, delivered at Friends' meeting, Darby, Pa., 7th mo. 21st, 1831.

"What shall I do unto thee? O Ephraim; O Judah, what shall I do unto thee, for your goodness is as the morning cloud and as the early dew that passes away.' Therefore get thee into thy tent, and dwell in it, lest that which has been so abundantly handed forth shall be entirely withdrawn." This language was sounded in my ears soon after I took my seat among you. 'What shall I do unto thee, O, Ephraim; what shall I do unto thee, O Judah; for I hear your goodness is as the morning cloud and the early dew, that passes away.' I was willing to take it to myself, conceal it in my own breast and improve upon it. But finding it is not for me alone, I feel a woe if I warn not this people, and take not warning myself. Therefore, my beloved friends, let us gather home; let us dwell in our tent, and that is God. And there is no other tent in which the mind of man can safely dwell. And I believe there never was a day nor a time when there was more need of this people to dwell in their tents—for here our safety assuredly lies. For I believe, from awful impressions as I pass through the land, there are more storms arising, greater than have yet been witnessed by this people. And those who are not founded in God, whose souls are not anchored in perfect love, will be wiped away, and carried wholly into the vortex of confusion. For behold there cometh *storms* and *tempests* and a *deluge of blood.* And I do not find that I have much more to say unto you, than to warn you to gather home to your God—for nothing else will screen you from danger, and no other arm can protect you.

"Do I not hear, in my spiritual ear—I have long heard it—the alarm of war, the loud roar of cannon, the clashing swords, and horsemen rushing to battle? And I believe that this day is nigher at hand than many are aware of; a day of treading down, and a day of bloodshed; And it will be 'seen that every battle of the warrior is with confused noise and garments rolled in blood.' But this shall be a day, like the day of the Lord, 'that cometh with burning and fuel of fire.' And I entreat you to be willing to *come* to *this* that is '*with burning and fuel of fire,*' that it may consume all the sin and transgression of the heart, purify the soul, and bring it unto God. I can tell you, beloveds, and I do tell you in awful fear, that I have long seen, *sons* wrestling in bonds, and their bands will burst, and they will leap as tigers, from their dens, and then, wo, wo, to the inhabitants of North America. Thus I feel engaged to warn all that are now present, and to invite you to come home and centre in Him that is perfect love. And there is no other weapon that will defend you but perfect love, and you will find this to be a rock of safety; and although the deluge of blood may come, yet this will bear your souls above all. For God will preserve his children who depend upon him, and who have no other arm nor place of refuge; these he will marvellously protect and hold them in the hollow of his holy hand. And all who do experience this day of the Lord, do find the truth of this, that it comes with 'burning and fuel of fire,' and will consume all that is comparable to wood, hay or stubble; it will burn up all vain notions. And thus it is that righteousness will come unto us, and the Sun of righteousness arise with healing in his wings, as was declared by the mouth of one of the prophets; 'Behold the day cometh saith the Lord, that shall burn as an oven, and all that are proud, and all that do wickedly, shall be as stubble, and the fire of the Lord shall utterly consume them; but unto them that fear my name, shall the Sun of righteousness arise, with healing in his wings.' Now this is the reward of the righteous, and these have nothing to fear. But the sinner and transgressor must perish, fearfulness shall surprise the hypocrite, and sinners will be made afraid. This language was used formerly, and it may be used in the present day,—and the time is near at hand when it will be applicable; for 'the sinners in Zion will be made afraid, fearfulness [shall] surprise the hypocrite.' Now, 'who among us shall dwell with everlasting burnings; who among us shall dwell with the devouring fire? he that worketh righteousness, and speaketh uprightly; he that despises the gains of oppression; that shutteth his hands from the holding of bribes; that stoppeth his ears from the hearing of blood; and shutteth his eyes from seeing evil—his place of defence shall be the munition of rocks—his bread shall be given him, his water shall be sure.'

"Here the righteous can dwell in safety, and be at peace with God. And blessed are they who receive him in the way of his coming, and who endure this day that consumes all that his holy will hath a controversy with; blessed are those who can, in sincerity of heart, adopt the language of Jesus Christ, 'Not my will but thine, O God, be done.' For in this blessed state, where the mind comes to dwell in perfect love, all fear is cast out, and where there is no fear there is no torment, said one of the Apostles,—and if our souls dwell in this perfect love,

we have nothing to fear; for it is this that triumphs over death, hell, and the grave. It is this that makes us perfect, even as our Father who is in heaven is perfect; and though many may think this is an impossibility—and say it is impossible for man to become as perfect as God—yet there is nothing required of us but what we have ability given us to perform, and this is a divine commandment, an injunction of Jesus Christ, "Be ye therefore *perfect* even as your Father who is in heaven is perfect." And how are we to come to this. The only way that we can come to it, is to live in perfect obedience to his Divine will. And as we come to dwell in God, and God in us, we shall dwell in perfection, for God is perfect, and we shall dwell in perfection, just so far, as we live in obedience to the Father's will; and every rational soul may come and dwell in the love of God; all have power to receive his kind offers. He is a God nigh at hand—He is Omnipresent, and all who come unto him, are enlightened to walk in the paths of peace and perfection. But if we remain in darkness and ignorance, the fault is our own—for man was not designed to dwell in darkness he was made to inherit the bright regions of eternal day, to come forth in light, and to be alive in the eternal Word. Therefore if man remains in darkness it is his own fault, and the reason is, because he transgresses the Divine law, he will not hearken to the call of God, nor open to the beloved of souls, while he stands inviting all, wooing all, calling all,—saying unto them 'open unto me.' Now here is the express invitation of his eternal love. 'Behold I stand at the door and knock, if any man will hear my voice and open unto me, I will come in and sup with him, and he with me.'"

We are informed that on the afternoon of the day in which this sermon was delivered, a Friend queried of her, "Priscilla what didst thou mean? For what was this prophecy?" She replied, "I cannot tell when it will be accomplished, I may not live to see it, but, whoever lives 50 years longer, will see America very different from what it now is, in regard to African Slavery."

In the spring of 1832, she made a general visit through Cape May, Cumberland and Salem Counties, also to the meetings composing Haddonfield and Burlington quarters, to the satisfaction and comfort of the visited. Many meetings were appointed in school-houses and the places of worship of other religious denominations. Some were among the colored people in their own houses. These meetings were times of great favor and enlargement. She visited many places where no Friends' meeting had previously been held, sometimes pointing out with her finger the direction to which her mind was turned, and as these pointings were attended to, small isolated settlements would be discovered and meetings held in them to edification and comfort. Several years after, intelligent persons, not members of our religious society, acknowledged to one of the Friends who accompanied her through these parts, that they were the most remarkable meetings they had ever attended, and the individuals appeared much impressed with the Truth as she declared it.

One meeting held at Shiloh, in the meeting house of the "Seventh-day Baptists" was a truly baptizing season. At the close of Priscilla's communication, the minister of the congregation, an aged man and a most excellent and practical Christian, bore testimony to the truths delivered, and commended them to the pious attention of those present.

An evidence of her ability to feel closely with those she visited, is thus narrated by one of her companions as occurring during this visit.

"The meeting we were about to attend, was gathered when we arrived, and when I went into the meeting house, after fastening my horses, I observed that Priscilla's face was towards the men's gallery. This was so unusual, that it attracted my attention. After a time of silence she arose with a close, searching testimony, addressed to an individual. At length she said, 'I feel that I could lay my hand on thy head. Wilt thou sell thy soul, for ten dollars?' etc. etc. The silence and awe which covered the meeting may well be imagined. I was afterwards informed that Friends of that place had been exceedingly tried in consequence of a disagreement between two of their members. One believed that in paying the other a debt, he had given him in mistake two 10 dollar notes instead of one. The other said he had received *only* 10 dollars. In this way the matter stood, when Priscilla visited the meeting, and the Friend who was charged with wrong doing, sat in the place toward which her looks were directed."

We have some further particulars, taken from the letters of our late friend John Jackson, who (then in his 22d year) was one of her companions through the southern part of New Jersey.

"Cape Island, 2d. mo. 1832.

* * * * "Although there are no *Friends* in these parts, and many of the people much prejudiced against women's preaching, yet the way is remarkably opened; the mountains of opposition skip like rams and the little hills like

lambs. The first place where we stopped, after we got from among Friends was at the house of a Baptist. They treated us with that respect and hospitality, which form a striking feature in the character of a Christian. We had an appointed meeting near this place in a school house, which was full to overflowing, and the people appeared to be well pleased. Several of the Baptists followed on to several of the other meetings, and when we parted with them, some of them shed many tears and expressed a wish that if we or any of our friends should come that way again, we should not pass them by.

* * * * "Sea Shore. Last evening we held the first Friends' meeting that was ever held at this place, and many of the people had never heard a woman nor a Friend preach. One of the ministers made all the opposition he could to a meeting being had; he refused to let us have his house, and told his congregation that he had good reasons to oppose it. He said, women had no right to preach; it was contrary to Scripture, for they were expressly commanded to keep silence in the churches. Our meeting was held in one of the large boarding houses, and the people were very still and paid great attention. Although Priscilla *knew nothing* of what their minister had said against her, she was led to offer a different view of Paul's language, and showed clearly, that in Christ male and female are one—it being the immortal soul that constitutes the man in Christ; and that to debar women from preaching the gospel, was going back to the Mahometan religion, instead of coming into the brightness of the glorious gospel day. The people appeared to be well pleased with her views and manifested great kindness toward us at the close of the meeting.

"Port Elizabeth. Friends in N. Jersey feel great interest in the extensive prospect of our friend Priscilla, and they endeavor to bear their part of the burden and thus fulfil the law of Christ. We have had meetings every day since I wrote, mostly along the sea side, and although they have been very much from among Friends, they have been interesting occasions and the people appear well satisfied. I believe Priscilla's labors in these parts will be long remembered, for impressions have been made upon the minds of many, that time nor circumstances will not be likely to erase.

"The people have been accustomed to hear spoken of from the pulpit, 'the terrors and frowns of an angry God,' and when they come to hear a gospel that speaks peace to the obedient soul,—that publishes the glad tidings of salvation, and saith unto Zion thy God reigneth—when they hear that the judgments of Heaven are not sent in anger—when they hear the dark doctrine of election and reprobation overturned by Scripture testimony, and the terms of salvation set before them in language that they can comprehend—when they find the strong walls of prejudice which have existed in their minds against women's preaching broken down—when they find that Priscilla covets not the money nor the applause of men, but has at heart the present and future well-being of her fellow heirs to a never-ending eternity—they cannot but give her the right hand of fellowship and wish her God speed. One man and his wife (Methodists by profession) followed us to six meetings in Cape May County; they appeared well satisfied and the man told me at the last meeting, that he had heard much about Priscilla, and wished to hear and judge for himself; that now he was satisfied and could give a favorable report to others.

"At Cape May we had an appointed meeting in a house that was built for the accommodation of all societies. There were many Methodists, Baptists, some Presbyterians and a few Friends in attendance. Priscilla commenced with the language of Scripture, 'Come brother, come sister, let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us of his ways and we will walk in his paths; then shall we know the law to go forth out of Zion and the word of the Lord out of Jerusalem." Many very interesting subjects, connected with the happiness of man, were brought into view, his fall—his restoration and redemption, etc. Toward the close she remarked, 'There is not one among you who loves his native home better than I do, and if I could remain there in the love of God, I would not be seen travelling among you; but when I hear the language 'all souls are mine,'—when I hear the command to go forth and proclaim the glad tidings of the gospel of my Lord and master, my greatest peace consists in obedience to his command, and I find the truth of what the blessed Master declared, 'In this world ye shall have tribulation but in me ye shall have peace.' In that love which desires your present and eternal welfare, I bid you farewell; and remember the way to farewell, is to do well. Live in love with one another, and the God of love and peace will be with you —and that you may be happy in time and through all eternity, is the desire of your tribulated sister."

(To be continued.)

Bodily Infirmities.—Bodily infirmities, like breaks in the wall, have often become avenues through which the light of heaven has entered to the soul, and made the imprisoned inmate long for release.—*Dr. Watts.*

How admirable is the simplicity of the Evangelists! They never speak injuriously of the enemies of Jesus Christ, of his executioners, nor of his judges. They report the facts without adding a single reflection. They remark neither

their Master's mildness when he was smitten, nor his constancy in his sufferings, which they thus describe,—"And they crucified Jesus."—*Racine.*

FRIENDS IN VIRGINIA.

The following letter is presented for publication, that all interested may know the condition of Friends in the locality therein specified.

It is heart-cheering to receive the evidence that there are yet earnest, faithful testimony-bearers—strong in the Lord and in the power of his might—patiently enduring suffering and persecution, and yet thankfully rejoicing in His continual presence and support.

We who are uninterruptedly partaking of innumerable privileges might be profited by contemplating a comparison of situations, and stimulated to more earnest thankfulness for favors received and greater dedication in appointed service.

E. W. A.

Winchester, Va., 6th mo. 25th, 1862.

Esteemed Friend,—From thy kind and acceptable letter of the 18th inst. I learn that an affectionate concern is felt by Friends in Philadelphia for Friends in Winchester. I also learn that Friends there desire to have more particular information in regard to the trials and sufferings of Friends here, in consequence of the war. The expressions of regard and sympathy, contained in thy kind letter, are truly graifying as well as encouraging.

Friends in Winchester and vicinity, it is true, have suffered considerably; but still, not so much as has been supposed, nor to so great an extent as might have been expected under the peculiarly trying circumstances in which they have been placed.

They are, therefore, thankful to the Father of all mercies for the degree of security and protection which they have been permitted to enjoy; and are encouraged to hope and believe that all things are working together for *good.*

In our present condition we are forcibly reminded of the language of the Divine Apostle, who, under the trials of former times, was enabled to say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not *destroyed.*" The same Apostle, in his first epistle to Timothy, says, "We, therefore, both labor and suffer reproach, because we *trust* in the living God, who is the Saviour of all men, but especially of those that *believe.*" Hence we learn that our only true support, under trials and difficulties, is *faith* in the *Divine Power;* and when this leads to *obedience,* it becomes the means of salvation both temporal and spiritual.

Friends in Winchester, have, for several months past, been entirely deprived of the use of their meeting house, it having been occupied alternately by both armies; sometimes as a hospital for the sick and wounded soldiers, and sometimes as a place for quartering troops. The gates and fences which enclosed the lots have all been consumed, and the furniture in the meeting house has been nearly all destroyed.

Our meetings for worship, however, have been regularly held twice a week, in the house of our esteemed friend, Hugh Sidwell, and we hope that we shall be permitted to continue our meetings at the same place, until the meeting house shall have been repaired; but in the present precarious and unsettled condition of the community, it is not probable that any means for that purpose will, at this time, be adopted.

From thy sincere friend,

John W. Marvin.

ISAAC JACKSON'S LABOR IN THE CAUSE OF EMANCIPATION.

The following interesting memoranda, bearing date 1776, were found among the papers of our late esteemed friend Isaac Jackson.

They refer to a religious service in which his father, Isaac Jackson, was engaged, on the subject of emancipation. We think they will interestingly bear upon the events of the present day; they also show the number of slaves then held by members of our Society, *within the limits of one Quarterly Meeting.*

Eds.

A short account of my visit to Friends (who keep slaves) on the Western Shore in Maryland belonging to Gunpowder Quarterly Meeting.

For upwards of two years I have felt a concern to attend me on account of the situation of Friends there, many of whom have great numbers of slaves. Of late, this engagement has fixed and so increased in my mind, that I apprehended it my duty to give up thereto and visit those my brethren, if way should open for it.

The consideration of the weight of the service and my own weakness, &c., caused many reasonings, doubtings, and deep exercises, which for a time I labored under, and would willingly have been excused, but found no prospect of peace of mind unless I gave up to mention it to Friends at our Preparative and at our Monthly Meetings, which I did in ye Tenth month, 1776. The matter was weightily considered by them, and they feeling entire unity with it, gave me a Minute certifying the same, and directed to Friends at their next Quarterly Meeting at Gunpowder, which I proposed to at-

tend, and in order thereto left home the 30th of ye 10th mo., was at Deer Creek Monthly Meeting the next day, from thence to ye Quarterly Meeting, which was held the first Seventh-day in ye 11th month, having on my way thither been frequently favored with renewed evidences in my mind, that it was pure love that had been at work in me, and had made way and enabled me to proceed thus far; a sense of which made deep impression on my mind, and I had with thankfulness secretly to acknowledge it, and crave for the continuance of preservation, and the help of the Holy Spirit, from time to time. My dear friends Benjamin Parvin and Joseph Berry, (from the Eastern Shore of Maryland,) were at the Quarterly Meeting, with their minds drawn towards the service also. Friends of that Quarterly Meeting expressed great satisfaction with our engaging in the service, which we accordingly did as soon as the meeting was over, and the following is a list of the names of the Friends we visited, their disposition towards the freedom of their slaves, and ye number they have in their possession.

Gunpowder Meeting.—William Parrish has a negro man above fifty years of age, whom he manumitted, and appears well disposed to help him in future.

Benjamin Price has five negroes, and gave full expectation of releasing them, and at his request I sent him a manumission form for them all, ready for him to fill up and sign, which I expect he has done.

Mordecai Price has eight; he appeared disposed for their freedom, and on a second visit released them.

Samuel Price has seven, and manumitted ym all.

Mordecai and Samuel are brothers, their wives are daughters of our worthy friend Ann Moore, hopeful women. They have undergone great exercise on ye account of having slaves, and are now joyful at their being released.

John Price, sen., has eleven; he did not propose to justify the practice of having them in slavery, otherwise than an unwillingness to part with them, alleging he labored hard to bring them up, and they must now work to maintain him in his old age. There is but little prospect of his releasing them.

Richard Belt, the old man's son-in-law, has one in its minority, and seems disposed to release it soon.

Patapsco Meeting.—Sarah Hopkins (widow of Samuel) has several under her care, but pleads that her situation as an executrix makes it difficult for her; but it is to be feared a well disposed mind for their freedom is too much wanting.

Her son, John Hopkins, has six; he appears to be convinced that it is wrong to keep them in a state of slavery, and yet not willing to release them; his tender wife is under great distress of mind on account of it. The widow's daughter, Elizabeth (now living with her mother), has a negro girl; she owns the practice of slavery is wrong, and on a second visit released her. Her sister Cassandra, (living in Baltimore town), has a negro girl, and acknowledged ye practice was wrong, and on a second visit released her also.

Philip Hopkins has one far advanced in years, whom he now released from a state of slavery.

John Wills has three in the prime of life; he confesses it is wrong to keep them as slaves, and gives some little expectation of freeing them.

Richard Hopkins has near thirty; he appears to be convinced that the practice of slave-keeping is wrong, but little hopes of his releasing them as yet, though his wife and children seem concerned about it, and are desirous to have them discharged from a state of slavery.

Eberilla Merriman, widow, has sixteen; she, with her children seem convinced it is wrong to keep them as slaves, and signified they would endeavor for their freedom; but she being a widow and some of her children young, they think it difficult.

Elk Ridge Meeting.—Charles Pierpont has eight, and released them all.

Sandy Spring Meeting.—Old James Brooke has above twenty, but gives no satisfaction in any respect about his slaves, nor about anything else; he is of such a sullen disposition.

Basil Brooke has thirteen, twelve of whom he manumitted, ye other being old he appeared well disposed not only to release him, but to do well by him in future; his wife showed a good disposition and heartily joined him therein.

Thomas Brooke has six; he appeared to be convinced that it is wrong to keep them in slavery, and some hope of his releasing them.

George Robinson has above twelve; he don't justify ye practice, but gives no encouragement of releasing them.

Samuel Thomas, Jr., has eight; he is so much indisposed in body it was not suitable to speak to him on the occasion, but his wife signified she had thought little about their freedom.

Richard Thomas has about fifty; he owns it is not right to keep them in slavery, but says he don't see his way clear to do anything towards releasing them; perhaps interest dims his sight; his wife pretty much of the same disposition of her husband, but there is some hopes of some of the children.

John Thomas has above forty; and seems convinced that it is wrong to keep them in slavery, yet saith he has not yet seen his way clear to release them; his wife much the same way of thinking about it.

Old Samuel Thomas and son Evan have above thirty; the old man confesses it is wrong to keep them in bondage, but gives little encouragement

of releasing them; but Evan and wife gave us good satisfaction, appearing willing to do what they could for their enlargement.

Indian Spring Meeting.—Samuel Snowden and brother John have about one hundred; they seem something thoughtful about their being kept as slaves, but not much encouragement of their setting them at liberty very soon, if ever.

Artidge Waters (widow) has four; she appears convinced that it is wrong to keep them in slavery, and there is some little hopes of her doing something for their enlargement.

Margaret Waters (the widow's daughter) has four; she appeared in a good disposition, and gave full expectation of releasing them soon.

Her sister Gulielma has two, and appears to be of like disposition with her sister Margaret.

Jared Hopkins has above fifty; he owns it is wrong to keep them as slaves, yet signifies he does not see his way clear to discharge them, his wife not clear-sighted about it either; and there is a cause.

Joseph Hopkins (son of Jared) has ten; both he and his wife are well disposed, and propose to release them soon.

John Hopkins has about forty; both he and his wife appear convinced of ye inconsistency of keeping them as slaves, and seemed much concerned about it, but think it difficult to release them; perhaps doubtings and reasonings, and not being enough in ye faith, is ye cause of difficulties in great measure.

John Cowman has nine; both he and his wife seemed well disposed for their freedom and released them all.

West River Meeting.—Thomas Pierson (captain) has fourteen; he acknowledges it is wrong to keep them as slaves, but makes excuses and divers reasonings, as a plea for detaining them, but 'tis evident interest is ye cause.

Joseph Cowman has about thirty-four; both he and his wife appear to be convinced of the inconsistency of slavery, but think it difficult to release them, yet a hope they will think more closely about it; perhaps if they were faithful to knowledge, difficulties would subside.

Mary Plummer and son John have fourteen; they don't justify keeping them as slaves, nor give much encouragement of releasing them.

Old Joseph Richeson has above thirty; he don't even appear convinced of the iniquity of ye practice and is determined to keep them.

His son Richard Richeson has above forty, and is of like disposition with his father.

Philip Thomas has about sixty; seems pretty clearly convinced of ye inconsistency of ye practice, owns it is wrong and gives some encouragement of releasing them.

Ann Thomas (widow) has about forty; she don't appear to be convinced of the iniquity of the practice, and but little hopes of it being otherwise.

Her son John Thomas has about twenty; he appears so well convinced of the iniquity of slavekeeping, that he gives encouragement of releasing them before long.

Thomas Norris has about sixteen; he was from home; his wife Mary seemed well disposed both on ye account of ye slaves and in other respects.

Stephen Stewart (ship carpenter) has above fifty; and is determine to keep them as slaves.

Herring Creek Meeting.—Robert Ward has fourteen; owns that it is wrong to keep them as slaves, and seems thoughtful about releasing them, but his wife and two daughters hold back.

Elizabeth Robinson (widow) has six; she appears tenderly about them, yet pleads necessity, or rather fear of poverty, as an excuse for keeping them.

The daughter, Mary Robinson, has two young ones; she showed a good disposition towards releasing them.

Samuel Robinson has one, which he seemed willing to release, his wife opposed it heretofore, but now submits it.

The Cliffs Meeting.—William Harris has about thirty; he don't justify keeping them in slavery, yet is not willing to part with them.

Old Joseph Talbot has eleven, and released them all; his disposition gave good satisfaction.

Benjamin Talbot has three, and released them.

Edward Edwards has about twenty-six; he owns it is wrong to keep them as slaves, but says he will not part with his, no not while he lives; he is of an odd disposition every way.

Mary Brown (widow) has one old man, which she now released.

Little Falls Meeeting.—John Wilson has ten; he don't justify the practice of keeping them in slavery, yet gives but little encouragement of releasing them.

Benkid Wilson has about thirty under his care, though some of them belong to his children; he is under some exercises on account of y^m^ and signifies some hopes of releasing y^m^, but our hopes were but small.

Henry Wilson has ten, in their minority; he released four in the prime of life; and a considerable time ago manumitted the young ones to be free at thirty-one years of age, males and females, but is now very uneasy, and quite willing to release them at proper ages; but his wife holds back very hard.

Having now gone through the service, and feeling my mind exercised on account of those who still hold them as slaves, and desirous that the weight of the concern thereof might rest on Friends of that Quarter, I essayed the following Epistle, which my companions uniting with, we signed and directed it thus:

To Friends at their next Quarterly Meeting at West River:

Dear Friends,—Having been favored with ability to visit nearly all the families of Friends within the compass of your Quarter who keep slaves, we find freedom to inform you, that though the service has been attended with deep exercise and painful labor, on account of many of our brethren who have of these poor people, and as yet give little encouragement of releasing them from a state of slavery, which is a sorrowful consideration, yet we have the satisfaction and comfort to observe that there are a considerable number of Friends who are favored to see into the iniquity of the practice, and by being faithful have witnessed strength to discharge from a state of slavery such as were in their possession, and have thereby borne their testimony for the promotion of universal justice and righteousness among mankind.

There are are also some who are tenderly concerned about releasing their slaves, to whom we think advice and assistance of faithful Friends might be acceptable and serviceable; and have therefore earnestly and affectionately to recommend this weighty subject to the close consideration and solid attention of Friends, desiring they may not too long neglect a matter of such importance, having ground to hope, if Friends are faithful in the discharge of their trust, their labor of love may prove truly profitable to many, particularly those who are at this time under exercise about it, and yet under divers discouragements. These hints we leave for your information and encouragement, and in brotherly love remain your sincere friends,

Joseph Berry,
Benjamin Parvin,
Isaac Jackson.

Dated at Little Falls, the latter end of ye 11th mo., 1776.

During his last illness Isaac Jackson referred to this service of his early life with much satisfaction, and once, during the watches of the night, related the following incident connected therewith:

The last evening he and his companions were together, they learned that one member who possessed a *very aged* negro had not been visited; the slave was represented as "well cared for and happy." This was a case, it was thought, which might be left to take care of itself. I. J. however, was not satisfied, and as the evening wore away, feeling more and more exercised, he expressed his uneasiness, when a young son of his host, aged twelve years, eagerly offered to go with him and show him the road to the place. The proposal was gladly accepted. On introducing the object of their visit, the Friend expressed much surprise that any uneasiness should be felt in the case, but at length consented to sign the form of emancipation with which I. J. came provided, saying, at the same time, it would make no difference in their relations, as the old man was perfectly happy. Upon I. J. asking to see the man, he was called in and seated before them. His form was nearly double, his thin hands were propped on his knees, his white head was thrust forward, and his keen, restless, inquiring eyes gleamed alternately on the stranger and on his master. At length I. J. informed him what had been done; that he was no longer a slave, and that his master acknowledged his past services entitled him to a maintenance so long as he lived. The old man listened in almost breathless wonder, his head slowly sinking on his breast. After a short pause, he clasped his hands, then spreading them high over his hoary head, slowly and reverently exclamined, "Oh, goody Gody, oh!" —bringing his hands again down on his knees. After a short pause, raising them as before, he twice repeated the solemn exclamation, and then with streaming eyes and a voice almost too much choked for utterance, he continued, "I thought I should die a slave, and now I *shall die a freeman!*" He said this with a look of exultation which Isaac Jackson said it was even then a great satisfaction to him to recall.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MO. 19, 1862.

The continuation of the essay on Telescopic Revelations, etc., has been unavoidably postponed until next number.

Died, at the residence of her father, on the 17th of 4th mo., 1862, Sarah Nichols, a member of Plainfield Monthly Meeting, in the 23d year of her age, daughter of Amor and Maria Nichols, of Belmont county, Ohio.

——, the 23d of 4th month, 1862, in Loydsville, Abigail, wife of George Palmer, in the 63d year of her age, a member of Plainfield Monthly Meeting.

——, on the 23d of 4th mo. last, at the residence of her son, Smith Howland, in Elkhart, Ind., Dinah Howland, in her 87th year, an exemplary and much esteemed member of Saratoga Monthly Meeting, N. Y. She had resided for the last twenty-five years in Indiana, where there was no Friends' meeting at a convenient distance for her to attend. Although she regarded it a privilege to meet regularly with her friends for public worship, she uttered no complaint at being thus cut off from this interesting duty. Quiet and unobtrusive in her disposition, of a mild and agreeable temperament, she endeared herself to all her friends and acquaintances. Her conduct through life was marked by a circumspect deportment, and a simplicity and strict integrity of character consistent with her religious profession. Through the greatest part of life her health had been delicate; this she endured with calm resignation. She was desirous not to outlive her usefulness, and at one time expressed to the writer of this, a fear that she had been too anxious on this account, so careful was she of doing or feeling what she conscientiously considered wrong. Very precious to

those who knew her best, is the remembrance of her childlike faith in the love and care of our Heavenly Father. Death presented no terror to her. After an illness of three weeks she died without a struggle, leaving with her friends and relatives the consoling belief that she is now enjoying a higher life, the just reward of a well-spent and useful one here.

DIED, in Lancaster Co., Pa., the 28th of 6th mo., MARY M. daughter of George S. and Sarah W. Lamborn, in the 4th year of her age.

——, suddenly, on the 8th of 7th mo., at his father's residence in Philadelphia, ALFRED, eldest son of George and Ann Miller, in the 34th year of his age.

——, of Diptheria, at Dunnings Creek, Bedford Co., Pa., on the 28th ult., EMILY BLACKBURN, daughter of James Blackburn, in the 26th year of her age.

——, on First-day, 15th of 6th mo., after a short illness, near Huntsville, Madison Co., Ind., EVAN LEWIS, aged 46 years, a member of Fall Creek Monthly Meeting of Friends.

——, on the 19th of Sixth month, 1862, SETH MATLACK, in the 71st year of his age, a member of Green Street Monthly Meeting.

THE FELICITY OF OLD AGE.

A felicity of age is, that *it has found expression*. Youth suffers not only from ungratified desires, but from powers untried, and from a picture in his mind of a career which has, as yet, no outward reality. He is tormented with the want of correspondence between things and thoughts. Michael Angelo's head is full of masculine and gigantic figures as gods walking, which make him savage until his furious chisel can render them into marble; and of architectural dreams, until a hundred stone-masons can lay them in courses of travertine. There is the like tempest in every good head in which some great benefit for the world is planted. The throes continue until the child is born. Every faculty new to each man thus goads him and drives him into doleful deserts, until it finds proper vent. All the functions of human duty irritate and lash him forward, bemoaning and chiding, until they are performed. He wants friends, employment, knowledge, power, house and land, wife and children, honor and fame; he has religious and æsthetic wants, domestic, civil, humane wants. One by one, day after day, he learns to coin his wishes into facts. He has his calling, homestead, social connection, and personal power, and thus, at the end of fifty years, his soul is appeased by seeing some sort of correspondence between his wish and his possession. This makes the value of age, the satisfaction it slowly offers to every craving. He is serene who does not feel himself pinched and wronged, but *whose condition, in particular and in general, allows the utterance of his mind.* In old persons, when thus fully expressed, we often observe a fair, plump, perennial, waxen complexion, which indicates that all the ferment of earlier days has subsided into serenity of thought and behaviour. . . . When life has been well spent, age is a loss of what it can well spare —muscular strength, organic instincts, gross bulk, and works that belong to these. But the central wisdom, which was old in infancy, is young in four-score years, and, dropping off obstructions, leaves in happy subjects the mind purified and wise. I have heard that *whoever loves is in no condition old.—Emerson.*

"THE LAND AND THE BOOK."

(Continued from page 280.)

Though we have made an early start, these farmers are in advance of us, and are actually sowing barley at this late season of the year. Will it come to perfection during the brief space that remains between this and the harvest season in this country?

It is more than possible; but it depends entirely on the character of the coming spring. I have seen one winter, at least, when there was not enough rain to enable the farmers to sow their grain until the month of February, but then there followed an uncommonly cold and wet March. The mountains were covered, on the last day of that month, with a heavy fall of fresh snow, and by the end of April the fields were rejoicing in as rich a crop as ever gladdened the anxious husbandman. It may be thus this year, and it may not. Should the rains cease early, no reaper will fill his bosom with sheaves from these fields. These men are therefore sowing in hope in a very emphatic sense. There is, at least, an equal chance against them, and still they plow and sow on vigorously, with only this basis for their expectations.

It was upon facts such as these the wise man founded his admonition: In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.* Of course, the idea is, *sow early* and sow *late*, as opportunity offers or circumstances require. And the wise farmer, in this country, must thus act: for no human sagacity, no length of experience, will enable him to determine, in any given year, that what is sown early will prosper best. If the spring be late, wet, and cold, the early grain grows too rank, *lodges*, and is blasted, while the *late sown* yields a large harvest. This farmer tells me, in answer to my question, that they will be both alike good this year, or, as he expresses it, the late will *overtake* the early. This may be so, but, as Solomon says, he does not know it.

These men seem about to realize the prophecy of Amos: Behold the days come, saith the Lord, that the plowman shall overtake the reaper.† If I remember correctly, reaping will commence in the coming month.

*Eccl. xi. 6. †Amos ix. 13.

Yes, in the valley of the Jordan, which is here just below us. No doubt this late plowing and sowing suggested the terms of the prophecy, and gave an air of verisimilitude to it. So, also, the next clause in this 13th verse, "the treader of grapes shall overtake him that soweth seed," derives its significance from facts in agricultural experience. The time for the treading of grapes comes on during the dry months of autumn, and is ordinarily soon over; but this promise implies that the vintage will be prolonged into the rainy season, when alone the husbandman can begin to sow his seed. This does not generally occur until November. In the good days of the promise, however, the vintage will be abundant and long, while the rains will be early and copious, and thus the treading of grapes will run on to the time when the fall crops are sown. This is never actually the case at present, yet, in seasons remarkably favorable, an approximation is seen sufficiently near to justify the allusion.

In Leviticus xxvi. 3, 5, there is the same promise: If ye walk in my statutes * * * the vintage shall reach unto the sowing-time. But here the preceding parallelism is varied. Instead of "the plow shall overtake the reaper," it is "your threshing shall reach unto the vintage." The *threshing* comes *between* the reaping and the treading of grapes, and the promise, therefore, covers another portion of the farmer's year. Reaping is done in April, May, and June, and the vintage is in September and October. Hence the harvest, according to the promise, is to be so heavy that it will take three or four months to tread out the grain. And here, again, actual experience suggested the costume of the prophecy. In very abundant seasons I have often seen the threshing actually prolonged until October. Take the three promises together, and they spread over the entire year of the husbandman. The plowman will continue his work until that which was first sown is ready for the sickle; the threshing follows the reaping, and extends to the vintage; and then the treading of grapes reaches to the time to sow for the next crop. And such is the happy nature of this climate, that the whole series of promises is even now realized in those favorable years in which "the Lord gives rain in due season."

* * * * * * * *

Let me point your eye to those white hills on the north-east. Where they terminate in this direction are the famous Bitumen Wells. They are about three miles west of Hasbeiya. The rock is a chalky marl, exceedingly white. The shaft actually worked when I was last there was one hundred and sixteen feet deep to the bitumen. The thickness of the stratum varies. In some shafts it is fifteen feet, and in others it is not five. So, also, the quality varies. In some places it is extremely pure, like real jet, or black amber; in others, only a few feet distant, it is unctuous, earthy, and of the color of iron rust. The people that work the mine believe that new bitumen is constantly forming; and the fact that the entire area through which these *wells* are and have been sunk from remote ages does not exceed an acre in extent, strongly confirms the theory. The whole space must have been dug over many times, and yet they find it abundant and perfect as ever. It is probable, therefore, that this mineral exists in vast quantities in the marly mountains north of the wells, and that it exudes slowly, in the form of semi-liquid petroleum, into this peculiar receptacle, and there, in time, hardens into bitumen. It is difficult to account for the continued supply on any other supposition.

The Arabs on the shore of the Dead Sea have a similar theory to account for the appearance of bitumen there. They say that it forms on the rock in the depths of the sea, and by earthquakes or other submarine concussions is broken off in large masses, and rises to the surface. A few miles north of these wells of Hasbeiya a new mine has been opened, not far from a village called Yahmûr. The shaft is sunk through hard rock, and the bitumen is found at different depths. It is actually semi-fluid, and exudes into the shaft from crevices in the rock strata.

Is bitumen ever mentioned in the Bible?

Very often, but under the name of pitch in our translation. I think it nearly certain that Noah *pitched* the ark within and without with a preparation of bitumen, although the Hebrew word in Genesis vi. 14 is not the ordinary Shemitic name for it. In the Septuagint, however, it is translated asphaltum. Very early after the Deluge, the immediate descendants of Noah were acquainted with and used bitumen to bind together the bricks in building the Tower of Babel.* This is still seen in some of the ruins of Babylon. Some two or three hundred years later, we find that the people of Sodom were in the habit of digging bitumen "wells" like those below Hasbeiya. Our translation has it "*slime-pits*,"† but the Hebrew is the same that our Arab friends now employ for these *wells*—Biâret Hummar. It was probably an important article of merchandise, even at that early day, with Egypt, for the Egyptians employed it largely in embalming their dead. The mother of Moses also "daubed" her ark of bulrushes with slime and with pitch, as we have it, but in the Hebrew she *bitumed* it with bitumen, and tar or pitch.‡ This is doubly interesting, as it reveals the process by which they prepared the bitumen. The mineral, as found in this country, melts readily enough by itself; but then, when cold, it is as brittle as glass. It must be mixed with tar

*Gen. xi. 3. †Gen. xiv. 10. ‡Ex. ii. 2.

while melting, and in that way it forms a hard, glassy wax, perfectly impervious to water. I once covered the roof of a room that leaked like a sieve with such a preparation, spreading it on while the rain descended in torrents, and yet with perfect success. The basket of bulrushes for the infant Moses, when thoroughly bitumed, was well adapted to the object for which it was made. Our translation of this passage is deficient in clearness. The bulrush—gomeh—is the Egyptian papyrus. Taboth—ark—is the Arabic word for *coffin*. Slime and pitch are bitumen and tar. The whole was made like a coffin, to deceive the watchful officers of government with the appearance of a funeral. This, too, would appeal more tenderly to the daughter of Pharaoh, and there is a sort of typical signification in it. * * * * * *

You had a long ramble this morning, or at least you forsook the pillow and the tent at a very early hour.

I am too deeply interested in these scenes to waste the morning hours in sleep. My first visit was to the fountain to bathe and drink. I shall not lose the memory of that hour, should I live a thousand years. Then I followed the brook, crossed over to the western side, and strolled away, I know not how far, among those venerable oaks. Returning, I climbed to the top of the castle on the northwest corner of the city, and looked into the wilderness of bushes and briers that hides the brawling river at its base. Descending to some mills, I forced my way through sharp thorns to the southwest corner, and then followed up the wall to the gate and bridge over the ravine called Saary, which, I suppose, formed the southern fosse of the city. From the south-eastern corner I followed the ditch, which brought me back here to the tent.

You have made the entire circuit of the city, which, indeed, is not great; but as it was entirely surrounded by deep ravines, or by a ditch which could be filled with water from the great fountain, it must have been a very strong place; this, however, was merely the citadel: the city spread out on all sides far beyond these narrow limits. The traces of this extension are found not only among the oak groves on the north and west, but also south of the brook es Saary, and on the plain to the east, as we shall see along our road to the Phiala, which is the limit of our excursion for to-day.

This lake, now called Burket Ram, is two hours nearly due east, and for the first hour, to 'Ain Kunyeh, the ascent is quite steep, and over vast formations of black basalt, and this whole region is of the same volcanic character down to the River Jermuk, southeast of the Lake of Tiberias. This brook, es Saary, has cut a deep channel in the trap rock, verifying the proverb of Job that the waters wear the stones,* even the hardest of them. The country hereabouts is very fertile, and, at the proper season, clothed with luxuriant harvests. Those olive-trees which climb the steep declivities on our left, quite up to the castle, I have seen bowing to the earth under a heavy load of oily berries, and every one is delighted with the variety and wild-flowers which in spring adorn these ravines: even now they begin to appear in profusion.

This 'Ain Kunyeh shows evident traces of antiquity. Is anything known in regard to its past history?

Not that I am aware of. It was probably the country residence and health-retreat for the citizens of Cæsarea, and is, in fact, still celebrated for its good climate. There is yet another hour to the Phiala, and our path lies along the mountain side, above this noisy Saary. This oak wood on our right extends far south, and is a favorite resort for the flocks of those Arabs who occupy the western borders of the Jaulan. It is not particularly safe to explore this neighborhood, but I hear of no special danger at present; and the number of people from the lower villages who are out on the border of the forest burning and carrying coal, is a pretty certain indication that we can go to the lake without interruption. It is a wild and lawless region, however, and I never stay at Phiala longer than is necessary for my purpose. We must here cross the Saary at this mazar, called Mesady. The brook comes down from the southern extremity of Jebel es Sheikh, and across that plain of Yafury on our left, so named from a saint, whose white-domed mazar is seen on the edge of it, about a mile north of Phiala. And here is the lake itself, round like a bowl, motionless as a molten mirror, but alive with frogs, ducks, and hawks. We must guide our horses carefully along the rim of this strange volcanic basin to some slope sufficiently gradual to allow us to descend to the water.

There is an air of mysterious solitude and desolation quite oppressive about this mountain lake.

Shall we ride round it?

As you please.

How great is the circumference?

That we shall know better after we get back. I have never made the circuit, and am not quite sure we shall find a practicable track all the way.

Large parts of its surface are covered with a sort of seaweed, and upon it, and all around the margin,

"These loud-piping frogs make the marshes to ring.'

It seems to be the very metropolis of frogdom.

Yes, and upon this grass feed countless millions of leeches. The Phiala, in fact, has long

*Job xiv. 19.

furnished the chief supply of that insatiable mother, whose daughters ever cry Give, give! Solomon says so.*

What are those large hawks after? They swoop down like a bolt from the clouds, just graze the surface, and rebound, as it were, again to the sky.

Don't you see how the frogs hush their clamor and dive under when this great enemy makes a descent in their vicinity? My muleteer shot one of them on a former visit, which fell into the lake near the shore, and he attempted to wade in for it, but got entangled in this interminable grass, and we were glad to get him back in safety. Without a boat it is impossible to explore the lake to any considerable distance from the shore.

Do you believe that this water covers the bottom of an extinct crater?

It resembles one in all respects, and is like nothing else that I know of. This Phiala has neither inlet nor outlet; that is, no stream runs into it, and leaves it. There must be large fountains, however, beneath the surface, for the evaporation in this hot climate is very rapid, and yet the lake is equally full at all times, or so nearly so as to sanction the native accounts to that effect.

[To be continued.]

TO A WEARIED WORKER.

"Rest!" Thou must not seek for rest,
Until thy task be done;
Thou must not lay thy burthen down
Till setting of the sun.

Thou must not weary of thy life,
Nor scorn thy lowly lot,
Nor cease to work, because such work
Thy neighbor prizeth not.

Thou must not let thy heart grow cold,
Nor hush each generous tone,
Nor veil the bright love in thine eye;
Thou must not live alone.

When others strive, thou too must help,
And answer when they call;
The power to love God gave to thee
Thou must employ for all.

SUBMISSION.

"I would not ask a thornless life,
From every sorrow free,
Did God in his kind providence,
Permit it so to be.

For as the verdure of the earth,
Would wither and decay,
Beneath the dazzling gloriousness;
Of a perpetual day.

So the green places of the heart
In life's progressive years,
Would cease to yield the buds of hope
If watered not by tears.

I ask a firm and steadfast mind
My duties to fulfil,
A cheerful and obedient heart,
To do my Maker's will.

An humble and enduring faith,
To lift my soul above,
And in each chastening grief to see
A Father's tender love.

A heaven-born strength to follow on,
The path the Master trod,
That I may win the meed of grace,
And endless joy with God."

* Prov. xxx. 15.

PHILADELPHIA SOCIETY FOR PROMOTING AGRICULTURE.



The regular stated meeting of this Society was held on the 2d inst.

The only business transacted was discussion on pleuro-pneumonia, which was created by a call upon the Committee for a report.

Dr. Jennings said that he was the only member of the Committee present. He was not ready to make a report, but gave some additional facts which he had learned in regard to the disease, since the last meeting of the Society. He said that there were three or four cows which he could obtain for slaughter, in order to make an examination. The Academy of Natural Science desired to participate in the investigation, and had appointed a committee to confer with the Committee of the Agricultural Society. The Doctor said that the disease was spreading very rapidly through Burlington county, N. J., and he had been called upon to see two new herds where eight or nine cattle had been attacked, three or four of which he considered must die. He then referred to the Hancock herd, which he had treated some time ago, and remarked that the disease had been introduced in the neighborhood of Mount Holly, by the sale of one of the cattle to a gentleman residing in that vicinity.

A member said that he had seen in the proceedings of the last meeting, a recommendation to fatten and sell to the butchers, diseased cattle. He wished to protest against this Society sending out any such recommendation.

Dr. Jennings explained that this Society had not yet expressed an opinion upon the subject. What he read at the last meeting was merely the recommendation of the Committee from Massachusetts. He said, however, that the markets had been flooded with meat from diseased cattle for years past. When the disease made its appearance the dairymen sent their cattle to the butcher, so that it might not be-

come known that the disease was among their herds. In England, he further stated, the sale of this meat, after the apparent recovery of the cattle, had been legalized, and in Massachusetts, the same thing had been done. After the cows have been once attacked by the disease, the speaker believed that there is no perfect recovery.

Dr. McClure, another veterinary surgeon, who was present, also gave his opinion relative to the disease. He thought a great mistake had been made when the disease is set down as contagious, and considered it a piece of absurdity for farmers to be killing their cattle.

Some of the members of the Society also gave their views upon the subject. The meeting then adjourned.—*Evening Bulletin.*

Selected for Friends' Intelligencer.

In the 8th number of the present volume, some extracts were made from a report of Edward L. Pierce, respecting the condition and prospects of the freedmen of Port Royal. E. L. Pierce, in his capacity of Superintendent of the plantations of that part of South Carolina which had been deserted by the land-holders, has made an official report to the Secretary of the Treasury of the United States, which is a document of extraordinary interest, and may exercise an important influence in the solution of the great problem: "What shall be done with the slaves?" Believing that the report will be read with universal interest, I have made some extracts which are offered for insertion in the *Intelligencer.* P.

THE FREEDMEN OF SOUTH CAROLINA.

OFFICIAL REPORT.

Port Royal, June 2d, 1862.

To the Hon. S. P. Chase, Secretary of the Treasury.

Your instructions of Feb. 19 entrusted to me the general superintendence and direction of such persons as might be employed upon the abandoned plantations, with a view to prevent the deterioration of the estates, to secure their best possible cultivation, and the greatest practicable benefit to the laborers upon them. The Department, not being provided with proper powers to employ upon salaries superintendents and teachers, under the plan submitted in my report of Feb. 3d, enjoin co-operation with associations of judicious and humane citizens in Boston, New York, and other cities, who proposed to commission and employ persons for the religious instruction, ordinary education, and general employment of the laboring population. Authority was given to the Special Agent at the same time to select and appoint applicants for such purposes, and assign each to his respective duty—such persons, when compensated, to draw their compensation from private sources, receiving transportation, subsistence, and quarters only from the government. The Educational Commission of Boston had already been organized, and the organization of the National Freedmen's Relief Association of New York followed a few days later. Still later the Port Royal Relief Committee of Philadelphia was appointed.

On the morning of March 9, forty-one men and twelve women, accepted for the above purposes, and approved by the first two of the above Associations, disembarked at Beaufort, having left New York on the third of that month on board the United States transport, the steamship Atlantic, accompanied by the Special Agent. The Educational Commission of Boston had commissioned twenty-five of the men and four of the women. The National Freedmen's Relief Association of New York had commissioned sixteen of the men and five of the women, and three women from Washington city had received your own personal commendation. The men were of various occupations, farmers, mechanics, tradesmen, teachers, physicians, clergymen, ranging in age from twenty-one to sixty years. Since then, others have arrived, viz: fourteen on March 23, fourteen on April 14, and a few at a later date, making in all seventy-four men and nineteen women, who have been commissioned by the Associations, and receiving the permit of the Collector of New York, have arrived here, and been assigned to posts. Of the seventy-four men, forty-six were commissioned and employed by the Boston Society, and twenty eight by that of New York. Of the nineteen women, nine were commissioned by the New York Society, six by that of Boston, one by that of Philadelphia, and three others not so commissioned, but approved by yourself, were accepted.

The following is a list of the islands, with the number of plantations and people upon them which have been superintended by the above persons:

Islands.	*Number of Plantations.*	*Population.*
Port Royal	56	1,909
St. Helena (including Dathan and Morgan	53	2,721
Ladies' (including Wassa)		
Coosaw, Cat, and Cane	31	1,259
Hilton Head	15	943
Pinckney	2	423
Dawfuskie	3	69
Paris	5	274
Edisto	21	1,278
Hutchinson, Beef, and Asche	3	174
Total	189	9,050

The above population is classified as follows: 309 mechanics and house servants not working in the field: old, sickly, and unable to work; 3,619 children not useful for field labor, and 4,429 field hands. The field hands have been

classified, as under the former system, into full, three-quarters, one-half, and one-quarter hands. The term one-quarter designates boys and girls of about 12 years, just sent to the field; the term half applies often to persons somewhat infirm, and to women *enciente*, and the term three-quarters applies to those doing less than a full hand and more than a half hand. According to this classification, which will aid in arriving at the effective force, the field hands are made up of 3,202 full hands, 295 three-quarter hands, 597 half hands, and 335 one-quarter hands. Commuting the fractional into full hands, according to the custom of the former planter, in determining what crop should be required of the laborers, there results the equivalent of 3,805½ full field hands; 4,030 field hands were paid for work on the cotton crop. There is, then, a difference of 399 between this number and the entire number of field hands. The number making this difference do not appear to have worked on the cotton. Eighty-seven of them are found on Hutchinson, Beef, and Asche, where they were sent from Otter Island, when it was so late as to make it unadvisable to attempt the planting of cotton. The statistics of population and classified laborers were taken some weeks before the pay-rolls were made, and a number of laborers sought employment at the camp in the intervening time. Some of the one-quarter hands were not employed in the cotton culture.

The mechanics and house servants on the plantations have not been profitably employed —the former, becauset hey had not proper stock and tools, and we were not authorized to attempt improvements of any permanent or valuable character; the latter, because the superintendents were not accompanied by their families. Both classes were averse to field labor, and occasioned considerable trouble. Some were assigned to the charge of gardens, and others went to the camps. The proportion of old, sickly, and disabled is large. The fugitive masters, who forced away many of their other slaves, were willing to leave these. The amount of disability among the people is generally quite large, due to moral and physical causes. There appears to be a want of vital energy in them such as often carries a feeble person safely through great toil and vexation. This may be ascribed partially to their vegetable diet, and partially to their former condition, which has nothing in it to give strength to will or purpose. Their bedding and sleeping apartments are unsuitable, and at night they sleep on the floor without change of clothing. As boatmen, they are often exposed, and do not properly care for themselves after exposure. During this season small-pox has been prevalent, and deranged the labor on several plantations. For the purpose of staying it, there was a general vaccination, and a hospital was established on Port Royal Island, and put under the care of a physician employed by one of the benevolent associations. Six physicians have been employed and paid by them. It was entirely an inadequate corps for so extensive a territory, particularly as it was impossible to procure for them reasonable means of conveyance.

Since the above statistics were prepared, some 200 fugitives have come to Port Royal and Edisto, and have been distributed on the plantations. Besides, the table does not include negroes at any of the camps at Beaufort, Hilton Head, Bay Point, and Otter Island, who are under the control of the Quartermaster Department. These will amount with their families to 2000 persons, or more.

Five of the women authorized as above have resided at the junction of Ladies' and St. Helena Islands. The rest have resided on Port Royal, most of those at Port Royal living at Beaufort. Their labors have been directed, some to teaching daily schools, and others to the distribution of clothing, to the visitation of the sick among these people, and to endeavors for the improvement of their household life. They have been welcomed on plantations where no white woman had been since our military occupation began. A circle at once formed around them, the colored women usually testifying their gladness by offering presents of two or three eggs. Their genial presence wherever they have gone has comforted and encouraged these people, and without the co-operation of refined and Christian women the best part of this work of civilization must ever remain undone.

The superintendents have generally had five or six plantations in charge, sometimes one, aided by a teacher, having under him three, four, and even five hundred persons. The duty of each has been to visit all the plantations under him as often as practicable, some of which are one, two, three, and even four miles from his quarters—transport to them implements from the store-houses, protect the cattle and other public property upon them, converse with the laborers, explaining to them their own new condition, the purposes of the government toward them, what is expected of them in the way of labor, and what remunerations they are likely to receive; procure and distribute among them clothing and food, whether issued in army rations or contributed by the benevolent associations; collecting the materials of a census; making reports of the condition and wants of the plantations and any peculiar difficulties to the Special Agent; drawing pay-rolls for labor on cotton, and paying the amounts; going when convenient to the Praise meetings, and reading the Scriptures; instructing on Sundays and other days those desirous to learn to read as much as time permitted; attending to cases of

discipline, protecting the negroes from injuries, and in all possible ways endeavoring to elevate them, and prepare them to become worthy and self-supporting citizens. Such were some of the labors cast upon the superintendents, for which, as they were without precedent in our history, none could have had special experience, and for which, in many cases of difficulty, they were obliged to act without any precise instructions from the Special Agent, as he had received none such from the government. In a very few instances, there appeared a want of fitness for the art of governing men under such strange circumstances, but in none a want of just purpose. Many toiled beyond their strength, and nearly all did more than they could persevere in doing. A knowledge of the culture of cotton was found not necessary in a superintendent, though it would have facilitated his labors. On this point the laborers were often better informed than their former masters. Indeed, those persons who might already have possessed this knowledge, and applied for the post of superintendent, would have been likely in gaining it to have acquired ideas of the negroes as slaves, and of the mode of dealing with them as such, prejudicial to their success in this enterprise. The duty to be performed has consisted so much in explaining to the laborers their new conditions and their relations to the government, and in applying the best spiritual forces to their minds and hearts, that just purposes and good sense, and faith in the work have been of far more consequence than any mere experience in agriculture; and, even in the more practical matters, those who had the most inspiration for the service were found the most fertile in resources, and the most cheerful and patient in encountering vexations and inconveniences. It would not be easy again to combine in a body of men so much worth and capacity, and it is but a deserved tribute to say that but for their unusual zeal and devotion under many adverse influences, added to the intrinsic difficulty of the work itself, this enterprise, on which patriotism and humanity had rested their faith, would have failed of the complete success which has hitherto attended it.

Upon the arrival of the superintendents, the plantations were generally unsupplied with tools, even hoes—those on hand being the tools used last year, and a few found in the shops at Beaufort. Some $3000 worth of ploughs, hoes, and other implements and seeds were intended to come with the superintendents. The negroes had commenced putting corn and potatoes into their own patches, and in some cases had begun to prepare a field of corn for the plantation. No land had been prepared for cotton, and the negroes were strongly indisposed to its culture. They were willing to raise corn, because it was necessary for food, but they saw no such necessity for cotton, and distrusted promises of payment for cultivating it. It had enriched masters, but had not fed them. Soldiers passing over the plantations had told them in careless speech that they were not to plant cotton. As this was a social experiment, in which immediate industrial results were expected, it seemed important that all former modes of culture should be kept up, and those products not neglected for which the district is best adapted, and which, in time of peace, should come from it. Besides, when a people are passing through the most radical of all changes, prudence requires that all old habits and modes of labor not inconsistent with the new condition should be conserved. Particularly did it seem desirable that the enemies of free labor in either hemisphere should not be permitted to say exultingly, upon the view of a single season's experiment here, that a product so important to trade and human comfort could not be cultivated without the forced, unintelligent, and unpaid labor of slaves. Therefore, no inconsiderable effort was made to disabuse the laborers of their pretty strong prejudice on this point, and to convince them that labor on cotton was honorable, remunerative, and necessary to enable them to buy clothing and the fitting comforts they desired. It was not made in vain; and its necessity would in the main have been dispensed with, if we had had in the beginning the money to pay for the labor required, and the proper clothing and food to meet the just wants and expectations of the laborers. At the same time the importance of raising an adequate supply of provisions was enjoined, and with entire success. On this point there was no trouble. The amount of these planted is equal to that of last year, in proportion to the people to be supplied, and probably exceeds it. The negro patches are far larger than ever before, and as these had been begun before we arrived, we were unable to make them equal on the different plantations. They, alone, in a fair season, and if harvested in peace, would probably prevent any famine. On the whole, it is quite certain that without the system here put in operation, the mass of the laborers, if left to themselves and properly protected from depredation and demoralization by white men, would have raised on their negro patches corn and potatoes sufficient for their food, though without the incentives and moral inspirations thereby applied they would have raised no cotton, and had no exportable crop, and there might, under the uncertainties of the present condition of things, have been a failure of a surplus of corn necessary for cattle and contingencies, and for the purchase of needed comforts. There is no disposition to claim for the movement here first initiated that it is the only one by which the people of this race can be raised from the old to the new condition, provided equal opportunities

and an equal period for development are accorded to them as to communities of the white race. But it seems to have been the only one practicable where immediate material and moral results were to be reached, and upon a territory under military occupation.

(To be continued.

ITEMS.

DOMESTIC.

The quality of wheat.—The perfection of the grain of wheat is dependent upon the quantity of potash it contains ; good wheat having, by analysis, as much as 36½ per cent. of potash, and poor wheat but 26 per cent.—*Journal of Royal Ag. Society.*

Tea Brands and their Meaning.—The following will interest housekeepers:—"Hyson" means "before the rains," or "flourishing spring," that is, early in the spring; hence it is often called "Young Hyson." "Hyson skin" is composed of the refuse of other kinds, the native term for which is "tea skins." Refuse of still coarser descriptions, containing many stems, is called "tea bones." "Bohea" is the name of the hills in the region where it is collected. "Pekoe" or "Pecco" means "white hairs," the down of tender leaves. "Powchong," "folded plant." "Souchong," "small plant." "Twankay" is the name of a small river in the region where it is bought. "Congo" is from a term signifying "labor," from the care required in its preparation.—*Scientific American.*

Discovery of Coal Oil in California.—The *Mining and Scientific Press* of San Francisco says that about twelve miles from Oakland a coal-oil bed has been discovered, from which large supplies can be derived for burning purposes.

A Snow Bank in July.—A snow drift in Skinner Hollow, Manchester, Vt., last week, located within one hundreds rods of where ripe strawberries were found, measured twelve feet in depth and covered one-fourth of an acre. It has been forty feet in depth. There are two arches in the drift, formed by the passage of a small stream. One of these arches is large enough to drive a horse and carriage through ; the other, for four persons to pass through abreast.—*Springfield Republican.*

Cave Discovered.—A large cave has been discovered near the White Mountains, the entrance to which is nine feet high and fifteen feet wide, opening to a fine apartment *sixty feet in length*, formed of jasper of a delicate blue and ash color, striped with fire red. The discovery was made by two young men, named Frank Green and Daniel Blodgett, who were sliding down the precipitous cliffs of a rugged mountain, two miles from Berlin Falls, and found the entrance, which was never known to exist before. A guide (William D. Sanborn) heard of the wonderful cave, and resolved to enter it *a la Putnam*, and therefore went in and made a thorough exploration, by the use of candles to light his way.

The New Comet.—Ed. Boston Daily Advertiser: —From elements computed by Mr. A. Hall, it appears that the comet discovered on the evening of the 3d inst., made its nearest approach to the Earth on the 4th, when it was within *one-tenth* of the Sun's distance.

The direction of its motion was then nearly opposite to that of the Earth, the relative velocity of the two bodies being about four millions of miles daily, or forty-seven miles a second, which is the maximum velocity with which a comet can approach the earth.

The elements referred to are the following:—

Elements of Comet 1, 1862—by A. Hall.

Time of Perihelion passage—1862. June 21, 821 Washington mean time.

Longitude of perihelion = 299°21′11″ } App. Eq.
Ascending Node = 327 9 49 } July 4.
Inclination = 7 49 54 }

Logarithm of Perihelion Distance 9.99182.

Motion Retrograde.

Another orbit similar to the above has been computed by Mr. Tuttle. G. P. Bond.

Observatory of Harvard College, July 8, 1862.

The introduction of railways into Canada, has, in ten years, increased the number of letters from 2,000,000 to 9,000,000, or about 322 per cent., and augmented the postal revenue from $230,000 to $658,000, or 213 per cent.

FOREIGN.

A Rich Claim.—Four thousand dollars' worth of gold was taken from one claim in the Nova Scotia gold region in one day a short time since.

Canaries, thrushes, skylarks, pheasants, blackbirds, starlings, partridges and quails are now flying wild all over the colony of Victoria, in Australia.

There is now a project to raise $500,000, in shares, to erect a great hotel in London, on the American principle. The site, containing half an acre, is that now occupied by Lyon's Inn. The arrangements will combine all modern improvements, with fixed daily charges to include every expense. Every effort will be made to give to travellers and visitors in London the comfort and privacy of home, with superior hotel accommodation.

Letters from St. Petersburg state that the Japanese ambassadors are shortly expected in that city. After having visited the Russian capital, Vienna, Berlin, &c., they are to return to Paris, then proceed to Marseilles, and embark for Suez.

Nautical Invention.—A French inventor has contrived a mode of obviating local attraction from affecting the action of the compass needle in iron vessels. He places under the card of the needle a num- of magnetized needles, laid parallel to each other, with their points due North and South, and corrects the compass by these.

PHILADELPHIA MARKETS.

Flour and Meal.—Prices of Flour are firmer, but the demand both for shipment and home consumption is light. The sales reach 900 barrels Ohio extra family at $5 65 per barrel, and North-west do., at $5. Small sales for home consumption at from $4 75 a $5 25 for superfine ; $4 75 a $ 5 75 for extras, and $ 6 25 up to $7 for fancy lots—according to quality. There is very little Rye Flour or Corn Meal here. We quote the former at at $3 25 per bbl., and the latter at $2 75.

Grain.—There is more demand for Wheat. Sales of common and good Rye at $1 24 $1 28 per bush.; and for White $1 34 1 38. Rye is in demand, and Penna. sold at 68 c. Corn is active. Sales of yellow afloat, at 55 a56 c., and in store, at 55c. Oats. Penna. sold at 39 a 40c., measure, and Delaware at 37½c. per bushel.

Seeds.—There is very little seed of any kind here. We quote Cloverseed at $5 25 per 64 lbs. Timothy is worth $2. Flaxseed is wanted by the crushers at $2 20 a $2 25 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

Priscilla Cadwallader 305
Piety in Youth 308
Extracts from a Letter from a Friend in Virginia 308
Letter from a Friend in Europe 309
First-day Schools 310
Letter from a friend in Washington 311
EDITORIAL 312
OBITUARIES 312
Telescopic Revelations and Anomalies 312
Importance of the Study of Natural History 314
POETRY:—
"The Heart knoweth its own Bitterness" 317
Doest thou well to be Angry? 317
AGRICULTURAL DEPARTMENT 317
The Rauhe Haus 318
ITEMS 320

For Friends' Intelligencer.

MEMOIR OF PRISCILLA CADWALLADER.

(Continued from page 292.)

"Cedarville, 3mo., 1832.—On First-day afternoon we had a large meeting in a Baptist meeting house, Priscilla rose with this language, 'Behold mine elect, whom I have chosen—behold the body of Christ. But my friends, where is the body of Christ, seeing that outward body is now no more?' She then set forth in a very plain manner, what the body of Christ was—that it was composed of living and sanctified members, who alone could constitute a church, that will reign triumphant in Heaven. She spoke one hour and a half and gave abundant evidence of being a gospel minister.

"We were very kindly entertained that night in the village, and on Second-day had a pleasant ride about four miles to Newport, where we had a large meeting in a school house, and the word was preached with power. Priscilla commenced with the language of Paul, 'One Lord, one faith, one baptism, one God and Father of all, who is in all, over all and through all.' Here she pointed to the great inconsistency of professing Christians contending one with another about opinions, seeing that we all profess to have the 'one Lord, one faith, one baptism.' All profess to have Christ for their Saviour—all are bound to the same eternity, and expect to be judged at the same tribunal, 'and I find,' she said, 'as I travel up and down in the land, living members of the true church of Christ, among the various professors of Christianity. And although many of these might be assailed with deep trials, in their journey toward the promised land of rest, yet, as in the outward world, it was necessary there should be day and night, heat and cold, rain and sunshine, and the various vicissitudes that occur in the outward elements, that the earth might bring forth an abundance of fruit, so in the spiritual world, it is necessary to pass through trials and tribulations, that by undergoing a fiery trial of our faith with patience, we may be made the happy partakers of divine enjoyments, even while we remain in a probationary state of being.

"The people in these parts are so unacquainted with our manner of worship, that some are very unwilling to believe that our Friends speak from immediate impressions, but rather say that they have studied all these things and prepared them beforehand; and many of them look upon our manner of silent worship as a dead form. But it may be that the day will come, when *He* who has promised to teach his people himself, will unfold to the understandings of those who now believe not, the mysteries of that kind of worship, which is not performed only in the mountain, nor yet at Jerusalem, and bring them to understand the language addressed to the woman of Samaria. 'The hour cometh and *now is*, when the true worshippers shall worship the Father, in spirit and in truth.'

"Priscilla tells the people, she does not wish to proselyte them to any one society of people; but her mission is to call them away from all sectarian prejudices and the traditions of men, 'to the word nigh in the heart and in the mouth,' that they may no longer be scattered abroad as sheep without a shepherd, on the barren mountains of an empty profession, where they are liable to be blown about, with every wind of doctrine, and the cunning craftiness of men, whereby they lay in wait to deceive.

"Priscilla's feelings of love and interest are not confined within the narrow limits of sectarianism—but to her, all denominations of people are equally near and dear, for she is aware that a true follower of the Lamb must have that mark of discipleship, by which alone they can ever be designated, 'Love one unto another.'

"We have had a large and deeply interesting meeting in a meeting house of the Seventh-day Baptists at Shiloh. I think it was the largest meeting we have had since we have been in New Jersey, except Salem Quarterly Meeting. These people who differ from many others in their form of worship appear to have the right thing at heart. Plain in their appearance, mild and deliberate in their doings among men, their hearts appear prepared to receive good, let it come from whom it may. Dear Priscilla was very much favored, her doctrine descended as the dew; and like the early and latter rain was distilled upon the tender herb. But, what shall I say of her enlargement in the house of prayer? How shall I describe the depth of that solemnity, that brought many into the fellowship of the Truth. Her service was as the beams of the morning to the weary traveller who has walked in untrodden paths through mists of darkness, and now sees unfolded, through the light of Truth the pathway to the habitations of tranquillity."

During this visit through New Jersey, Priscilla's service was remarkable at several of the meetings which she attended. We give another circumstance as related to us, from the remembrance of a late valued friend, who knew the parties most directly interested.

"After Priscilla had been engaged for some time in gospel communication, she somewhat abruptly left the subject of her discourse, and pausing a few moments under an evident weight of painful exercise, she addressed a brother present, whom she described as holding a high position in the meeting, but yet was secretly indulging in a temptation, which if yielded to would close the door of mercy to his soul. In earnest and solemn entreaty she endeavored to awaken him to a sense of his condition, and closed by informing him that he had heretofore received an unmistakable warning, but now this was the last, and she believed his end was near.

"As this message was delivered in a meeting where there were but few members, and all well acquainted, astonishment and doubts respecting its applicability were expressed at the close, by the various groups collected around the house. One aged Friend, who had always lived in the neighborhood, thoughtfully pondered a long time on the matter while riding home with his family, and then exclaimed, "Well, I do not believe there is such a person in our meeting!"

"But the word sent forth had accomplished that for which it was intended. The individual spoken to, confessed to his wife when the day was over; that he was the person addressed, having long been secretly indulging in the immoderate use of intoxicating drink, which had deadened his moral perceptions, and at times so overwhelming had been its depressing effects as to occasion the desire to end his life by his own hands.

"The 'warning' previously given was from a female Friend, who at the same place had spoken similar language, and after describing the individual, had with much emotion expressed surprise that she should be led to speak thus among her family and her kindred.

"This 'warning' was unheeded, but now another merciful visitation was offered and accepted, though at the eleventh hour. Short was the remaining measure of his life, and he passed away from time, testifying to the saving power of the Word of the Lord, through his chosen instrument, which word had been spoken to his soul, ere it was too late to ask and to obtain forgiveness."

After this visit through the southern and middle counties of New Jersey, our friend P. C. attended Philadelphia Yearly Meeting.

An extract from the diary of our deceased friend, E. M. Davis, dated spring of 1832, will we think be in place here as being a written testimony to the religious discernment with which Priscilla was gifted. It refers to a time of deep trial in Elizabeth's experience, wherein heavenly light seemed to be withdrawn, and she almost ready to believe she would not again know the revealings of Divine guidance. In this season of close proving our friend P. C. was made an instrument of help, and she was lifted out of the slough of despair. The extract from her diary is as follows.

"During all this period (of trial and temptation,) I never divulged my state to mortal man, but would lie awake night after night bemoaning my condition. When despair seemed to be

at the very door, our friend P. C. came to Philadelphia to attend the Yearly Meeting and made her home with us.

"She told me afterwards, that during the first and second days, her suffering on my account was almost insupportable, but no door opened for relief, until Seventh-day evening, when, at her request, we retired together to her chamber; she then in a close and solemn manner disclosed her feelings concerning me. She told me she was only a messenger sent to prepare the way of the Lord, who would accomplish His own work in his own time, if I were willing to obey His will. She had much to say by way of caution and encouragement; not pointing out what I would have to do, but that which I had omitted, as being the cause of my present desolate state. I was then enabled to resign to my heavenly Father the government of my poor tossed and weary heart, and received the assurance that He would be with me and prove 'strength in weakness, riches in poverty and a present help in the needful time.'"

From Philadelphia, Priscilla went on to New York. Attended Yearly Meeting there and then proceeded to New England. The Friend who accompanied her a few months in this visit, furnishes the following account of some of her movements and services.

"6mo. 3d, 1832.—During the week of the Yearly Meeting, Priscilla Cadwallader had an evening meeting appointed at Brooklyn. Many from New York attended. Priscilla's way seemed closed; after sitting some time in silence she revealed her feelings by simply expressing these few words: 'The spirits of the prophets are subject to the prophets.' 'I feel my spirit in subjection.' Other ministering Friends then addressed the assembly. On our returning from meeting, Priscilla said there had been nothing for her to do. She believed those she wished to see were not present, neither had they been generally invited. Upon inquiry this was found to be the case. She felt comfortable in having done what she could.

"5th.—We are now on the East river, bound to Nantucket, into which quarter P. C. apprehended herself called of the Master. She had for some days been looking towards a general visit on Long Island, but this view entirely closed and the other opened, and so increased, both in clearness and weight, as to call for immediate compliance.

"7th.—An appointed meeting at New Bedford. Much valuable matter was communicated. An emphatic warning went forth to an individual present to delay no longer the work of repentance, lest the day of invitation should pass by, and he or she should not be gathered. Our friend was much favored.

"14th.—Nantucket. After having an appointed meeting, we attended their Monthly Meeting to-day. The word of encouragement went forth to the little handful of Friends living here, and the belief was expressed that as there is a withdrawal from all outward dependencies and a desire to dwell near the principle of Truth, sons will come from far and daughters from the ends of the earth, who by the powerful language of conduct will be instrumental in calling the minds of the people away from all useless forms, and in opening to their view the beauty and simplicity of that worship which is performed in spirit and in truth.

"16th.—Met the colored inhabitants of the Island to whom Priscilla felt her mind drawn. It was a season of instruction.

"17th.—In the afternoon a large meeting. P. C. was abundantly qualified to feed the hungry, clothe the naked, and refresh the thirsty soul. The truths of the gospel were clearly opened, and there was cause to believe that the ground had been prepared by the great Husbandman, at whose command the seed of the kingdom was at that time sown.

"The mind of this devoted handmaid seems peculiarly drawn to call the people home from the barren mountains of an empty profession. Great openness in the minds of those visited.

"7th mo. 3d.—Again at New Bedford. The meeting here was a season of deep exercise, though also a time of refreshment. P. felt called to testify that talents of a superior order had been bestowed upon some who were present, which had they been used in accordance with the design of Best Wisdom, would have made their possessors stars of the first magnitude in Truth's galaxy; but instead of being employed to the honor of the beneficent Giver, they are buried in an eager pursuit of the emoluments and pleasures of this world.

"5th.—We left New England for New York city. Friends met us at the wharf with the information that the cholera was prevailing there; and as Priscilla had had no view of present religious service in that city it was thought best not to land, but to proceed direct to Rahway.

"8th.—Last evening we had a meeting in the court house at Perth Amboy. The room was full and the meeting solemn. This morning, First-day, sat with Friends of Rahway, and in the afternoon went to Woodbridge to attend an appointed meeting. A large concourse assembled at the Presbyterian meeting house. P. C. cited attention to the appearance of Christ in the heart of man, where his appearance is too often disregarded; the mind being so filled with other guests, there is no room for the reception of the heavenly Visitant, which, if entertained, would bring all into the purity of the Divine nature.

"13th.—Plainfield. Friends usual meeting day; general invitation had also been given to the neighbors. After a long silence, P. merely expressed, 'When the poor servant can do *nothing*, he is not accountable for idleness. *Formerly*, when the servant was sent to water the flock, being unable to remove the stone from the well's mouth, there was no condemnation for the non-performance of the service; *so now* there is something cast in my way which I am not able to remove, whereby the pure flowing of gospel communication is obstructed.'

(To be continued.)

I think it is Coleridge who recommends to those who are suffering from extreme sorrow the study of a new language. But to a mind of deep feeling, diversion is not relief. If we fly from memory, we are pursued and overtaken like fugitive slaves, and punished with redoubled tortures. The only sure remedy for grief is self-evolved. We must accept sorrow as a guest, not shun it as a foe, and, receiving it into close companionship, let the mournful face haunt our daily paths, even though it shut out all friends and dim the light of earth and heaven. And when we have learned the lesson which it came to teach, the fearful phantom brightens into beauty, and reveals an "angel unawares," who gently leads us to heights of purer atmosphere and more extended vision, and strengthens us for the battle which demands unfaltering heart and hope.—*Atlantic Monthly.*

For Friends' Intelligencer.

PIETY IN YOUTH.

Thoughtfulness and a propriety of deportment make the young appear beautiful and lovely. These characteristics are fruits of the right kind of training, and give evidence of respect for those parental precepts which flow from the pure inspirings of love, and which are often given forth to a beloved child, under a conviction that both parent and child are accountable to Him who gave life, for the right use of the many rich blessings that crown a brief existence here.

Piety in youth is truly compared to the incense of Persia, and to perfumes of Arabian spices wafted by eastern gales. It is the essence of all that is lovely, and covers many deformities. It leads into reverence for the Creator, respect for the lowest of his children, and a close attention to conscientious scruples, with a willingness to make great self-sacrifices rather than hurt the oil and the wine in any.

Such are the precious effects of that piety that springs from an early dedication of all our powers to Him who gave them. The sweet sympathy of the spirits of the young is most comforting to their seniors, whose wasting energies need such support, as well as the consolations of the Holy Spirit, to bear them up. Dearest Father—we ask for the children the riches of thy grace, that highest of all thy gifts. Take them by the hand, and lead them upward and onward; redeem them from all that is trifling and vain, and make them wholly thine, that as in days of old "thousands were added to the church daily," so there may be an ingathering in our day; and a subduing of every disposition that would "crucify the Son of God afresh, and put him to open shame." As there can be no advance but by individual faithfulness, may our members everywhere come home to the divine gift, and through its aid and assistance act out the precepts of the holy Jesus. Then indeed would our Society, though ever so small in numbers, stand as a "city set on an hill, that could not be hid." Not only would households be as Edens, but this all-pervading devotional feeling would be like dew resting upon many people, all of every age would feel its benign influence and harmonise together in returning thanksgiving and praise to him, "who is God over all, blessed forever." S. H.

Seventh month, 1862.

The following extracts from a private letter addressed by a Friend of Virginia to a correspondent in this city, have been furnished us, with permission to publish them. EDS.

"Our immediate neighborhood has happily escaped the ravages of war, though we have experienced some loss of property, and much anxiety at times from the proximity of hostile forces. When we compare our lot with some others, we often have cause to acknowledge that we have been highly favored. I have lately travelled through Fairfax county on my way to Washington and Alexandria. There I witnessed the sad havoc of war;—fields without inclosures, and many dilapidated houses without inhabitants. This is more particularly the case near Alexandria and Manasses. In Frederick, Jefferson, and Berkley counties, the alternate occupancy of the country by the two contending armies has had the most disastrous effects. Many of our friends there have been obliged more than once to leave their homes and flee for their lives. I suppose they have generally returned now, but the once beautiful valley of the Shenandoah is still the seat of war, and deformed by its ravages. Is not this state of things calculated to impress us with the horrors of war, and induce us to cherish the principles of peace as taught by our holy Redeemer? Although I look upon it in this light, I am not disposed to judge harshly of others, who, by their education, have been taught to believe it their duty to defend the Federal government by arms. It is a government I have always loved and revered, as the best devised by human wisdom,

and its destruction would be a great calamity to our own country—perhaps to the human race. It was, however, in a perilous condition from the corrupting influence of slavery. The elements of strife have long existed in our Southern States, and have sprung in a great measure from the overbearing character imparted to the dominant race by slaveholding. The effect produced by such an education has been well described by Jefferson. National sins are usually punished by national calamities, and our people, both North and South, have many sins to answer for. May we then abide in patience under the chastening rod of the Most High, who knows what is best. As for us, who profess to be the followers of the Prince of Peace, our duty is to follow his example, and obey his precepts. I believe his reign will yet be established among men, and that one of the means he has chosen to promote it, is the consistent example of his true disciples, slowly but surely operating upon public sentiment throughout the world. How strikingly is the present condition of this nation described in the prophetic language of John Woolman: 'I have seen in the light of the Lord, that the day is approaching when the man that is most wise in human policy shall be the greatest fool, and the arm that is mighty to support injustice shall be broken to pieces. The enemies of righteousness shall make a terrible rattle, and shall mightily torment one another—for He that is omnipotent is rising up in judgment, and will plead the cause of the oppressed, and he commanded me to open the vision.'

"Some years ago, I was told by an elderly Friend that when he was a young man he attended Baltimore Yearly Meeting, and heard Jacob Lindley declare in his powerful voice,—'From the place where I now stand to the utmost confines of Georgia, blood touches blood, and cries to God for vengeance.' It is now nearly forty years since I first employed my pen in opposition to slavery, and every year has tended to strengthen my abhorrence of it, on account of the injury it inflicts, both upon the oppressed and the oppressor. The action of the Federal Congress in offering aid to States willing to emancipate their slaves, and in abolishing slavery in the District of Columbia, and the territories, meets my cordial approbation. I trust Divine Providence will open the way, to free, by rightful means, the whole of that suffering people.

"While such momentous events are transpiring, I cannot abstain from reading newspapers to keep clear of excitement. I am well aware many devote too much time to such reading, but I do not feel required to withhold my attention from the progress of events at a crisis like this, when the interests of my country and of the world are at stake. It is difficult, however, to prevent our thoughts from being so much occupied with these matters, as to interfere at times with the exercise of a devotional spirit; and I earnestly desire that we may all be enabled, through Divine aid, to keep constantly in view the duties of a religious life, and to hold in due subordination all the concerns that pertain to this transitory state."

For Friends' Intelligencer.

EXTRACTS OF LETTERS FROM ONE OF OUR FRIENDS NOW TRAVELLING IN EUROPE.

London, 5th month, 1862.

These English steamers are the embodiment of strength and completeness. The engines of this ship are capable of working to the capacity of 3000 horses, and yet they work smoothly even while the vessel is tossed by the sea. The chief engineer of our steamer (a burly Scotchman) was very polite in answering all our enquiries, and in fact every one, from the captain to the lowest hand on the vessel, were as civil as could be desired. The orders are given by a little whistle—certain tunes meaning certain orders—there is no unnecessary noise or confusion, but strict and implicit obedience is required. We had on board a large white cow, who was provided with her "state room" also. She is an old traveller, and the butcher told me it was astonishing how she had adapted herself to the rolling of the ship, seeming to know by instinct, when to lean on the one side or the other. The cooking arrangements are so complete as to satisfy the most fastidious epicure.

As we sailed up the Irish channel, we passed the high cliffs of the coast of Wales where the great slate quarries are located. Some of the owners of these live in princely style. One of them has a conservatory large enough to drive a horse and carriage through, and it is said one marble sideboard in his house cost him $100,000.

The ride from Liverpool to London interested us very much. The farms were in the highest state of cultivation,—the fields beautiful and green, hedged in with thorn hedges, and the slopes down to the rail-road track sodded with grass. The roads are hard and clean, some looked as though they had been swept with a broom, and they are quite narrow, as the ground is very valuable. The bridges over the rail road track are of stone, and elegant in architecture, and their approaches generally guarded by stone walls. Every thing looks massive, strong, and finished.

In passing through Birmingham we were much impressed with the manufacturing power of England, and in one locality it appeared like a vast workshop for the distance of about forty miles.

In walking through one of the finest streets of London we saw an iron fence, with a large

closed gate to prevent the passage of vehicles, and a man in livery to attend it. On inquiry, we were told the street was private property, and belonged to his "Grace the Duke of Bedford." It is one and a half miles in length, and several squares in width, and only private carriages are allowed to pass through it. From this, some idea may be formed of the wealth of the English aristocracy, not very favorable to railways or progress.

We rode through Regent Park, which is in the heart of London. It is beautifully laid out, and finished in the most complete manner. It contains the Zoological gardens, and has lakes, fountains, and beauty every where, and around it are the palaces of the aristocracy.

We have visited the great international exhibition, but it is so very extensive that we have not yet been able to give it even a cursory view. It is filled with objects of great interest in every department, which in some future letter may be further noticed. We spent a day at Sydenham Crystal Palace, a most beautiful structure. It is impossible to describe the beauty, grace and symmetrical proportions of this vast edifice of glass and iron, as it looms up before you on an elevated piece of ground, surrounded by the most beautiful lawns, with terraces, fountains, flowers and fine old trees, summer houses, and pools of water. You can see the country for 20 miles round, and then in the interior there are collected such vast treasures from all parts of the globe, that you may almost fancy yourselves in the very spot from whence they came. Many of the objects are exact copies of the original, for instance—in one part of the building, you see full sized Indians in their native costume, surrounded by the objects peculiar to their country, and also different tribes of Africans with their camels, and what is characteristic of their nation, and all in separate spaces, so as not to produce confusion of ideas. You see also the interior of some of the houses of the ruined city of Pompeii; you can walk through the rooms just as we saw them, full size and complete copies, with their painted walls, baths, fountains, and floors in mosaic. Then there stands an immense trunk of a tree, brought from California. It is about 25 feet in diameter at the base, and was over 100 feet high. It was brought here in pieces, and put together in the building.

We visited Hampton Court palace on one of our excursions. It was built by Cardinal Wolsey in the reign of Henry VIII. and was afterwards occupied by that monarch, and several of the other kings of England. Charles I. was imprisoned there just before his execution, and it was a favorite residence of William III. and Mary, and their suites of apartments, beds, &c., are left just as they occupied them. The spacious grounds are kept in beautiful order, and are thrown open to the public. There are also groves of horse-chesnut trees planted by William III. which are the most splendid I have ever seen. We have also visited Richmond park on the Thames, and the royal gardens of Kew, which contain conservatories of rare plants, and extensive grounds, lakes and fountains, all kept in fine taste and beauty.

In relation to the fraternal strife with which our country is now convulsed, there are, of course, various opinions. As we mix with the people, we hear many contemptuous remarks, and it requires care not to get into any controversy, which we have endeavored to avoid. It is indeed surprising that so much ignorance prevails among Englishmen on American affairs, and I am sorry to believe that many among them sympathize with the South.

For Friends' Intelligencer.

FIRST-DAY SCHOOLS.

I have been interested in the account of the Green street First-day School, recently published in the Intelligencer, and which appears to have been conducted with satisfaction for the past nine months. A similar school in Germantown, Pa., has been crowned with equal success; and one or two instances of attempts on a less extended scale have recently come to my knowledge.

Without wishing to urge this method of instruction upon any who are not prepared for it, I feel desirous to call the attention of the members of our Society, throughout the country, to this field of usefulness, which is open to all who have the necessary qualification to enter upon it.

Every attempt of the kind should be the result of a heartfelt interest in the welfare of the children, and if entered upon in simplicity, and with a prayerful desire to be properly directed in its prosecution, would be almost sure to result to the mutual advantage of children and teachers.

It is a mistake to suppose that theological studies are necessarily included in the course of instruction of a First-day School; the age and tastes of children unfit them for entering upon abstruse and controverted points, and so little are they on the look-out for these in their Scripture and other lessons, that the teacher, even of a mixed school, is often quite surprised at the absence of the anticipated stumbling blocks in the way of his inquiring and disingenuous pupils. The simple narratives of faith and obedience related in Scripture, are calculated to awaken the highest instincts of the young—the sublime precepts of our holy Pattern, to impress them with lessons of the purest morality—the accounts of the earliest history of our race, and of the customs of eastern countries in patriarchal ages, to answer the cravings of a natural and laudable

curiosity, and to improve and furnish the mind—while storing the memory with the beautiful language of the Psalms is adapted to foster feelings of veneration and praise toward the Creator and Sustainer of all.

As a means of family discipline and improvement, this kind of instruction deserves more general attention among Friends. First-day afternoon is apt to be spent in unprofitable conversation, or in listless indifference toward the good purposes to which the day is designed to be devoted, while an interesting course of reading, recitation, and oral instruction, to which variety and interest can easily be imparted by a little effort on the part of intelligent parents and others engaging in the work, would attract the children together, to their manifest advantage, and to the encouragement of their parents and guardians. Of course this engagement, like every other that is profitable, is connected with labor and sacrifice. Always to be able to make the school interesting, will require much thought, some study, and, perhaps, a small outlay for means of instruction and illustration; it also absorbs some little time from that usually given to rest and recreation, but the important results secured, the information imparted, the social advantages gained by systematically commingling with the children, and above all, the interest created in their minds in the deeply interesting and important subjects presented on these occasions, will, I believe, repay the outlay an hundred fold. A FATHER.

For Friends' Intelligencer.

Several Friend's in this city recently forwarded to Washington a few dollars worth of cards, and primary school books intended to be used in the schools, which have been recently established in the District of Columbia for *adult* colored people. Some of these have been conducted by individual effort, while others are under the auspices of the "National Freedman's Association."

The progress of the pupils is represented as satisfactory, and I have recently read a letter from a laborer in the cause in Washington, from which the following is an extract. P.

"The late municipal election in Washington was a great triumph to the cause of freedom. It was as if the day of redemption to the colored race of this city has come.

One of the candidates for the Mayoralty was known to be opposed to schools for colored children, while the other was known to be favorable to extending the blessings of education and improvement to all classes without distinction.

The Mayor and Aldermen who have recently been inaugurated, will, it is believed, in due time, proceed to open *free* schools for colored children.

The first idea which suggested these evening schools for colored persons was to bring forward the "Contrabands," many of whom, having been deserted by their masters, had fled to this city. Soon after came the *emancipation* of the *three thousand slaves* of the District of Columbia. We then thought we would take in all colored adult persons who had lost the opportunity when young, of learning to read and write.

I am a member of the Freedman's Association, and have opened a school in that part of the city where the colored people receive the least attention, and may be regarded as the lowest class of our population. The effort has been, and still is, to induce these to take a book into their hands and allow some one to sit down beside them, and teach them the alphabet, and to read. I have a room well lighted, and well ventilated, and an average of sixty scholars every evening. Many of them pay one cent each for the coal oil and lamps, which are required. Twice a week, we meet one hour in the afternoon for the accommodation of elderly persons. Some of the pupils bring flowers to make the room ornamental. We have the walls hung with pictures.

When your donation arrived, I placed primers in the hands of 25 of the pupils and 25 of the spelling books in the hands of as many more. To-morrow we shall suspend the picture cards on the walls and posts of our hall, where they will be taken down by the adult pupils who are beginning to read. So that in my destitution of teachers, I can make the cards and the pictures *teachers*. Many of these persons will soon learn to appreciate the value of books and instruction, and will feel that it is money well laid out to buy a *book*. Our object is to raise the ignorant and vicious, as well as those of intelligence and moral worth, and to make them appreciate the great boon of emancipation. We are endeavoring to impress all, and especially those who *were* slaves, that it is criminal to neglect their educational advantages.

There are at this time about 700 "Contrabands" in Washington.

The government provides the destitute with food and lodgings, and it is the object of our Freedman's Association to teach them to read and write, and get them into a way of self-reliance and self-support."

"A stone that is fit for the wall is not left in the way." How manful a lesson is contained in this Persian proverb. It seems made for them who appear for a while to be overlooked, neglected, passed by; who perceive in themselves capacities which as yet no one else has recognised, or cared to turn to account. *Be fit for the wall*; square, polish, prepare thyself for it; do not limit thyself to the bare acquisition of such knowledge as is absolutely necessary for thy present position; but rather learn languages, ac-

quire useful information, cherish whatever aptitudes thou findest in thyself; and it is certain thy turn will come. Thou wilt not be *left in the way;* sooner or later the builders will be glad of thee; the wall will need thee to fill up a place in it, quite as much as thou needest a place to occupy in the wall. For the amount of real capacity in the world is so small, that places want persons to fill them quite as really as persons want to fill places; although they may not be always as much aware of their want.—*Trench on the Lessons in Proverbs.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MO. 26, 1862.

The season of travel has now fairly set in, and not a few of our friends in the city have either removed with their families to the rural districts for recreation, or have started upon tours of curiosity, or in pursuit of health, in our own or in foreign countries. The farmers have in the meanwhile been gathering in the fruits of their toil, which by the blessing of Providence are abundant, and are in turn seeking that change of occupation and of scene which adds so largely to the sum of human enjoyment. Few of us are free from the love of change which is so strongly developed in our children, and though there is danger of indulging a too restless disposition, there are, on the other hand, advantages to be gained by breaking up the monotony of ordinary pursuits, which make these annual excursions highly advantageous. By mingling with fresh spirits, which may be either kindred to their own, or so different in tastes and habits of thought as to awaken interest by their diversity, those fond of society may find a source of enjoyment, the pursuit of which will lead them perhaps into the more frequented resorts of travel. To the lover of nature the chief sources of attraction may be in the secluded mountain passes, by the roaring cataract or on the quiet lake-side, where "Earth and her waters and the depth of air," all breathe the language of beauty and sublimity to the soul which is awakened to its appreciation. The sea shore furnishes an unlimited fund of enjoyment, with a corresponding renewal of physical strength to those who seek it under favorable circumstances; there is, perhaps, no better type of permanency coupled with variety than is furnished by the ever recurring ebb and flow of ocean, uninterrupted for centuries, while its ever-changing surface as affected by the constant shifting of the winds, now lashing it as with tempest fury, and anon lulling its surface into a calm.

We rejoice in the belief that many who toil in their routine of business throughout almost the entire year, may experience in this summer jaunting season a wholesome variety, lending new energy to their future exertions, and renewing their moral and spiritual natures, by pure and rational enjoyments fitted to lighten the burden which all must feel to press somewhat heavily, at times, through the journey of life.

DIED, on the 16th inst., CHARLES MARTIN, youngest son of James and Mary W. Martin.

——, on Second-day the 21st inst., RACHEL E. DEACON, wife of Edmund Deacon, and daughter of George Peterson.

——, On the 20th ult. at Fair Hill, Montgomery County, Maryland, of scarlet fever, MARGARET ELGAR, daughter of Richard S. and Mary Willis Kirk, aged nearly six years.

——, On the 24th of the same month and of the same disease, MARION, youngest child of Richard S. and Mary W. Kirk, aged two and a half years.

For Friends' Intelligencer.

TELESCOPIC REVELATIONS AND ANOMALIES.

BY CHARLES E. TOWNSEND.

(Concluded from page 286.)

If the moon at the zenith was brought down to the verge of the atmosphere, and diminished in size, so as there to appear no larger than it does to the natural eye, where it now is, then with the use of the telescope (carrying a power say of 200 times) it would appear no larger or more distinct than it now does, though the moon would then be brought, by the ordinary calculations, within one quarter of a mile to the natural eye, and the sun (similarly situated) by the same computation, within the same distance —that is as only one quarter of a mile distant— to the unaided vision, which would then, as now, be seen through a veil of atmosphere of 50 miles contracted into one quarter of a mile, or with the telescope as through the obscurities of our atmosphere, whose impurities and disturbances are magnified 200 fold. Hence we should see these objects as we now do, and if so, then the ethereal spaces beyond our atmosphere are as nothing in impairing brilliancy, no rays being lost.

If we wish to know the size which any object, seen through the telescope, really appears to the unaided eye, we have but to keep both eyes open; while one surveys the object through the telescope, the other will duplicate the image upon any external object, as a house, fence, tree

at any distance, so that we can compare and measure the size of the image, as there depicted, by any observed marks on those objects. Practically, if we view a cusp or circular valley in the moon, say 20 miles in diameter, with a power of 1000 times, that valley will occupy about the one hundredth part of the diameter of the moon, which would appear, when thus magnified, as if a complete model of the objects embraced nine feet in diameter, and placed at a distance of one hundred feet, which will then enable us to see with the unaided eye the objects in all their details, precisely as we do through the telescope when magnified by that high power. Hence any mountains surrounding that valley, if they were five miles high, would appear on the model as 27 inches high: or one inch square on the model (one hundred feet from the unaided eye) would represent 978 feet square in the moon, which is the smallest sized object whose form we can detect with a power of 1000 times, as practically tested by several observers having good sight.

Of course it would be a fallacy to say that we thus view objects in the moon as if they were only one hundred feet from us, which would, even in appearance, be nearer our dwellings than we would wish to see a mountain covered with snow to its base; but that we simply view a very miniature image of the objects, as above stated.

In using the same telescope, distinctness cannot be increased with the addition of power, while the power may be increased to an almost indefinite extent; but always at the expense of light from the objects; any diminution of which serves to vail their distinctness—and yet we frequently gain more knowledge by the use of increased power, (within certain limits, as yet not well defined) because by magnifying the object we separate the rays from its parts, and are thereby the better enabled to define (even though obscurely) its form, in detail, or as a whole.

As magnifying power equally increases atmospheric impurities and disturbances (the latter principally scintillations from heat) equally with the size of the objects viewed, hence indistinctness is found in practice to increase with the addition of power, as well for celestial as terrestrial objects; therefore to increase the power most advantageously we must also increase the light by employing a larger artificial eye or object glass, to enable us to separate, by spreading over a larger surface the rays of light which emanate from every individual object, which are too minute for the natural eye, or a smaller object glass, to distinguish as separate rays.

If distance and size of objects alone determine their distinctness, then those in the sun would have to be about 400 times larger than similar sized objects in the moon, to be equally visible from the earth; while those of Jupiter must be 2000 times larger, and Saturn nearly 4000 times—which I think is drawing too copiously upon the imagination, to suppose that any objects at such immensely increasing distances would be equally visible to the unaided eye, when those distances are to be simply divided by 200, (the power of the instrument employed,) which would render them equally visible to the unaided eye; that is, the moon at 1200 miles, the sun at 475,000 miles, Jupiter 2,400,000 miles and Saturn about 4,500,000 miles; whereas the supposition that the ethereal spaces transmit the rays of light wholly unimpaired, will alone account for the marvellous distinctness through such immense differences in the depths of space, with no appreciable difference in distinctness, except what arises from penetrating another atmosphere, which does not apply to the rings of Saturn, or the exterior cloud surfaces of the planets of Jupiter and Saturn. If these premises are admitted, then we must no longer compare telescopic revelations by the usual formula, which gives such supposed, and I may add fabulous, powers to the natural or unaided eye.

I believe it is now rationally conceded by astronomers, as reasonably shown by calculation, that as a consequence of the moon's rotation around our globe, always presenting but one side to the earth, must necessarily, by that constant attraction, have produced in process of formation from a molten mass into a cool hard crust or surface, an elongation or drawing out of the side towards the earth, far above that centre or equator which would have resulted from that of a true globe, had the moon in its orbit around the earth alternately presented all sides to us, thus obviating the partial effects of a constant attraction only upon one side. It is therefore reasonable to suppose a great elongation to have taken place towards our earth, and it has been estimated that mechanical forces, so operating throughout its formation, have produced an elongation or elevation of the general surface this side of the moon, to equal fully thirty miles. The natural effects of this constant attraction of the earth, on one side of the moon, besides that of elongation, was to rapidly cool the surface into a solid crust, from the effects of the high, cold region into which it is drawn; but also by the continued attraction of the earth upon its movable molten mass within, to concentrate and intensify all its volcanic action, also on this side; thus satisfactorily accounting for the violently disrupted surface exhibited to every telescopic lunar observer. Another obvious effect of the elongation is, that the surface, on this side, being raised far above its centrally enveloping atmosphere, into an intensely cold region, and therefore all the moisture, originally contained in that atmosphere

must have been congealed in the form of ice and snow (principally the latter) upon its surface. Doubtless the snow, in local places, was melted by volcanic action, and again congealed in the high regions in the form of ice. Now I think it must be very apparent to every candid observer, that its brilliant white surface fully transfers this theory into an existing fact, as the only rational way to account for the generally dead and drear snow-white surface of this side of the moon. Another effect is that of the soft, mild light which we receive from the moon, and as a necessary consequence of the sun's rays being reflected to us from a general snowy surface, which is remarkably diffusive; while the peculiarly brilliant lines and spots, as exhibited through the telescope, are due to the favorable angles of reflection, as well as in places, over large surfaces, to reflections from smooth mirror-like ice, giving a dazzling glare, when the angle of reflection is favorable, and when not, to that peculiarly dark appearance which such places, at such times, assume in contrast to the soft diffusive rays from the general surface of snow. As this side of the moon is raised above its atmosphere, its surface can never be concealed by lunar clouds, as its mountains and vales, telescopically observed, always attest. The atmosphere, which doubtless envelopes the further half of the moon, slightly reaching the border visible to us, in its oscillations, produces the occasional deflections of occulted stars, as seen by some observers.

The snow-clad surface of this side of the moon, and its being devoid of an atmosphere, must forever render it unfit for the habitation of animal or vegetable life, requiring atmosphere, heat and moisture, like those of our earth. Therefore this side of the moon is of an extreme character, as regards cold, and on an extended scale with that of our high polar climes. It is reasonable to suppose that the further side of the moon possesses a climate adapted to the development of both animal and vegetable life, and doubtless, in God's providence, is as numerously populated, as area and other circumstances permit, and adequately adapted to a high state of animal enjoyment, as must be His benevolent purpose wherever He has designed habitations, fitted to the peculiar alternate prolongation of day and night into 14 of our days (of 24 hours) each.

Locust Valley, N. Y.

Cool off very slowly after all forms of exercise; the neglect of this lights up the fires of three-fourths of all the diseases which afflict humanity. Cool off more slowly by putting on more clothing than while exercising, instead of laying aside some, even a hat or a bonnet; go to a closed room rather than sit or stand out of doors; sit by a good fire rather than an open window; at all events keep in motion in such a way as to allow the perspiration, or any extra warmth, to disappear very gradually indeed.—*Dr. Hall.*

From the Massachusetts Teacher.

IMPORTANCE OF THE STUDY OF NATURAL HISTORY AS A BRANCH OF ELEMENTARY EDUCATION.

(Continued from page 285.)

It were almost useless to add, that an acquaintance with plants at large, is the best preparation for the farmer to improve upon his agricultural pursuits, to introduce in his fields new varieties of the seeds, of grasses, of vegetables of all kinds; to stock his nursery with new varieties of fruits, and adorn his garden with new kinds of ornamental flowers. For my own part, I should consider myself highly rewarded, should it be found after half a century that a number of intelligent men have been benefited through life by the knowledge they had acquired in Natural History, in consequence of these suggestions to introduce this study throughout our schools as a fundamental branch of elementary education.

But this is not yet the end of the topics which can be usefully introduced as an elementary branch of instruction. The Mineral Kingdom has its treasures worth knowing, and even setting aside the strong inducements there are for our improvement in practical life, and in comforts of every kind, in taking advantage of the large amount of wealth, of the inexhaustible resources buried under the surface of our globe in the form of mineral coal, of various metals, of precious stones, if we consider only the rough materials of which solid parts of our earth are built up, I ask, should not every intelligent inhabitant of this globe know what are the rocks which form our mountains, what is the foundation of our lands, what are various materials which constitute the soil upon which we live? The knowledge of these things is so easily acquired, that children might be made familiar with these objects as early as they are with the A B C. And I have no doubt they would be as willing to receive that sort of instruction. But here, again, I foresee an objection which might appear insuperable: "Can we expect," it will be asked, "that all our teachers should be Geologists? That they should all be Mineralogists? That they should all be ready to explain the true structure of our globe?" No such thing is expected in this plan of instruction, but simply a desire among them to learn something about these matters, while communicating the next day what they have learned the day before. Every stone-cutter knows what stones he works; and a fragment, broken from his load, while he is driving his wagon along the street, with some occa-

onal questions about the use of such stones, ill be a sufficient preparation for a teacher to y before his class such a fragment, and re- eat what he has learned himself an hour before om a common workman. He will be able to xpress in words, the differences he notices be- ween granite and slate; between limestone and ndstone; between pudding-stone and clay. He will find that some of these rocks form ayers, while others occur in large masses; that ome consist of a uniform paste, while others re composed of heterogeneous ingredients; hat these heterogeneous ingredients are regu- arly crystallized in the granite, but are rolled- p particles, cemented together in sandstone nd pudding-stone; and will thus soon prepare o work up for himself a natural classification of ocks, as valuable as the methodical arrange- nents which we find in most of our books. He vill, perhaps, occasionally pick up some fossil ound between these layers, an impression of a lant, some shells; by chance, a bone, or some ther thing, which he will not be able to re- cognize, but which he may just as well show as curiosity, until he himself learns more about t, and until he find opportunity to notice the subject again with improved information. He may even go so far as to call attention to the arrangement of these rocks of Nature, if he happens to have in his vicinity large quarries where rocks of different kinds are brought into connection, in order to show how massive rocks have displaced, upheaved, and contorted those, which, from their structure, and their position, may be supposed to have been deposited in hori- zontal layers, and so on.

But even should this not be attained, how much of interesting detail may be introduced respecting the different minerals, their regular crystallization, their mathematical forms, their angles, edges, surfaces, their weight; contrast- ing the metals with earthy minerals, showing their peculiar colors, their taste, &c., or con- trasting, for instance, crystals of salt, of alum, with those of quartz, and so on.

Again, taking a wider range, how easily he may show that these substances change their appearance under different circumstances; how some, which are hard and solid at the usual temperature, may be melted if great heat be applied to them, as metals; or volatilized, as sulphur; how others may become hard and solid under the influence of intense cold, which are liquid under ordinary circumstances, such as quicksilver, or water, which crystallizes into ice; how again water may be changed by heat into steam; and thus he may introduce those differences which we notice between the solid, and liquid, and air-like substances which form the mass of our globe, or surround it as an ocean, or envelop it as an atmosphere. Then speaking of the phenomena occurring in the water, notice the subject of tides, of currents, of rivers, of clouds, the formation of rain and snow, of storms, winds, tornadoes, indeed the whole range of Meteorology in connection with the constitution of our atmosphere the crust and of our earth. It will easily be seen how upon such a foundation still further instruction in natural philosophy can be acquired and carried, almost without end, into the special phenomena to which heat, electricity, light, &c., give rise in this world.

It does not matter in what order these sub- jects are introduced. It will depend upon the previous knowledge of the teacher, whether he finds it easier to begin with the Natural History of Animals and Plants, or with that of the Min- erals,—whether Chemistry or Natural Philoso- phy be more familiar to him than Meteorology or Geology, or even whether he fancies one of the subjects more than the others; but an in- telligent teacher should aim at introducing, early, all the subjects in succession within cer- tain limits, in order that the minds of children may early be impressed with the great diversity of things which exist in the world, and which man is capable of knowing and understanding. Collections should be made to illustrate these subjects as extensively as the means and oppor- tunities will allow, and if possible no chance of getting information from a good source should be lost. There is no saying what would be the change in the welfare of a nation, if all citizens were to partake of such an extensive elementary in- struction, how much more rapid improvements in useful arts might be made, and how impor- tant discoveries would follow in the purer sphere of science. Our school system is yet untrammelled by routine, unprejudiced by habits. Let the committees under whose charge the schools are left, consider maturely how beneficial such a change in the system of education would be, and let America give, in this respect, an example to the world at large.

It were expecting more than can be realized, to imagine that such a change can be introduced throughout the country immediately; for, though I advise every one to look to Nature for information rather than to books, I will not deny their value, on the contrary, I know how useful good books are. But as our works on Natural History have been generally written with a view of advancing science rather of teaching the coming generations what has been known before, I am perfectly conscious of the great deficiency of our supply in this respect. But when elementary works upon Natural His- tory shall be as numerous as the spelling-books, the readers, grammars, and dictionaries prepared for the use of elementary schools, then I hope there will be no objection to the universal adop- tion of this system. The first thing which is

wanted is a picture book with well selected examples of Animals, Plants and Minerals, illustrating all the divisions of the three Kingdoms in correct outline; cheap, to be accessible to every one; correct, to impart sound and precise information, and not too extensive, to answer the purpose of the most elementary instruction.

I cannot conclude these remarks upon the importance of the study of Natural History as a branch of elementary education, and the simplest methods of introducing it as soon as possible into our schools, without adding some further considerations upon the moral influence of the study of Nature upon men in general. The most extensive knowledge of natural phenomena would, after all, be of little use to mankind, had not these studies an important influence upon the moral education of man,—an influence, which shall presently be felt throughout the civilized world, though it is scarcely perceived now, even by those who devote themselves specially to this study. I refer to the candor with which a sincere student of Nature is gradually imbued. There is hardly another study into which it is not possible for man to introduce more or less of his own prejudice and partiality. The politician may take a particular view upon almost any subject, and with talent carry out his argument with great success. The mental or moral philosopher may put a construction of his own upon mental phenomena, and ages may pass before his doctrines will be questioned and opposed on grounds sufficiently strong to shake his system. Not so with the study of natural phenomena. There they are before us, presenting themselves daily to our observation, unchangeable, inaccessible to our will and constructions; teaching us that in the hard struggle for a knowledge of Nature, we have to submit to her; that she is always right, and that we have always to take her teaching, instead of impressing upon her our views. And who ever has learned this great lesson will be ready to receive other lessons from the great Architect of the Universe, with the same humility and simplicity with which he has been accustomed to submit in the case of scientific investigation. It is true enough, that Naturalists constantly run away with facts, and construct their own systems upon them. But it is none the less true, that we may now see through such arbitrary systems, perceive, and must aim at depicting natural phenomena as they are, and not at carrying out this or that system. As soon as this study is understood in this spirit, its importance for moral philosophy cannot be overlooked. All the philosophical systems of cosmogony, all the mere speculative views respecting human nature for which a material foundation can be substituted from Nature, must be at once given up, as far as they do not agree with this.

It would lead too far to hint at all the various points upon which the study of Nature will interfere with the views advanced by moral philosophers. Let it only be understood that the study of the intellectual phenomena can no longer be pursued without reference to physiological studies, and without comparison with similar physiological phenomena in the whole series of animals. There is so intimate a connection between the intellectual and physical phenomena occurring in man, or the corresponding phenomena in other parts of the animal kingdom, that it is not enough to have studied the intellectual nature of man with reference to his own physical structure, but this comparison must be traced with reference to other beings throughout the Animal Kingdom. The mere assumption that to the human race alone belong certain intellectual privileges over animals; that reason and conscience are privileges peculiar to man, by which he is distinguished from animals, does not settle these difficult questions; and I foresee how, for centuries to come, comparative anatomy and phyisology are to be taxed for a solution of this problem, which will be urged, from naturalists alone, as strenuously as if philosophy deserved no blame for keeping aloof from physiology, and as if naturalists had at once to step out of the line of investigations which are now in progress, to wait upon the philosophers and supply their deficiencies. This much, however, is understood already, that men and animals form a natural whole; that they are linked together by a common plan of organization; that they emanate from one common source, and must be considered as the manifold manifestation in time and reality of the thoughts of God, to last under His providing care as a considered work of His, for so long time as it shall please His wisdom to preserve it.

In this intimate union which has been ascertained to exist between all animals, we perceive such a similarity of structure, such a uniformity of plan among the most diversified types, that we cannot avoid believing that the principles which regulate the existence of the one, regulate also that of the others, and that we are led gradually but irresistibly to assume such a view as Nature teaches us most forcibly. The differences between the different types would be rather differences in degree than the nature, and perhaps would exemplify again in one sphere, what we already notice in human existence itself, where different individuals show the same differences in the power and development of their faculties, as we may notice between monkeys and the lower animals. It does not occur to any one to deny the poor idiot his right to be considered as a man, to deny conscience and responsibility, as an essential element of the fundamental nature even of that

ne who has lost all control over himself, after e has once been a sound man and a useful ember of society, or to refuse the power of inking to that man who has gone crazy, as ne of the most prominent privileges of human ature. So should we acknowledge the unity f Nature of the corresponding faculties in nimals, and guide them in the exercise of funcons by which they do many things similar to ose we witness in man. Upon tracing this omparison further and further, we arrive at st at the perception of a far greater unity in he plan of Creation, that at first would seem to xist.

"THE HEART KNOWETH ITS OWN BITTERNESS."

Tell not thy secret grief—
; may be that thy brother's heart can feel
orrow for suffering that thy words reveal,
And give thy heart relief;
ut soon his ear will weary of a tale
oo oft repeated;—then of no avail
he lengthened story of thy secret ill;
ear on in silence—suffer, and be still.

Yes, we must bear alone:
ard lesson this, for the young heart to learn,
eeking for sympathy in every turn,
In every friendly tone.
ut when the task is learned, although with tears,
he heart gives up the hopes of early years,
hough anguish may its very life-cords wring,
Still gains it strength by its own suffering.

It is the common lot;
one know the hidden soul, save Him, whose eye
ooks through each dark recess—forever nigh,
Though we behold Him not:
es, it was by His own, His holy will,
hat wants too deep for human love to fill
hould to our thirsting spirits here be given,
hat we the living stream might seek in Heaven.

DOEST THOU WELL TO BE ANGRY?

JONAH IV. 4.

oest thou well, in thy sullen wrath,
o crush the flowers that adorn thy path,
o cull the thorn from the trampled rose,
nd spread thy couch where the whirlwind blows,
o turn from each social haunt aside,
nd chafe thy spirit with scorn and pride?

s it well when thy heart's fine chords are torn
y the barbed point of the rankling thorn?—
When the gust of passion its depths have swept,
Waking the foes that in ambush slept—
nd burning tears of remorse and shame
all thick from the cloud whence the tempest came?

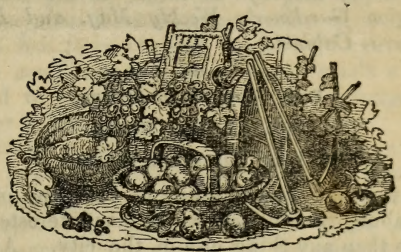
ay, is it well, o'er thy brother's soul
o bid the tide of resentment roll?
o chase the calm of his tranquil mood,
ousing his passions to conflict rude?—
o flush his cheek, and to cloud his brow—
s it well? The error is twofold now.

Why wilt thou fan with the breath of strife,
The flame that wasteth the joys of life:
Hath not the portion of man below
Enough already of care and woe?
Are there not tears all round thee shed?
Swell not the fount whence their streams are fed.

What is it hath grieved thee? A look—a word?—
Another's will to thine own preferred?—
Some petty hindrance—some passing slight?—
Perchance invasion of fancied right?
And is it for trifles such as *these*,
Thou art making sport of thy bosom's peace?

As melts the dew in the morning ray,
The clouds shall melt from thy soul away,
And no trace remain 'neath the morrow's sun,
Save of the wrong in thy passion done;
Then pause, while its fury thou yet mayest quell—
Oh! pause and control thee—*it is not well!*

Hannah Bowden.



HOW DEW NOURISHES PLANTS.—M. Duchartre's experiments show that if the dew is allowed to settle on the leaves of plants, and not on the soil in which their roots are, they gain nothing in weight, whereas when the dew is allowed to condense on the soil they gain considerably. A plant weighing 969.50 grammes was so placed that the soil in the pot had the full influence of the dew, and it had gained in weight when the dew was removed from the leaves 13 grammes. Another weighing 1034.95 grammes gained 6·90 grammes. In other experiments where the soil in the pots was hermetically sealed, there was not only no gain of weight by dew, but a positive loss, which goes very far to prove that plants do not absorb much moisture by their leaf surfaces, and may perhaps give a new turn to our ideas on syringing. But let that pass, we will not throw away the syringe yet awhile. Plants with hard waxy leaves, such as Veronica Lindleyana, certainly do not absorb much, but they need to be kept clean; and plants with porous leaves, like the vine, do absorb largely, and may be kept alive for some time with the root dried up, if the leaves are frequently wetted. But the hoeing is the matter we wish our readers to think about and set upon. The hoe is an irrigator of as much value to the English gardener as the shadoof is to the wretched cultivator of millet on the banks of the Zab or Tigris, and where people are wasting their strength in conveying hogsheads of water, which are often more harm than good, the labor might in most cases be saved, the ground kept clean at the same time, and the plants encouraged to push their roots about in search for nourishment by the use of the hoe, and the hoe

alone. Take notice of a rhubarb leaf; the midrib forms a depressed groove, and the leaf slopes up on each side of it somewhat in the fashion of the two sides of a wooden water-shoot. The upper surface of the leaf-stalk is channelled, too, and all night long the leaf distils dew from the atmosphere, the water trickles to the midrib, and thence finds its way by the channel of the stalk direct to the heart of the plant, for the benefit of its roots and rising leaves. This is the way nature makes almost every plant its own irrigator; we must co-operate with nature, and by the use of the hoe assist the soil also to drink freely of the dew of heaven, that we may enjoy thereby the fatness of the earth.—*London Gardener's Weekly Mag. and Floricultural Cabinet.*

From "Home Life in Germany."

THE RAUHE HAUS,

OR HOME AMONG THE FLOWERS.

I went out this morning to visit one of the Hamburg Institutions, which has interested me more than any thing else in the city. And I know of no similar institution in any land, commenced on this plan, or carried on with such wonderful practical skill, and such wide-reaching benevolence. I see, however, that the French government have imitated it, in a grand school of the kind, established in Mettrai; I speak of the Hamburg Rauhe Haus, (Rough House,) a large vagrant school, established by Wichern, by 1833.

An omnibus ride of three miles carried me to its neighborhood, and after a walk through a pleasant wooded lane, I reached the place. The whole looked as little like the usual home for vagrants as is possible. I saw no squads of boys walking demurely about; there were no heavy-looking overseers, discoursing piously of the number whom Providence had committed to their charge, and thinking of their pockets; and there was not even the invariable home for forsaken children—the huge stone building, with one bare sunny courtyard. The idea seems to have been here, that to those who have no home of their own, as much as possible should be given of the home which God has prepared for all.

It was a large, open garden, full of trees, and walks, and flowers, and beds for vegetables, while on each side stretched away green cornfields. Among the trees there were some dozen plain, comfortable little wood houses, like old-fashioned farm-houses, scattered about, and one quiet, shaded chapel. The boys visible outside, were busy cleaning the flower-beds, or working in the harvest field; some also repairing fences and buildings.

I walked up to the largest of the houses, and was directed pleasantly by a lad to Wichern's rooms. * * * The name "Rough House," f this place, originated, he informs me, seventee years ago, when he took a little broken-dow farm-house here, to try if he could start, on new plan, a school for vagrant children. were better called now "The Home among th Flowers." The great peculiarity of the pla is the dividing the children into families. each of the little houses I visited, is a famil group of some twelve children, managed by young man, (an "overseer,") with two assistant The overseers are theological students, who hav some way imbibed the idea that two or thre years practical labor among the helpless an forsaken, is quite as good a preparation for the duties, as preaching to admiring audience or laying up a complete system of antiquate dogmas. The "assistants" are young men,— farmers or mechanics of a religious turn, wh intend to spend their lives in this kind of worl They are employed at first on the most commo out-door labor; then are placed in the differe work-shops to learn and afterwards to direct next are admitted to a care of the boys withi the houses, and are taught by the overseers th various needed branches of education, an finally take a share with the principal, in th general supervision of the institution.

After a four years' course here, they are sen abroad to preside or assist in similar institution through Germany. They are mostly supporte by voluntary contributions, or by their ow labor; there are twenty-three here now. Wich ern says there is a great demand for them, an that they have even been sent for from Russi for orphan asylums, houses of correction, ragge schools, and the like; and that some are no preaching among the emigrants in America.

The matter of principal interest, of course was the situation of the children. The firs house we entered was a little wooden buildin among the flowers and the apple-trees; it wa of only one story, with the exception of an atti chamber for the assistants. The first room wa a long, clean one, where ten or twelve boy were sitting round a table, working at thei slates, under the inspection of the student Their time is divided off into so many hour for out-door work, so many for play and study This was the school-time. The lads were al clean, comfortable and cheerfully busy. Whe a wretched little vagrant from the gutter is sen in here, he is not at once thrown into a mass o boys, to work himself out to ruin or goodness as he best can; to be kicked and cuffed; t grab what he can get, and to teach others or lear from others all the vile things which boy sometimes know. The little stranger is put with a few other new-comers, into a separat house, ("the novitiate house,") where two o three young men have constant charge of him He eats at their own table with his few com

ades, and has enough. The overseers study his isposition, and set him either at a trade or t garden and farm-work, as he seems best fitted. Ie has his play and playmates, and free fresh ir, and friends to care for him, who hold it a abor of love to do for the fatherless one, in a eeble manner, as Christ did for them.

He must work hard, but there is variety, and t is healthy work. After a time, he is introluced into one of the regular families, and here, in simple quarters under kind care, he pends the five or six years. No wonder it omes to be such a home to them all, and that he apprentices, whom the Rauhe Haus has ent out so plentifully through Germany, are so lad to come back, and work in the shops on the lace.

Besides the room I have mentioned, there were n this house a sleeping-room, a room for the ick, a little kitchen, and two bed-rooms for the tudents, all plain, but very neat. After this ve went around to the various work-shops, for hoemaking, tailoring, joinery, pattern-making, pinning, baking, etc.,; in all these the boys were working very handily. In addition there were other buildings, where the boys, in company with workmen, were busy at book-binding, printing, stereotyping, and wood and stone engraving. A few were employed out of doors at he regular farm-work. There was one good-sized building, where washing, ironing, and washing of dishes, and sewing work are done by the girls, for there must be some thirty or forty girls here. There is the same general arrangement for them, as for the boys. They are usually taught all branches of house-keeping, and are expected to enter service. The boys are generally apprenticed to masters. And it is said from the number of affiliated schools, started by the students of this through Germany, and from its many friends, that no apprentices on their journeys find a better reception than those from the Rauhe Haus. We found the chapel a quiet, tasteful building, just decorated by the boys for some festival, which they wished to celebrate.

Perhaps the most remarkable feature about the whole institution, was the practical power displayed in it. It is so rare for a man, with the moral enthusiasm, which would raise up the helpless and outcast from their degradation, to have at the same time the business talent for such a scheme as this. Herr Wichern has shown that he unites both. His first step, after establishing a few of the "family groups" and common work-shops, was to set up printing presses, where the boys could strike off, under the direction of a master workman, the tracts and little books needed in the school, and the reports of the Rauhe Haus. They succeeded so well at this, that the works were enlarged, and now do a considerable external business, and go far towards supporting the other parts of the establishment. Many of the boys are apprenticed here, instead of being placed with masters.

In addition, a commercial agency (agentur) has been formed, to sell the various articles made by the boys. This is separate from the school, upon which its losses will not fall. The profits are to be devoted to meeting the general expenses for the children. Connected with it, are the lithographic and stereotype shops, the wood-engraving and the book-binding. All these last have proved very successful, and the business done by the agency is quite extensive. It is expected that with the printing and the agency, the institution, expensive as it is, will in a few years support itself. Of course, all this complicated mass of detail needs a clear head to manage it, and for this management Herr Wichern appears to be the man. This, however, is only a small part of his labors. He is a powerful speaker, and has a great faculty of influencing any man with whom he is thrown in contact. He has pleaded the cause of his Vagrant Home well through Germany, and has gained liberal aid even from the princes. Of his labors for a wider object, I have already previously spoken. That I did not exaggerate, when I said the institution has not its counterpart in other countries, must be apparent.

A "Home among the Flowers," where the vagrant—the child nourished amid filth and squalor, in the dark cellars of a great city, should at length see something of God's beautiful world; where among friends, in the midst of orchards and cornfields, he could grow up invigorated by healthful labor, to manhood; all this would seem, alone, more like the dream of a philanthropic French novelist, than the reality. But still farther, that this institution should have a system, almost Fourier-like, of "groups" and families, and yet be imbued with the simplest, truest spirit of the Christian religion; that it should send out not only skilled apprentices, saved from the prison and the almshouse, but educated young men to teach others, and to spread abroad the self-denying, Christian principles of the place, and most of all that it should have existed seventeen years, and by its well-conducted industry, have almost supported itself, may fairly constitute it one of the wonders in benevolent effort. The friend of man, searching anxiously for what man has done for his suffering fellows, may look far in both continents before he finds an institution so benevolent, so practical, and so truly Christian, as the Hamburg Rough House.

A Subterranean Railway in London.—A subterranean railway is now in an advanced state of construction, running about four and a half miles under the city of London. It com-

mences at Victoria street, in the midst of what was formerly a disreputable thoroughfare, but is now a common center for the great Northern, the London, Chatham and Dover, and the Metropolitan lines. From that point it passes eastwardly, having a large number of intermediate stations. On the occasion of a recent trip made through a portion of its length, the air was found to be perfectly sweet, and free from all unpleasantness or dampness. The locomotives used condense their steam, and consume their own smoke, so that neither gas nor vapor is perceptible. The surface of the rails is made of steel. The line is made for two gauges, and it has a double track throughout. The carriages will be roomy, well ventilated, and lighted with portable gas. It is expected that the road will be open about the middle of June.

ITEMS.

DOMESTIC.

New Comet.—A comet was discovered by Professor Bond, Director of the Observatory, Cambridge, on the night of the 3d instant, in the constellation "Ursa Minor." This new visitor, though extremely faint and barely visible to the naked eye, is apparently moving with almost unexampled velocity, having passed over 24 degrees of an arc of a great circle in a southerly direction, and five hours in right ascension toward the sun in twenty-four hours. We are informed that Professor Bond, immediately upon discovering the comet, commenced a close series of observations upon it, as the rapidity of its movements gives promise of very valuable and exact results.—*Boston Traveller.*

Postage Stamps have been declared by the government of the United States a legal tender, for the payment of all dues less than five dollars, to take effect the 1st of 8th month.

Chester County.—The farmers of our county are now busily engaged in securing their wheat and hay crops, both of which are unprecedentedly heavy. One of our industrious and frugal agriculturists informed us recently, that his wheat was "too good," meaning perhaps that it was too heavy to gather without an extra amount of labor.— *West Chester Republican.*

Crops in New Jersey.—Accounts from various parts of the State represent the crops as in a very encouraging condition. Wheat promises an unusually large crop. The open fall and early winter gave the young wheat a strong, firmly rooted growth, and there was a little or no winter killed. The cool, cloudy weather of the spring and the first of the summer has been well adapted to the growth of small grain, and the heads of the wheat are unusually well filled and heavy.

A large portion of the hay crop has been secured, generally in good order. The crop is large and good; and as prospects are at present, this is one of the best crops farmers can raise. Rye promises well.

Oats, so far, look fine. The season, though well adapted to favor the growth of oats, wheat, &c., has been rather unfavorable to corn, and the crop is backward. The warm days of the last and present week, however, have brought it along rapidly, and it now presents a fine healthy color, and a continuation of warm weather for a week or two will bring it up to the mark.

The berry crop has been very large, and there is every prospect of a large yield of fruit.—*Newark Advertiser, 15th inst.*

FOREIGN.

The freedom of the city of London was personally tendered to George Peabody on the 10th inst.

The recognition of Italy by Russia and Prussia has been announced by the Italian Parliament.

The ceremony of awarding the prizes at the Great Exhibition, took place on the 11th instant, the Duke of Cambridge officiating as the Representative of the Queen. It is estimated that one hundred thousand people were present. The list of awards fills twenty-four columns of small type.

Among the awards in general, for machinery, America gets twenty medals for agricultural and horticultural machines.

Life-boats for France.—The Emperor of the French has nominated a commission, consisting of the Minister of Marine and Finance, and the Engineer-in-Chief, to organize a complete system of life-boats on the French coast, similar to that in operation on the English coast, chiefly under the control of the National Life-boat Institution. France has a seaboard of nearly nine hundred miles. Hitherto, the means of saving life from shipwreck on it has been lamentably deficient.

Antiquarian Discovery.—Sir H. Rawlinson announces to those who are interested in the comparative chronology of the Jewish and Assyrian kingdoms, the discovery of a cuneiform document which promises to be of the greatest possible value in determining the dates of all great events which occurred in Western Asia between the beginning of the ninth and the latter half of the seventh century before Christ.

Hollow Metallic Canes, filled with condensed gas, are now used in some of the European cities. The bearer has only to turn a small nipple, and apply his match, when he will instantly find himself furnished with a torch which will light him for several hours.

PHILADELPHIA MARKETS.

Flour and Meal.—Prices of Flour are firm, but the demand both for shipment and home consumption is light. The sales reach 3000 barrels in which were 500 barrels Ohio extra family at $5 75 per barrel. Small sales for home consumption at from $4 75 a $5 00 for superfine; $5 25 a $6 00 for extras, and $6 25 up to $7 for fancy lots—according to quality. There is very little Rye Flour or Corn Meal here. We quote the former at $3 25 per bbl., and the latter at $2 75.

Grain.—There is more demand for Wheat. Sales of common and good Red at $1 26 a $1 30 per bush.; and for White $1 35 a 1 40. Small lots of new Delaware sold at $1 30. Rye is in demand, and Penna. sold at 70 c. Corn steady—sales of yellow afloat, at 60 c., and in store, at 58c. Oats. Penna. sold at 39 a 40c., per bush., and Delaware at 41 a 42c. per bushel. No sales of Barley or Malt.

Seeds.—There is very little seed of any kind here. We quote Cloverseed at $5 25 per 64 lbs. Timothy is worth $2. Flaxseed is wanted by the crushers at $2 23 a $2 25 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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PHILADELPHIA.

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

Priscilla Cadwallader 321
An Ancient Testimony 324
The School-room a Preparation for Life 325
Extracts of Letters from a Friend now Travelling in Europe 326
Editorials 328
Obituaries 329
Free Schools 329
The Land and The Book 330
Poetry:
"Helping together by Prayer" 332
Thy Will be Done 333
Agricultural Department 333
Sowing Little Seed 334
Remarkable Fountain in Florida 335
Hints for the Travelling Season 335
Items 336
Philadelphia Markets 336

For Friends' Intelligencer.

MEMOIR OF PRISCILLA CADWALLADER.

(Continued from page 308.)

"22d.—For the past ten days we have had many appointed meetings, mostly from among Friends; the congregations were large and attentive, and, at the close, satisfaction was frequently expressed with the gospel labors of our friend. It is grateful occasionally to meet with those who, though making a different outward profession, feel, and by conduct manifest, that 'in Christ all names and sects and parties fall.' This morning had a meeting at Johnsonburg, and in the afternoon another ten miles further on, in an Academy. As that was found much too small to contain those assembling, the Presbyterian minister offered his house, which was soon filled.

"24th.—We are with a Moravian family. Several of the children unite with Friends in principle; one has joined in membership with us. The nearest Friends' meeting is sixteen miles from here. It is refreshing thus unexpectedly to meet with kindred spirits. The father and mother, though bearing a different name as religious professors, received us with great kindness. We left their hospitable dwelling, and went on to Hamburg, expecting to proceed next morning. No Friends reside here.

"25th.—Early this morning P. felt her mind arrested, and could not go further till she had had a religious opportunity with the inhabitants at this place. They assembled at their meeting house in the afternoon in accordance with her request. After deep travail she had satisfactory service. I believe there were some present, who, though they went disposed to ridicule, had to acknowledge the power of the Most High was abundantly manifest.

"29th.—Attended meeting at Cornwall by appointment. It was a season of deep exercise and trial to Priscilla, who had to testify against a spirit of rebellion or disobedience to Truth's requirements, whereby death reigned.

"31st.—Came on 40 miles to Kakiat, a remote branch of Cornwall Monthly Meeting. About four families compose a Preparative Meeting here. A considerable number collected. After a long silence Priscilla arose and expressed her belief that the way for gospel communication was closed by the unfaithfulness of some one present. An unwillingness simply to arise and lift the latch, prevented the flowing of the gospel stream, which she believed might have been even as a river to bathe in. When it was nearly time for meeting to close, she again arose and was enabled by a close and searching testimony to find some relief. This testimony came home to a young Friend present, who acknowledged there had been an unwillingness on that occasion to yield obedience to a duty that had been unfolded before her.

Passed on through Newberg, up the western side of the Hudson river, having many meetings on the way. Crossed the hills, or rather

mountains, and went back towards the interior of the State, to Neversink, Thompsontown or Thompsonville, &c. At the latter place there are no Friends but one family, and one other individual. The meetings were comfortable seasons. The few under our name were encouraged to dwell so near the principle of Truth, that their conduct might bear witness, among their neighbors, to the reality and all-sufficiency of this Indwelling Power, and they were told that if faithful to their profession, they might be instrumental in drawing other minds away from the barrenness of external dependencies, home to the living spring in themselves.

"Eighth month 19th.—Have returned to the river, after having had some toilsome travel over mountains and through beech woods. To-day we have had a large and satisfactory meeting at Esopus. The table was bountifully spread with heavenly dainties.

"26th.—At Athens, N. Y. On reaching this place yesterday we were informed the cholera was prevailing to a great extent. We drove to the Friends' house where we expected to stop, and found it was in the infected district; nearly every house in the street was closed, twelve deaths having recently occurred in the square. The Friend (John Lawton) came to the door and told us how they were situated, saying, 'You are welcome, if you think it best to stop.' Priscilla was silent for a few moments, and then said, 'I am ready to get out,' which we accordingly did. John Lawton had on a former occasion travelled nine months with P. C. in the prosecution of one of her religious engagements, and he and his wife were now acting the part of good Samaritans to the sick and dying around them.

"Attended meeting here this morning. It was very large and solemn. All the meeting houses of other denominations were closed, their pastors having fled from the contagion. The inhabitants of the city generally attended our meeting and it was a memorable season.

"27th.—We had an appointed meeting at Catskill, five miles off. When we left the house of our kind friend at Athens, to go to the meeting at Catskill, his next door neighbors were living and well; when we returned in the evening, they were dead and buried. We feel serious in thus being in the midst of an infected district, but believing we are right in being here, we both are satisfied, let the event be as it may.

"31st.—Coeymans. J. L. accompanied us to this place. On our arrival P. felt her mind drawn in gospel love to have an evening meeting appointed at Coxsackie, a village five miles distant, where there are no Friends. Some discouragements were thrown in the way by the Friend to whom the concern was mentioned. He said there was no openness *there* to receive such a visit, but he would willingly make arrangements for a meeting about a mile from the place designated. Priscilla replied, she 'had nothing to do at the town he mentioned; she would be glad to have one at Coxsackie, but if he was unwilling the effort should be made, she would rest her burden upon him.' At this juncture J. L. came in, and at once offered to give all needful attention to the matter. The Friend went with him, and on going to Coxsackie they found no difficulty in making satisfactory arrangements for a meeting. In the evening we had a large gathering. While the people were collecting, much lightness and idle curiosity were visible, but soon silence prevailed, and the minds of all appeared solemnized. I think it may truly be said, truth reigned triumphantly, and that this devoted handmaid has abundant cause to thank God and take fresh courage. Although most of those present were entirely unaccustomed to Friends' usages, and there were more present than could find seats, no impatience was manifested during the silent part of the meeting, and much satisfaction was expressed at the close.

"Ninth month 2d.—At Staunton Hill meeting we had a very large gathering of other societies. The deportment of the people showed that their attention was measurably centered to the Witness within themselves, and they were thus enabled to receive the word handed them by our dedicated friend, who was eminently favored.

"3d.—Had a meeting at a small settlement about five miles distant from Thomas Nelson's, where we lodged last night. The neighbors generally collected. A very trying meeting to Priscilla, who had very close doctrine to deliver, and a very solemn warning to sound to some present, who scoffed at and reviled the way of salvation, as acknowledged by the Society of Friends. The people were called to the Indwelling Power of the Highest, or Christ within, which was shown to be 'the way, the Truth, and the life.'

"5th.—Meeting at Rensselaerville. Had the acceptable company of our friend, Ruth Spencer, sister to Job Scott.

"6th.—Bethlehem, N. Y. For some days past the time has seemed near for my release from my present engagement as Priscilla's companion. On reaching Berne, we found Martha Rushmore prepared for such a service. I now purpose turning my face homeward. The prospect of leaving this dear friend and mother thus among strangers is a trying one; but my mind is comforted by the presentation of the language, 'what avails thy presence to one who is under my protecting care.' Surely His power, which has abundantly proved to be her battle-axe, her shield, and her exceeding great re-

ward, through many and deep exercises, will continue with her to the end of her arduous undertaking."

The fall and winter of 1832, and some months of 1833, were spent by Priscilla in Scipio, N. Y. Much of this time she was suffering under severe indisposition. An extract from a letter written by our friend, A. P., of Western New York, gives an interesting picture of her Christian patience, and cheerfulness, under this trying allotment.

"In 1832 and 1833 we were the glad recipients of a religious visit from Priscilla Cadwallader, and we were deeply impressed with her devotion and purity of purpose. After attending and appointing meetings in most parts of Scipio Monthly Meeting, she was taken sick at the house of our kind friends, J. and F. F., where she remained about four weeks. She was then taken to F. and M. A.'s, where she was very kindly and tenderly cared for, for three months. In the winter, when a little better and able to be removed, we invited her to come to us. She came and remained under our roof about seven months, during which time she was mostly confined to her bed, and, at times, a great sufferer, her pain sometimes being very acute. But her spirit was always beautifully serene and quiet. Never a murmur escaped her lips; neither a dissatisfied look nor gesture. It was then we learned to love and appreciate her value in private life, for she was ever cheerful and instructive in conversation, when alone with our family circle, though often somewhat reserved when strangers were present. We all found it a privilege far beyond the common opportunities of life to wait on her, and I have no words to express fully our love and admiration."

We have no reliable information of Priscilla's movements from the date of the fore-mentioned severe attack of indisposition, until Sixth mo. 1834, when she thus wrote to her husband from Uxbridge, Upper Canada.

"Once more feeling a little strength and ability to write, I shall endeavor to give thee a sketch of my travels since my companion wrote thee last. We left Pelham and travelled West about 400 miles, visiting the towns and inhabitants between Pelham and London; and since, we have been travelling N. E., and are now about half way between Yonge Street and Pickering. How much further North and East I shall have to go, is yet concealed from me, therefore must leave that to Him who knows what is best, and how far to lead so feeble a being, who can live where the good Master is pleased to lead; and I find He is always present to enable me to do whatever he requires at my hands. I have none other to look unto nor to spread my cause before, but God my Redeemer, in whom I trust, and find rest, let the tribulations of this world be ever so great. He ofttimes lifts me up to ride with Him in the chariot of Love, and it is the breathing of my heart that thou mayest enjoy the same, through faithful walking, and stand prepared to hear the last trump with joy."

No further notice of this visit to Canada has been obtained. On her return to the States, she was again prostrated upon a bed of sickness, in Mendon, at the house of E. and N. A. A Friend says:

"When Genesee Yearly Meeting came on, though still sick in bed, she felt drawn to go to Farmington, and was able to visit both men's and women's meetings, and to deliver in each the message with which she believed herself intrusted. In the women's meeting, she spoke beautifully and impressively of that divine love that had inspired her soul, and given her strength to arise from her sick bed to come and sit with us. In the men's meeting they were engaged in the consideration of a revision of our discipline, and she exhorted them to great care therein, and to seek for divine guidance in reference to every proposed change, lest they should inadvertently put it in the power of some to oppress others, and thereby obstruct that growth which Truth would sanction.

"She remained at Farmington during the remainer of the Yearly Meeting week, but was only able to attend one other meeting. This was the public meeting held on Fourth day. She then spoke interestingly to a very quiet, though very crowded audience. At this meeting she predicted our present national conflict, saying: 'I hear the cannon's roar, and the beating of drums, and I see the horse and his rider amid the clash of arms and pools of human blood. Oh, Carolina! Carolina! how I would gather thee as a hen gathers her chickens, but thou wilt not hear the call. Slavery will go down sooner or later, and I entreat *you* to wash your hands in innocency.'

"About this time my husband and I took an opportunity to go and sit alone by her, when she told us she had been *trying* to go home, until she had *lost almost all her strength*; whenever she looked that way, she saw *nothing* but *darkness* and *dismay*, and she knew of no better way than to *dwell in the light*, even if she lost all of *this world's friendship* thereby."

Her long absence from home was the occasion of much uneasiness and painful surmisings among some of the Friends of her own Yearly Meeting. They, perhaps, were not aware of all the attending circumstances, including her many severe and tedious attacks of sickness. On one occasion, when on a sick bed, to which she had

been confined several months, a letter was received expressing this dissatisfaction. This was a great stroke to her, but she bore it quietly, merely remarking, "I have striven hard to make the cloak of charity large enough to cover it."

She was at one time confined by sickness at the house of her kind friends, C. and P. F. After one of these severe attacks of indisposition, a friend inquired where she had been all this long time?—intimating she had been almost forgotten. Priscilla meekly replied: "In the hollow of the good Hand."

(To be continued.)

AN ANCIENT TESTIMONY.

The following is a copy of the original document.—Eds.

"*A Testimony of Friends in Truth against Thomas Case and his company ye 30th of 6th mo.* 1675."

Flushing, the 30th day of ye 6th month, called August, 1675.

Wee, the people of God, who are by the world called Quakers, being soberly met together, and in a weighty spirit considering that,

Whereas, there is a people risen in the pretence of Truth in this western part of Long Island, and some upon the maine in places near thereunto adjoining, who call themselves *Young Friends* or *new Friends*. Some of the fronteers or leading persons of them are Thomas Case, Gersham Lockwood, Liddiah Foster, Elizabeth Clare, whom some of us have several times, and in sundry places, bore testimony against for their confused practices, and openly denyed their spirit of delusion by which they were ledd and guided; yet they persistingly and by the deluding spirit and dark power which operates in them has betrayed many into the same snare wherein themselves are caught, and now are become the countrey's discourse, and as is confidently reported of them by many much concerned amongst them, and some nearely related unto them, are goeing on in their madness and folly, acting such confused things as the spirit of Truth doth detest, abhorr, and utterly deny. And yet by such as seek occasion against the Truth, they go under the denomination of Quakers. *Wherefore* we are necessitated for the clearing the *Pure Truth*, and for the removing of those aspersions from off ourselves, to give forth our Publick Testimony to all that may see the same. *That we utterly deny them, and all that with them joyn in those confused Practices; and the Spirit and Power by which they are ledd and guided into and acted in the same.*

As Witness our Names which are here Subscribed.

John Tilton, Sr.,	Judah Allen,
Matthew Prior,	Francis Borden,
Samuel Deane,	Therlaugh Swinney,
William Noble,	Richard Hartshorn,
Henry Willis,	John Bowne,
John Underhill,	Mary Tilton,
John Peake,	Ales Crabb,
Samuel Spicer,	Anne Noble,
Samuel Andrews,	Joan Chatterton,
John Adams,	Esther Spicer,
Francis Coley,	Mary Prior,
Samuel Dennis,	Dorothy Farrington.
Edmond Titus,	Martha Titus,
Daniel Patrick,	Elizabeth Dean,
John Tilton,	Elizabeth Adams,
Morris Smith,	Mary Cock,
George Masters,	Mary Andrews,
William Allen,	Elizabeth Bowne,
Robert Story,	Patience Storey,
John Hans,	Grace Dickman,
Richard Lippingcott,	Anne Potter,
Hugh Dickman,	Abigail Lippingcott,
Eliakim Wardell,	Faith Worth,
Francis Jeffery,	Hannah Shaddock,
Nicholas Carah,	Lidiah Wardell,
William Worth,	Increase Lippingcott,
Freedom Lippingcott,	Margaret Hartshorne,

This may certify whom it may concern, we undersigned do joyn with our Testimony against these out-goers that call themselves Young Friends or New Friends,

Lewis Masters,
Mary Masters.

Self-Government.—Do all in your power to teach your children self-government. If a child is passionate, teach him, by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it, by encouraging frank good humor. If he is indolent, accustom him to exertion, and train him so as to perform onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him, either by counsel or discipline. In short, give your children the habit of overcoming their besetting sins."

Bad Books.—Books are company; and the company of bad books is as dangerous as the company of bad boys or bad men. Goldsmith, who was a moral writer of some note, writing to his brother about the education of a nephew, says, "*Above all things, never let your nephew touch a novel or a romance.*" An opinion given in such a manner must have been an honest opinion. And as he knew the character of novels, and the influence they would exert on the young, his opinion ought to have weight.

From the British Friend.

THE SCHOOL-ROOM A PREPARATION FOR LIFE.

The heading of our paper may be supposed to convey what is familiar to everybody, and on which nothing remains to be said. But does nothing remain to be *done?* Do not some of us feel that we might have learned in youth, and others of us see that our children might be learning, things almost certain to be wanted in after life, and which the present is their best time for acquiring?

We wish at once to guard against a misunderstanding. Far be it from us to degrade education into a mere sharpening of the individual faculties towards the acquisition of the good things of life, or what are commonly understood as such. The educator has three things before him:—to enrich the mind with knowledge; to exercise its various powers; and to teach both head and hands as much as he can of what will be likely to be required of them in after years. The last of these aims he should have daily before his mind, and make a point of attending to, whether there is time for the others or not. For instance, suppose the child is to leave school at twelve years old—he is now eleven—you have three half-hours a week in which you would teach him either Latin or mental calculations. You, perhaps, are very fond of Latin, and would like him to derive the same pleasure and advantage from it that you have done. Still that is not the point; the calculations are necessary, the Latin not so, however beneficial; make him a good mental calculator, and let the other take its chance.

The present paper, then, has to do, not with the direct cultivation of the mind, but with its cultivation as bearing on the circumstances of life.

Language is the embodiment of thought, the means of intercourse with our fellow-creatures. Whatever station in society, then, the boy has to fill, whatever trade he will follow, it is of the first necessity that he should have a respectable acquaintance with his mother tongue. Not all the knowledge of French and German cases, genders, and numbers, valuable and useful as they are, can atone, in a native of England, for writing *rilation* for *relation*, *agreable* for *agreeable*, as we have known persons do, who passed for being very clever, and who really were so in some things. One meets with others, well informed, highly cultivated, who cannot write off a familiar, easy letter. Such have not a proper command of their mother tongue. They may be able to write an elaborate theme on Justice or Friendship, deliberating ten minutes over every sentence; but if they cannot sit down and express what is in their minds in a simple, rapid and agreeable manner, they are lacking in what is more useful, and in which many excel, whose abilities are far inferior.

Proficiency in slate arithemetic will not compensate for the want of readiness in mental calculation. "The fishwoman cries sprats a penny a-pound, herrings two a-penny; suppose the price of sprats and herrings to be equal, what would a herring weigh?" might puzzle a child who could work a rule-of-three sum. Ladies are often lamentably deficient in practical arithmetic, in that knowledge of it which they require in their domestic affairs. "They have "done" tare and tret, and learned how many ounces make a pound of gold, but they cannot easily reckon over their butcher's and grocer's bills, nor keep neat and correct accounts. They are not familiar with the quarter-days, and it puzzles them to calculate what so much a week is per month, quarter and year. And as to how many yards of carpet would cover a room of a given size, that must altogether be trusted to the upholsterer. But the learning of these things would only occupy the time sometimes spent over such arithemetic as is not likely to come into direct use in a woman's life, and certainly only a small fraction of the hours devoted to the pianoforte.

How many young people are born and grow up in a county with little more knowledge of it than they have of those the most distant. They cannot tell what is most interesting about their own town and neighborhood; in what direction other towns lie in relation to it; what are the soil, productions, and manufactures of their native county; its railroads, rivers, hills, and moors. These points have only been brought before them as they occurred in the geography book, in turn with the same things as connected with other counties. But surely a thorough knowledge of them would not only lay the foundation of a correct idea of geography, but make their residence in any locality intelligent and interesting.

It is well to study the course of the river Amazon, but better to be well acquainted with that of the Great Western Railway. The reign of Queen Victoria; the repeal of the corn laws; the introduction, first of the fourpenny, and then of the penny post; the discovery of the planet Neptune; the introduction and extension of railways; the application of the electric telegraph—a knowledge of all these things is likely to come in usefully to my child ten times for every once that he will want to know exactly where Hannibal's army encamped. Yet to which of the two are the precious school-hours, and the expensive chart, devoted? and which is left for him to pick up as he can?

The power of drawing common objects, as the furniture of a room, as it appears in different perspective positions, may be acquired with comparative ease, more quickly than the power of representing foliage with grace and effect; and it is certainly a much more available power for

the practical purposes of drawing; yet there are persons who copy landscape drawings beautifully, who could not take the pencil and rapidly produce the chair, the sofa, the shelf, the moulding. Again, we must say that the design of this paper is to urge the most practical subjects of instruction, not to depreciate those which are less so; to press those things which should be attended to in the first place—not to discourage those which are valuable in the second. There is much more development of intellect and taste in transferring to the paper the beauties of a beech-tree than the outline of a chest of drawers; still, the latter is more likely to be really wanted. Teach that then first, and afterwards the other, if there be time.

The world around, both of nature and art, surely deserves a larger proportion of attention than is often given to it in the school-room; something much beyond the half-dozen questions and answers learned off weekly out of Dr. Buwer. Long before the child can, to any advantage, be taught the nature of the British constitution, or anything whatever of the government, agreement, and apposition of words—at an age when the study of these subjects only disgusts him forever with what he might ultimately enjoy—he will receive, at any rate, a general and useful idea of how the water rises in the pump; what makes the clock tick; how the barometer shows when rain is coming; why it must always be so much longer than the thermometer; and even how his mamma's likeness was taken at the photographic rooms. True, it is far easier for the teacher to hold Mungnall's Questions in his hand, listening to the lesson repeated by heart, than to explain these things in a familiar and pleasing manner; but let him only try the latter course, and he will be repaid in interest to himself as well as in sense of benefit to those who will, all their lives, retain the effect of such instruction.

If it came to the point of choosing, would it not be better to understand the method by which a bird rises in the air, than the possible motives of Darius in entering upon the Scythian war? what it is which gives us the grateful and the timely warning of twilight, than the reasons assigned by lexicographers for laying the accent on the penultimate or antepenultimate?

In most neighborhoods, there are opportunities for showing children something of trades and manufactures; how ropes, and candles, and gas, if not paper, and fire-irons, and pins, are made. Now, would it not be well worth while to break in, more than is generally deemed proper, on routine hours, for the sake of learning lessons in this delightful and impressive way? Few teachers would object to let their pupils leave their books and slates to come and look through the telescope at the transit of Mercury, because Mercury will cross the sun at his own time, whether that happens to be in or out of school; but they would perhaps hesitate if an opportunity presented of the sort we have mentioned above.

Particular children are supposed to be unusually quick and clever, because they know, or can do, at ten or twelve years old, what others cannot do on leaving school. But no; both are children of merely average powers; but the first have been taught to rule their own lines and fit their own work, and their first awkward attempts encouraged, until they have, for their years, a respectable skill in the arts sure to be called for in daily life. N.

For Friends' Intelligencer.

EXTRACTS OF LETTERS FROM ONE OF OUR FRIENDS NOW TRAVELLING IN EUROPE.

Rome, 5th mo. 1862.

We have been much interested in visiting the antiquities of this ancient city, some of which have been so often described by tourists, as to make an extended notice unnecessary.

The Coliseum is a superb structure which I can better describe when we return, by the aid of the stereoscope. The amphitheatre would seat more than 100,000 persons.

The great church of St. Peter's is also a splendid work of art—every part, from the high dome to the floor, is embellished with gilding, frescoes, statuary, pictures in mosaic, &c. It has been the work of the best architects and artists, occupied 175 years in building, and cost fifty millions of dollars. It is surprising to see the number of priests with their broad brimmed hats, long gowns and buckled shoes. They go in swarms and their name is legion. We noticed particularly the order of Franciscan monks; they dress in brown, wear no stockings, shave the top of the head, leaving a little round smooth spot. They have a singular way of disposing of their dead brethren. Their bodies are placed under their church, until they are decomposed, then the bones are collected and displayed in the rooms. The ceilings are festooned with ribs, hands, fingers, &c., and the larger bones with the skulls are piled up in various forms, and occasionally a skeleton, dressed in the robes worn in life, holding in the bony hand a label with the name of the owner written upon it. This order of monks are said to be very poor, and to subsist on charity.

There is also another church with a flight of steps inside called the Holy Stairs, which we were assured were the same which led from Pilate's house at Jerusalem, on which our Saviour so often walked. By an edict of the Pope, any pilgrim who will go up these stairs on his knees, without touching his hands upon them, and repeat certain prayers on each step, shall receive absolution for a certain number of years. There

were many going up in this way, and the marble steps were very much worn by constant use.

We had an opportunity of seeing the great potentate of the Papal States. He was in a carriage drawn by six black horses, and also a cardinal's carriage behind, with six other black horses, and another carriage with four, three footmen behind each, and a large troop of cavalry with drawn swords, as a body guard. The uniform of the cardinals, and many of the attendants is red.

Pope Pius IX. is a fine benevolent looking old gentleman and rather more progressive than some of his predecessors. As he approached, the people shouted and took off their hats, and some kneeled and prostrated themselves before him, as he walked into the church.

There are now 25,000 French soldiers here, who it is said are charged with the protection of King Franciscus, who fled from Naples at the approach of Garibaldi. So with soldiers, priests, friars, and monks, there is a motley crowd. On Third-day the carnival was closed by a great turn-out of the people on the main street called "the Corso." The crowd were dressed in fantastic colors, masks, &c., throwing sugar plums and bouquets at each other—then racing six horses without saddles or bridles, between rows of men, women and children, and soldiers, who lined the sides of the streets. At night thousands of tapers were carried by the people, and each one was trying to blow out the others. This ludicrous entertainment continues for ten days. Now we have lent, and the people are fasting.

The streets of Rome are narrow and crooked, and there are no side pavements to walk on. The stores and shops are *mostly* very small and shallow, with no windows; the door generally furnishes the light.

The blacksmith has his anvil in the street, and hammers in front of his door; so with the furniture stores, chair makers, shoemakers, &c. They appear to be an industrious people, doing the best they can without machinery or steam. Nearly every thing is done by hand, and of course every kind of manufactured goods commands a high price. The little shops are often under palaces and the abodes of the wealthy. Old junk shops, old iron, &c., are often sold in the lower story of stately dwellings.

We have had a delightful excursion to Tivoli, about eighteen miles from Rome, and rode around the mountains on the backs of donkeys, enjoying the beautiful scenery which is every where spread out before us. The olive trees cover the sides of the hills, and flowers of every variety are in bloom, equal to ours in mid-summer.

We stopped several hours in the town of Pisa, which contains about 23,000 inhabitants. The great object of attraction is the leaning tower, which we visited. It is fifty-three feet in diameter, one hundred and seventy-nine feet high, and is more than thirteen feet out of perpendicular. Adjoining this, in the church, is the bronze lamp, suspended by a rope from the high ceiling, the swinging of which suggested to Galileo the theory of the pendulum. We also visited the ancient cemetery, which our guide assured us contained earth brought from Mount Calvary.

My travels recently have led me through some of the prisons and dungeons in Italy where the early Christians suffered—where the rack and torture have been applied, and men have had their lives dragged out of them by inches because they refused to subscribe to certain creeds and opinions. I have been where the apostles raised their voices in behalf of the religion of Christ to a priest-ridden people, and have witnessed in this same country, where the light of Christianity, so called, has shed its rays for centuries, that religion apparently consists chiefly in subscribing to certain opinions which are formed by the priests. It certainly reminds me of an ingenious mechanism to do the thinking for the people, and they are almost compelled to be what they are. The infant must be baptized by the priest with water, and in a church consecrated by the priest. No one can marry but by the priest, and the education of the child must be conducted by the priest. And although I believe there are many sincere and good men among them, the people are bound by law so to think, as to suit the priest, and would look upon it as heresy to do otherwise. And all this great net work of creeds and confessions is enforced with the sword in one hand and the crucifix in the other. But this intolerance is not confined to Italy, nor to the Romish Church. A few days since, I stood beside the grave of Calvin at Geneva. It was a scene for contemplation. This great reformer of the sixteenth century saw the corruptions of, and came out of the Romish church, and with his eloquence denounced it. He was very zealous to do good, and enacted stringent laws against immorality in Geneva, and punished any breach thereof with heavy penalties; he was so unostentatious that he would not allow a monument of any kind to be placed over his grave—not even a mound marks the spot where he is laid—and yet with all his virtues, he was so intolerant as to doctrines, that he actually caused Servetus to be burned to death at the stake, outside the the walls of Geneva, because he refused to subscribe to the doctrine of the Trinity. We see this same spirit of intolerance carried across the ocean to our own land by the Puritans, who in their zeal to enforce their creed, hung the poor Quakers, and persecuted them in various ways for preaching heresy. The spirit of intolerance

is the same, whether it requires you to kneel before the Virgin or the cross, to pray with a string of beads, to kiss the brass toe of St. Peter, or to subscribe to the thirty-nine articles of the church of England, or any other creed made by man. We may be thankful that we were educated in the Society of Friends, who I verily believe were raised up for a great and mighty work—to resist these encroachments, and to bear a testimony against priestcraft, and religious intolerance in all its forms. Although from the days of George Fox to the present time, they have been despised, and at all times persecuted by some of the high professors of Christianity, and branded as heretics, I am thankful my lot has been cast among them. I love them because they are liberal and tolerant, and do not bind their members too closely to creeds and confessions of faith. Love to God and love to man is their badge of discipleship. Their simple faith has led them away from a dependence on the theological opinions of men as taught in the schools, to a dependence on the revealings of the Holy Spirit of God in the soul. P.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MO. 2, 1862.

Feeling interested that our young Friends, who wish situations as Teachers, may know of vacancies, we will insert gratuitously in our editorial column such notices as they may forward us; while applicants for Teachers will, as usual, use our advertising sheet.

A young woman, a Friend, wishes a situation as Teacher in a family, or as an assistant Teacher in a school.

Address E. M. Cooper, Woodbury, N. J., or Jane Johnson, 533 N. 4th st., Philadelphia.

ERRATA.—In our 17th No., page 269, the line "To the Memory of S. G. Chandlee" should read S. G. Chandler.

In No. 19, page 297, 13th line from top of column, in obituary notice, for "Miller," read Millet.

We have just received the Minutes of Genesee Yearly Meeting, held at Canada West, from the 9th of Sixth month to the 12th of the same inclusive.

Several Friends from other Yearly Meetings were in attendance, with minutes of concurrence from their Friends at home. The following extracts are taken from the minutes:

While the meeting was engaged in the consideration of the state of Society, many lively testimonies were borne in regard to the benign and holy effect that a full surrender of the will, a and cheerful giving all outward affairs a secondary place, has upon the minds of men, as bringing a full and adequate reward, even in this life.

Our attention was called to the necessity, in order to rightly fulfil the common obligations of this life, in regard to the care of families, to be prepared by an attention to the unfoldings of Divine Love, by which we should not only be qualified to rightly discharge those obligations, but be enabled to keep them in their proper place, and thus prevent them from hindering us from the performance of those higher duties, by which our spirits are kept pure and clean, so that we may witness a growth in virtue, and an advancement towards the state of a pillar in the church that shall go no more out. It was clearly shown, that while the mind was thus concerned, we would be careful not to neglect the assembling ourselves together, to offer that worship which is acceptable in the Divine sight.

We were reminded that love to God was the first great command, and that this must be made manifest by our love to each other, and by our fulfilling all those obligations which He enjoins.

We were feelingly admonished that those who are careful to regularly attend our religious meetings be closely concerned when thus gathered, to draw near the alone Fountain of life and love, so that when those who at times may be delinquent in this important duty come and sit with them, they may find their table so spread with this holy influence that there will be nothing to discourage, but that all might tend to gather under the power of that influence, so that each might be refreshed, and those who were delinquent encouraged to greater faithfulness.

We were feelingly cautioned to beware of the indulgence of a spirit that would destroy our cementing bond, the badge of discipleship; to watch carefully over our own hearts, so that when a brother may wound or injure us or our feelings, that nothing may find a resting place within us but the pure spirit of restoring love, that no disposition but that which would raise a fallen brother is suffered to remain. We were warned against entertaining any other spirit, because it not only dwarfed our own spiritual growth, but exerted an influence for evil on those by whom we are surrounded.

The careful and guarded education of our dear children was the subject of much exercise and concern. The many temptations which are calculated to draw them away from our principles, to which they are exposed while obtaining a literary education, were feelingly adverted to

and desires were expressed that suitable schools might be established, wherein they might be surrounded by an influence that would tend to lead them to the fold of Christ.

Parents were reminded of the deep responsibilities resting upon them, that they first be concerned to walk in accordance with the pointings of the Divine Finger, that they may be enabled to often seek for strength to faithfully discharge their obligations.

It was forcibly brought to view, that while the Almighty possessed and could use the power to preserve the child, though the parent might neglect his duty, it did not relieve him from the accountability, and that should the child go astray, when the solemn inquiry was made, "What hast thou done with the lambs committed to thy care?" the condemnation in the consciousness of neglected duty would be hard to bear.

Our minds have been dipped into sympathy with our distant brethren, whose lot it is to be surrounded by the horrors of the battle field, and on whom this affliction has laid a heavy hand. And our desires have gone forth that not only they who are thus brought into trial, but that we who are as yet more favored, may be enabled to bear a consistent testimony against this great evil, being careful that while we hold up to view that the principles of the Christian religion lead to peace, we do not by our acts among men—by an undue interest in the present fratricidal strife—by mingling with the political movements of the world, or by evincing a contentious spirit, balk this noble testimony, and thus lessen the influence we should exert towards the eradication of so great an evil, and introducing and extending in the hearts of men that kingdom whose ruler is God, and which breathes peace on earth and good will to man.

The meeting was preserved throughout in a feeling of much brotherly love and condescension, and adjourned to meet at Farmington, N. Y., at the usual time next year.

Died, on Sixth-day evening, 13th of 6th mo., Catharine Brown, in the 95th year of her age. This dear Friend's religious sensibilities were lively till the last. And her life closed with thanksgiving and praise upon her lips.

——, on First-day evening, 20th ult., of diptheria, Eli Phineas, son of Robert and Susanna S. Blackburn of Dunning's Creek, Bedford County, Pa., in the 13th year of his age.

——, 12th mo. 25th, 1861, at her residence near Greenwich, Cumberland Co., N. J., Elizabeth O. wife of Wm. Test, in the 67th year of her age, a member of Greenwich Monthly Meeting.

——, on the 10th of 4th month last, George Mickel, son of James and Mary Mickel, aged 7 weeks.

——, on the 14th of 5th month, 1862, at his residence in Greenwich, Cumberland Co., N. J., Benjamin Tyler, Sr., in the 79th year of his age.

Died, at his residence in Greenwich, Cumberland Co., N. J., on the 5th of 4th month, 1862, after a lingering illness, Ebenezer Tyler, in the 49th year of his age.

——, at Dunning's Creek, of diptheria, on the morning of the 20th inst., William Cleaver, son of Thomas W. and Ruth M. Cleaver, in the 3rd year of his age.

For Friends' Intelligencer.

FREE SCHOOLS.

Every attempt to establish *Friends' Free schools* cannot but be looked upon as evidence of increasing concern for the right education of our children, and, as such, will doubtless be hailed with satisfaction and encouragement.

The writer is one who cannot indulge in the indiscriminate censure that is too frequently cast upon the public schools of our city, and has often felt called upon to defend them, believing them to have been, for a series of years, admirably adapted to the wants of those for whom they were especially established, and a blessing to the community at large; but the *war-spirit* that is now being so thoroughly engrafted on them, as well as some other matters at variance with our principles, renders it questionable, to say the least, whether *Friends* can longer consistently patronize them.

But to return. Such an effort as is herein first alluded to is now being made in this city by Green Street Monthly Meeting, and though the beginning is but small, strong hopes are entertained that it will prove a nucleus of considerable importance. The subject is thus introduced to the attention of Friends, in the belief that the information will interest members of other Monthly Meetings, as well as have a tendency to encourage like efforts elsewhere.

The meeting having realized *two hundred and fifty dollars* by the extinguishment of a ground rent, a committee was appointed to propose a plan for the investment of this amount as a school fund, and such other sums as might in the future be appropriated for the same purposes. Their report was adopted by the meeting, (but is too lengthy to publish entire,) and provides for the appointment of five trustees, to be styled, "The trustees of the school fund for the *gratuitous* education of the youth belonging to the Monthly Meeting of Friends held at Green Street Philadelphia."

These trustees are legally empowered to receive and hold all moneys and estates of every description which may hereafter be appropriated to said school fund by said Monthly Meeting, and all devises, legacies, and donations made to said fund from any other source, &c. They are to report annually to the Monthly Meeting a detailed statement of the condition of said school fund, "and when, in the judgment of the said Monthly Meeting, the income from said school fund is sufficient to justify the same, the said

trustees shall expend the rents, issues, and profits arising therefrom, in the establishment and maintenance of a school or schools for the *gratuitous* education of the youth belonging to said Monthly Meeting."

Further legal provisions are made for the selection and removal of said trustees, or, if necessary, a modification of the trust, and in addition to the amount thus specifically appropriated, it is also recommended that as much more of moneys derived in like manner (should such be the case,) as can be spared be appropriated to said school fund, with a further *direction*, "that the nett income arising from ground rents, now belonging to said Monthly Meeting be also appropriated to said school fund, and that the Monthly Meeting's Treasurer be directed to pay over annually to said trustees the same, after deducting the current expenses of the said Monthly Meeting."

From a cursory perusal of the last paragraph, it might be inferred that the Monthly Meeting in question had a revenue from ground rents more than sufficient to defray the current expenses of the two *Preparative* Meetings of which it is composed. But such is not the fact; each Preparative Meeting makes an annual assessment on its members, as is usual with other meetings, and the Monthly Meeting fund in question never bears any part of these expenses, except where contingencies arise demanding the use of the money for meeting purposes.

Let the result be what it may, the Monthly Meeting is in earnest about the commencement, and the hope that others may be induced to "*go and do likewise*," is one of the principal objects of this communication. J. M. E.

Philada., Seventh month, 1862.

"THE LAND AND THE BOOK."

(Continued from page 280.)

THE OAK OF PALESTINE.

We may stop in safety under these splendid oaks to rest and lunch.

This is certainly the finest grove of the kind I have seen. A solemn stillness reigns within it; and what a soft, religious light struggles down through the thick branches! It is not unlikely that this was one of those "high places" of idolatry which were always accompanied with groves.

It is still sacred. The mazar is in honor of one Othman el Hazûry, or Othman of Hazor, and some indistinct traces of a village between this and the castle still bear that ancient name. But this could not have been the capital of Jabin, as some have supposed. That city was given to Naphtali, and must have been situated somewhere in Upper Galilee. But your remark about the religious shade of this grove reminds me of a certain kind of superstition, as prevalent now in these parts as idolatry was in the days when those temples we spoke of yesterday were thronged with deluded worshippers. Ezekiel says, Then shall ye know that I am the Lord, when their slain shall be among their idols round about their altars, upon every high hill, in all the *tops* of the *mountains*, and under every green tree, and under *every thick oak*, the place where they did offer sweet savor to all their idols.* Not only did the heathen delight to build temples and rear altars in the tops of the mountains, as these ruins testify, but they worshipped their idols under every green tree, and especially under thick oaks. They do so still, in a modified form. These oaks under which we now sit are believed to be inhabited by Jan and other spirits. Almost every village in these wadies and on these mountains has one or more of such thick oaks, which are sacred, from the same superstition. Many of them are believed to be meskûn (inhabitated) by certain spirits called Benat Yacobe—Daughters of Jacob—a very strange and obscure notion. The common people are afraid of these inhabited trees, and when they pass them hang on the branches a rag torn from their clothes, as an acknowledgment of their presence, and a sort of peace-offering to avert their anger. I have seen scores of such thick oaks all over the country, but could never obtain an intelligible explanation of the notions or traditions upon which this wide-spread custom is based. It has rather seemed to me to be an indistinct relic of ancient idolatry, which the stringent laws of Mohammed banished in form, but could not entirely eradicate from the minds of the multitude. Indeed, the Moslems are as stupidly given to this superstition as any other class of the community. Connected with this notion, no doubt, is the custom of burying their holy men and so-called prophets under these trees, and erecting *mazars* to them there. All non-Christian sects believe that the spirits of these saints love to return to this world, and especially to visit the place of their tombs. Nor can we restrict our remark to the heathen. It is difficult to distinguish between this, and the belief or feeling which lies at the bottom of all saint-worship. Isaiah speaks of a time when the people shall be ashamed of the oaks which they have desired.† May that day speedily dawn. It implies the spread of light and knowledge. No sooner is a man's mind even partially enlightened by the entrance of that word that giveth light,‡ than he becomes heartily ashamed of these oaks, and of his former fear and reverence for the beings supposed to inhabit them. I have witnessed some ludicrous displays of daring enacted about these old trees by Protestant Arabs just emancipated from this degrading superstition, and I can point you to many respec-

*Ezek. vi. 13. †Isa. i. 29. ‡Ps. cxix. 130.

table people who have been all their lives long and are still held in bondage through fear of these imaginary spirits.

Scarcely any tree figures more largely in Biblical narrative and poetry than the oak, but I observe that certain modern critics contend that it is, after all, not the oak, but the terebinth.

The criticism is not quite so sweeping as that. It is merely attempted to prove, I believe, that the Hebrew word *alah,* which, in our version, is generally rendered *oak,* should be translated terebinth. *Allon,* they say, is the true name of the oak. It is not for us to settle such controversies, but I have not much confidence in the results. In fact, the Hebrew writers seem to use these names indiscriminately for the same tree, or for different varieties of it, and that was the oak. For example, the tree in which Absalom was caught by the hair was the *alah*, not the *allon*, and yet I am persuaded it was an oak. That battle-field was on the mountains east of the Jordan, always celebrated for great oaks—not for terebinths—and this is true to this day. Again: that "wood of Ephraim," in which the battle was fought, and which devoured more people than the sword,§ is called *yaar* in Hebrew, *waar* in Arabic—evidently the same word, and it signifies a wild, rocky region, overgrown with trees—mostly oak, *never* the terebinth. There is no such thing as a terebinth *waar*—no such thing in this country as a terebinth wood. And yet this *alah* which caught Absalom formed part of the wood of Ephraim. *It was an oak,* I firmly believe. There are thousands of such trees still in the same country, admirably suited to catch long-haired rebels, but no terebinths. Indeed, this latter tree does not meet the requirements of this catastrophe at all. I see it asserted by the advocates of this translation that the oak is not a common nor a very striking tree in this country, implying that the terebinth is. A greater mistake could scarcely be made. As to strength, it is simply ridiculous to compare the terebinth with the oak, and the same in regard to size. The terebinth under which our tent is pitched down at Banias is the largest I have seen, and yet there are many oaks to which it is but as an infant. Still more surprising are the statements about the extent of oak forests in this land. Why, there are more mighty oaks here in this immediate vicinity than there are terebinths in all Syria and Palestine together. I have travelled from end to end of these countries, and across them in all directions, and speak with absolute certainty.

Besides the vast groves around us, at the north of Tabor, and in Lebanon and Hermon, in Gilead and Bashan, think of the great forests, extending thirty miles, at least, along the hills west of Nazareth, over Carmel, and down south beyond Cæsarea Palestina. To maintain, therefore, that the oak is not a striking or abundant tree in Palestine, is a piece of critical hardihood tough as the tree itself. And, finally, the terebinth is deciduous, and therefore not a favorite shade tree. It is *very* rarely planted in the courts of houses, or over tombs, or in the places of resort in villages. It is the beautiful evergreen oak that you find there. Beyond a doubt, the idolatrous groves so often mentioned in Hebrew history were of oak. The straggling, naked terebinth is never selected for such purposes. It sheds down no soft twilight, suggests no religious thought, awakens no superstitious fears. It takes the dense, solemn, mysterious oak to do this. I confess that I never come within such a grove even as this without being conscious of a certain indescribable spell, a sort of silly timidity, tending strongly to religious reverence. With the ignorant this might easily be deepened into downright idolatry.

I do not believe that Abraham's celebrated tree at Hebron was a terebinth, as many now affirm without qualification. It is *now* a very *venerable oak*, and I saw no terebinth in the neighborhood. That there are mistakes in our translation in regard to trees, as well as other things, I would not deny, but until we have more light on this particular matter, and more decisive, let us continue to read out bravely the good old word *oak,* and never fear the smile of overwise critics.

But it is time to leave this fine grove for the castle of Banias. Prepare for one of the roughest scrambles you have yet encountered in the East, and look well to your clothes, or they will be left streaming on the sharp thornbushes through which we must force our way. And now, as we ascend Castle Hill, hold a steady rein, or you will meet with something far worse than thorns.

This is, indeed, a fearful ascent, and of itself enough to confound any assailing party, without the aid of walls and bulwarks.

Those who built the castle did not think so. But all danger is past, and our path lies along this south wall to that curious and well-defended entrance.

Is it probable, or even possible, that the Crusaders erected this prodigious fortification?

I think not. Doctor Robinson, with whom I once visited it, decided, without hesitation, that it was ancient. These deep grooves in the *posts* of this gateway show that the door did not open and shut, but was drawn up by machinery. To such an apparatus David, perhaps, alludes in the 24th Psalm: *Lift up* your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.† You will find no other good specimen of this kind of gateway in

* 2 Sam. xviii. 6--8.

† Ps. xxiv. 7.

all Syria, and it is therefore the more worthy of special notice. It is also a tacit witness to the antiquity of these works.

Is not the entire castle too fresh, and in too high a state of preservation to accord with a very remote antiquity?

That is owing to the quality of the stone, which is very compact, and hard as adamant; it rings, when struck, like metal. Even those that have been thrown down in confusion for many centuries are as perfect as the day when they were cut from the mountains; they will last to the end of the world. But let us tie up our horses, for it will take hours to explore the place to your satisfaction. The site is admirably adapted for a castle. The ridge is high, sharp, and isolated, and at least seven hundred feet long from east to west. The two ends are much broader than the middle, and the whole summit is included within the walls. The east end is far the highest, and the fortifications there are exceedingly strong, commanding most effectually the steep declivity up which the road was cut. On the south and west the mountain sinks down steeply for a thousand feet to the plain of Banias, and on the north yawns the frightful gorge of Khushaib. It is thus unapproachable by an assailing force on all sides, and, until the invention of cannon, it could have been taken only by treachery or starvation; nor would it have been easy to starve the place into surrender, if properly victualled. There is space sufficient for a strong garrison, and they might even raise vegetables for their table, as the shepherds grow fine crops of tobacco at present; and, though there is no fountain, these immense cisterns would afford an abundant supply of good water. The native tradition is, that the dark stairway here at the west end, down which we groped our way into the vaults beneath, was a subterranean, or, rather, submontane path to the great fountain of Banias, by which the garrison could obtain both water and provisions; but as that is two miles distant, and a thousand feet below, the thing is scarcely credible. A respectable man of Hasbeiya, however, assured me that he once descended it a long distance, to where it was blocked up by the falling in of the roof. By my aneroid, the top of this castle is 2300 feet above the Mediterranean, being nearly the same elevation as that of Shukif.

Is there no history of this remarkable place?

None that reaches much farther back than the time of the Crusaders. Under the name Subeîbeh it figures largely in the wars between the Saracens of Damascus and the Templars of Jerusalem, and these long Arabic inscriptions speak of repairing and rebuilding by Melek et Dahar and others, some six or seven centuries ago; they, however, were not the original architects of this great fortress. As it commands the pass from the Hûleh and the plains of the Jordan over Hermon to Damascus and the east, it must always have been a place of great importance. I have long suspected that this is the site of Baal Hermon mentioned in Judges iii. 3, and 1 Chronicles v. 23. From these notices it appears that Baal Hermon was at the south end of the general mountain of Hermon, and there is no other point in this whole region so important or so conspicuous as this. It is not possible, however, to identify some of these ancient sites with certainty, and this is one of the most doubtful. By leading our horses down the terraces through this olive grove, we shall shorten our distance to the town more than half. What a noble view over plain, and marsh, and lake, and mountain! and how sweetly reposes the village of Banias in this verdant and sheltered nook of Hermon! Its fifty tottering huts, however, form a wretched representative of ancient grandeur, and the place is now very unhealthy, especially in autumn.

(To be continued.)

HUMILITY.—In the school of Christ, the first lesson of all is self-denial and humility; yea it is written above the door, as the *rule of entry*, or admission: "*Learn of me, for I am meek and lowly of heart.*" And out of all question, that is truly the humblest heart that has the most of Christ in it.—*Leighton.*

"HELPING TOGETHER BY PRAYER."

Is thy cruse of comfort wasting? Rise and share it with another,
And through all the years of famine it shall serve thee and thy brother;
Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain;
Seeds (which mildew in the garner) scattered, fill with gold the plain.
Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden: God will bear both it and thee.

Numb and weary on the mountains, would'st thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.
Art thou stricken in life's battle? Many wounded round thee moan;
Lavish on their wounds thy balsams, and that balm shall heal thine own.

Is the heart a well left empty? None but God its void can fill;
Nothing but a ceaseless fountain can its ceaseless longing still.
Is the heart a living power? Self-entwined, its strength sinks low;
It can only live in loving, and by serving love will grow.

—*Beauty of Holiness.*

THY WILL BE DONE.

JOHN G. WHITTIER.

We see not, know not; all our way
Is night; with Thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayer we lift;
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint?
Or dare we plead in times like these
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee,
Whose will be done!

Though dim as yet in tint and line,
We trace thy picture's wise design,
And thank thee that our age supplies
The dark relief of sacrifice.
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press;
If from thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power;
And, blest by thee, our present pain
Be liberty's eternal gain,—
Thy will be done!

Strike thou, the Master, with the keys,
The anthem of our destinies!
The minor of thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!



The following extracts from the "Country Gentleman" interestingly describe a farm in the neighborhood of Philadelphia:

. . . . The owner has retired from a lucrative city business, and makes farming a pleasant as well as a profitable amusement. He keeps careful accounts, and his balance sheet shows a handsome profit. He occupies a farm of one hundred acres, which has been held by the family since its first occupation in the days of William Penn. It is in the form of a parallelogram, and is handsomely and regularly laid out with a tier of fields on each side of the central lane, so that all are readily accessible. The fences are all neat post-and-rail—those next the highway with four horizontal rails, and the rest with three—all being about four feet high. They cost here about $1 per rod, and last fifteen or twenty years, the posts then requiring renewing. A regular rotation is adopted. It consists of 1. Corn (with a portion of the field with potatoes) on sod, with manure. 2. Oats after the corn, and rye after the potatoes. 3. Wheat, manured, seeded with clover and timothy. The fields remain longer or shorter in grass, according to the proportion of hay and pasturage needed. This term is usually four or five years, as hay and pasturage constitute the best of the profits. About 13 quarts of a mixture of clover and timothy are sown on each acre. The meadows average at least two and a half tons. The owner expects to sell a hundred tons of hay this year from this moderate farm, besides all that is needed for home use. The price is now $15 per ton in Philadelphia, which will be $1,500 for the crop sold. When higher in price he has realized over $2,000. To keep up the fertility of the land, he makes it a rule whenever a load of hay is drawn to the city, to bring back a load of manure.

The owner of this farm plows deep, and subsoils to a depth of about fourteen inches—he is "not afraid of deep plowing." Corn usually yields about 60 bushels per acre, and oats from 60 to 70 bushels. Wheat produces about 25 bushels, sometimes 28. Rye is chiefly valuable for its straw, which, when thrashed with flail, sells at $15 per ton in the city. A broadcast dressing of guano in the spring on grass, especially if it can be given just before a rain, and costing three or four dollars per acre, affords a handsome remuneration in the increase of growth.

The two worst weeds are garlic and ox-eye daisy. The former is eradicated by pulling out—the latter by good cultivation and heavy seeding to grass. On one-half of a recently seeded grass field, where the seed was applied evenly and heavily, not a daisy was to be seen; on the other part, where the seeding was lighter and more uneven, the surface was considerably whitened by this weed.

The barn is of stone, about 50 by 65 feet, with three stories. The upper story, reached by a nearly level bridge and embankment from the rising ground on one side, is occupied by the threshing floor, from which the hay is pitched *downwards* into the bays on each side; the unthreshed grain is deposited on the hay when these bays are filled up above the level of the floor. When threshed and cleaned, the grain is passed down into the granaries in the middle stories. The basement contains the stables. The owner would make an improvement in erecting another barn, by placing the *gable* towards the rising ground, so that the upper floor might be still higher or between the rafters. By this arrangement, loads of hay and grain might be drawn still higher up, and

downwards pitching more completely accomplished.

The cost of cutting hay with a machine, drying, collecting with a Pennock's spring-tooth rake, and drawing into the barn, does not in any case exceed a dollar and a quarter per ton, according to the accurate account kept of expenditures. Pennock's rake runs on wheels, and the operator drives over the ground by riding on the machine, and touching a lever at each discharge of hay,—with about as much ease as a lady sits in her chair and drives her fan. The long curved steel teeth collect the hay in such a manner as to leave it in a loose heap, and not rolled and packed together as is done by the common revolver.

But few cattle are kept in summer, but many are wintered, for the purpose of consuming the straw and affording a supply of manure. I observed the men employed in forking over the accumulations of last winter, consisting of a compact bed, as wheeled out, some 80 feet square, and about three feet deep. When loosened by forking, it formed a pile about six feet high—that is, it was loosened to about double bulk. Fermentation was thus produced and foul seeds destroyed. Manure from the city is supplied at the fields at a cost of about two dollars per ton. The teams on their way back from the city, after drawing in hay, bring about one ton for each horse. Among the fine cattle observed in the fields, was a very handsome cow, a cross of Durham and Alderney, which makes twelve pounds of butter per week. She resembles somewhat in form the figure of the celebrated Oaks cow, but with greater symmetry and beauty. Water is supplied by means of Halliday's windmill (smallest size costing about $80,) one day's pumping being more than enough for a week's supply. This windmill has needed no repairs, although it has run several years.

I was much pleased with the excellent spring house—a structure, by the way, deemed indispensable to a good dairy in this part of Pennsylvania. This one, although intended only for a dairy furnishing a home supply, was some 20 feet square, and as clean as pure cold water, granite rock, and a hard burnt brick floor could make it. A spring large enough to fill a two-inch auger hole, boiled up in a sort of artificial rocky cavern, and flowing out, spread over the brick floor to a depth of about two and a half inches. Walks of handsomely dressed flagging, above the water, give ready access to the pans standing in the crystal water. A striking proof of the absolute necessity of pure air, as well as other requisites of cleanliness, for success in butter making, was afforded by the accidental deposit of a pile of manure some rods distant, the fumes of which were occasionally wafted by the breeze towards this spring-house. For a week, all the butter made was quite poor in quality, until the cause being discovered and removed, it was restored to its original excellence and sweetness.

One word in conclusion, as to the profits afforded by this farm. It furnishes a handsome family supply, and over and above all that the family consume, yields from *seven to nine dollars per acre as an average.* In 1861, it gave $7 per acre; in 1859, $9. J. J. T.

For the Children.

SOWING LITTLE SEED.

Little Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she; "why does the boy throw seeds into the water?"

"O, I know," said her brother Edward, who had been looking at the book, "he is sowing the seeds of water-lilies."

"But how small the seeds look," said Bessie. "It seems strange to think that large plants should grow from such little things?"

"You are sowing just such tiny seeds every day, Bessie; and they will come up large, strong plants after awhile," said her father.

"O, no, father! I have not planted any seeds for a long time."

"I have seen my daughter sow a number of seeds to day."

Bessie looked puzzled, and her father smiled, and said,

"Yes, I have watched you planting flowers, and trees, and weeds, to-day!"

"Now, I know that you are joking, for I would not plant ugly weeds."

"I shall have to tell you what I mean. When you laid aside that interesting book, and attended to what your brother wished done, you were sowing seeds of kindness and love. When you broke the dish that you know your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate you were sowing seeds of mercy. These are all beautiful flowers, Bessie, and will grow up brightly and sweetly, if you water them well by a constant repetition of these acts. But, more than all, I hope that my little girl has been planting the great tree of 'love to God,' and that she will tend and watch it, and allow it to grow and spread, until its branches reach the skies, and meet before His throne."

"And the weeds, father."

"When you were impatient while baby was cross, you sowed the seeds of ill-temper. When you spoke crossly to Robert, you planted anger.

When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up by the root, my child. Do not suffer them to grow in your garden, or they will completely overrun it."—*Christian Register.*

REMARKABLE FOUNTAIN IN FLORIDA.

A writer in *Ballou's Boston Pictorial* gives the following description of a remarkable fountain in Florida:

Taking a narrow path I crossed through some dense underwood, and all at once I stood on the banks of the Wakulla Spring. There was a basin of water one hundred yards in diameter, almost circular. The thick bushes were growing to the water's edge, and bowing their heads to the unrippled surface. I stepped into a skiff and pushed off. Some very large fish attracted my attention, and I seized a spear to strike them. The boatman laughed, and asked me how far below the surface I supposed they were? I answered, about four feet. He assured me that they were at least twenty feet from me, and it was so. The water is of the most wonderful transparency. I dropped an ordinary pin in the water forty feet deep, and saw its head with perfect distinctness, as it lay on the bottom. As we approached the centre, I noticed a jaggish gray limestone rock beneath us pierced with holes; one seemed to look into unfathomable depths. The boat moved slowly on, and now we hung trembling over the edge of the sunken cliff, and far below it lay a dark, yawning, unfathomable abyss. From its gorge comes forth, with immense velocity, a living river. Pushing on just beyond its mouth, I dropped a ten cent piece into the water, which is there one hundred and ninety feet deep, and I clearly saw it shining on the bottom. This seems incredible, but I think the water possesses a magnifying power. I am confident that the piece could not be seen so distinctly from a tower one hundred and ninety feet high.

We rowed on towards the north side, and noticed in the water the fish which were darting hither and thither, the long flexible roots, and the wild, luxuriant grass on the bottom, all arrayed in the most beautiful prismatic hues. The gentle swell occasioned by the boat gave to the whole an undulating motion. Death-like stillness reigned around, and a more fairy scene I never beheld.

Mercy is like a rainbow which God set in the heavens as a remembrancer to man. We must not look for it after night; it shines not in the other world. If we refuse mercy here, we must have justice to eternity.—*Jeremy Taylor.*

HINTS FOR THE TRAVELLING SEASON.

At this season many persons contemplate travelling; to do so with the largest amount of comfort and advantage, physical, social, and mental, the following suggestions are made;

Take one-fourth more money than your actual estimated expenses.

Acquaint yourself with the geography of the route and region of travel.

Have a good supply of small change, and have no bill or pieces higher than ten dollars, that you may not take counterfeit change.

So arrange as to have but a single article of luggage to look after.

Dress substantially; better to be too hot for two or three hours at noon, than to be too cool for the remainder of the twenty-four.

Arrange, under all circumstances, to be at the place of starting fifteen or twenty minutes before the time, thus allowing for unavoidable or unanticipated detention on the way.

Do not commence a day's travel before breakfast, even if that has to be eaten at daylight. Dinner or supper, or both, can be more healthfully dispensed with, than a good warm breakfast.

Put your purse and watch in your vest-pocket, and all under your pillow, and you will not be likely to leave either.

The most if not secure fastening of your chamber-door is a common bolt on the inside; if there is none, lock the door, turn the key so that it can be drawn partly out, and put the wash-basin under it; thus, any attempt to use a jimmy or put in another key, will push it out, and cause a racket among the crockery, which will be pretty certain to rouse the sleeper and rout the robber.

A sixpenny sandwich eaten leisurely in the cars, is better for you than a dollar dinner bolted at a "station."

Take with you a month's supply of patience, and always think thirteen times before you reply once to any supposed rudeness or insult, or inattention.

Do not suppose yourself specially and designedly neglected, if waiters at hotels do not bring what you call for in double quick time; nothing so distinctly marks the well bred man as a quiet waiting on such occasions; passion proves the puppy.

Do not allow yourself to converse in a tone loud enough to be heard by a person two or three seats from you; it is the mark of a boor if in a man, and of want of refinement and lady-like delicacy, if in a woman. A gentleman is not noisy; ladies are serene.

Comply cheerfully and gracefully with the customs of the conveyances in which you travel, and of the places where you stop.

Respect yourself by exhibiting the manners

of a gentleman and a lady, if you wish to be treated as such, and then you will receive the respect of others.

Travel is a great leveller; take the position which others assign you from your conduct rather than from your pretensions.—*Dr. Hall.*

ITEMS.

DOMESTIC.

Martin Van Buren the eighth President of the U. S., died at Kinderhook, N. Y., on the morning of the 24th.

The Crops.—The St. Louis "News" says the wheat narvest in the West, now generally secured, is a most bountiful one. In middle and southern Illinois, and Indiana, the yield was so abundant that, but for labor-saving reapers and threshers, much of it would have been lost. Oats are not quite so good, and the yield will not be so abundant. Grass looks promising in Indiana and Illinois, but in Missouri and Kentucky it has suffered considerably for want of rain. All throughout the West the corn looks well. The Canadians papers notice an improved appearance in the crops.

What is Heat Lightning?—The flashes of lightning, often observed on a summer evening, unaccompanied by thunder, and popularly known as "heat lightning," are merely the light from discharges of electricity from an ordinary thunder cloud beneath the horizon of the observer, reflected from clouds, or perhaps from the air itself, as in the case of twilight. Professor Henry says that Mr. Brooks, one of the directors of the telegraph line between Pittsburg and Philadelphia, on one occasion, to satisfy himself on this point, asked for information from a distant operator during the appearance of flashes of this kind in the distant horizon, and learned that they proceeded from a thunder storm then raging two hundred and fifty miles eastward of his place of observation.—*Scientific American.*

There are 17 horse railways in Pennsylvania, all in Philadelphia and Pittsburg. Their cost was $3,240,987; length of roads, 106 miles; number of passenger cars, 427; number of passengers carried for the year, 18,775,225; total earnings $1,219,721; total expenses, $930,287.

The New Capitol.—The dimensions of the Capitol at Washington are thus officially stated:—Whole length of building 751 feet 4 inches; length of wings, including steps, 324 feet; width of wings, 142 feet 8 inches; width of old Capitol, 352 feet 4 inches; height of dome above the basement floor, 264 feet; ground actually covered, 153,112 square feet, or more than three and a half acres.

FOREIGN.

Novel Importation.—Nine magpies, seven quails, three laughing jackasses, twelve rose-breasted cockatoos, and one wallaby, have been imported into Auckland, New Zealand, by the Auckland Acclimatization Society. Two of the magpies were let loose, and immediately commenced work by killing grubs and caterpillars in a garden.

Education in Italy.—It is computed that in Lombardy, from 30 to 40 persons in 100 can read; in Piedmont, from 20 to 30; in Tuscany, from 10 to 20; but within a circuit of 30 miles about Rome, not so many as 1 in a hundred! A report of the inspector-general of schools shows that in the province of Naples there are 1,845 *communes*, [townships, municipalities,] of which 846 have neither schools nor any other means of instruction whatever. The whole population of that province is 6,500,000, of whom only 67,431 are receiving any education; that is, one child to 1,000 souls.

The famous Kissingen well in Bavaria is an Artesian well one thousand eight hundred and seventy eight feet deep; the last hundred and thirty eight and a half feet passes through salt rock. From this well one hundred cubic feet of water gushes forth every minute. The water contains three and a quarter per cent. of salt.

Iron Sleepers.—Iron sleeper's have been laid down on the Madras (Indian) Railroad in place of wooden sleepers. It has been found that wooden sleepers decay so rapidly in tropical climates, that iron has been resorted to as a more economical material. This railroad is 406 miles in length, and stretches across the Indian Peninsula from Madras to Beypoor.

A street railway 1¾ miles long has been laid down, and is now in operation, in Sydney New South Wales. The rails and carriages for this street railway were sent out from England by Geo. F. Train.

New Inflammable Liquid.—A new inflammable liquid has been invented by a Paris chemist. The bottle containing the liquid being broken, it burns everything near it. At an experiment made with it at Marseilles, large heaps of timber were consumed, and the earth was calcined to the depth of a foot.

In regard to the harvests in France, a Paris letter says:—"The hopes of a superabundant, and even an early harvest have vanished, and it will be fortunate if we have a very ordinary yield. Prices have risen in almost all the provincial markets. A rise at Marseilles is owing to the numerous orders from the interior."

At the Great Exhibition, as a specimen of fine type and printing, there is a copy of the entire New Testament printed upon a single sheet of paper. It was printed by Collins of Glasgow, the celebrated publisher of rare books and beautiful editions of the classics. Although so small, the type is stated to be very clear.

PHILADELPHIA MARKETS.

Flour and Meal.—Prices of Flour are firm, with increased demand both for shipment and home consumption. The sales reach 3200 barrels at $5 50 for extra, and $5 75 a $6 00 for extra family per barrel. Small sales for home consumption at from $5 00 a $5 25 for superfine; $5 44 a $5 50 for extras, and $6 25 up to $7 for fancy lots—according to quality. There is very little Rye Flour or Corn Meal here. We quote the former at $3 25 per bbl., and the latter at $2 87 a $1.

Grain.—There is more demand for Wheat. Sales of prime and good Red, part new, at $1 30 a $1 33, and for White $1 40 a 1 42. Rye is in demand, and Pa. sold at 75 c. Corn steady—sales of yellow at 64 c., afloat, and 63c. in store, Oats.—Penna. sold at 42½ a 44c., per bush., and Delaware at 43 cents per bushel. No sales of Barley or Malt.

Seeds.—There is very little seed of any kind here. We quote Cloverseed at $5 75 per 64 lbs. Timothy is worth $2. Flaxseed is wanted by the crushers at $2 25 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

On Gospel Ministry 401
War 403
To make a Happy Home 404
The Land and The Book 405
The Stone that Rebounded 407
EDITORIALS 408
OBITUARIES 410
Our Coal Formation 410
POETRY:
The Honey Bee's Song 412
The Good Great Man 413
HORTICULTURAL DEPARTMENT 413
From Humboldt's Aspects of Nature 414
Voices of Animals 415
ITEMS 416

ON GOSPEL MINISTRY.

Attention to the right time, and other circumstances.

BY WILLIAM ALEXANDER.

(Continued from page 388.)

The attentive mind, that duly regards the various operations of Divine requisition, and resigns itself to obey, will be likely to present its offerings in due season; but here again let us consider we are but men and creatures, and liable to err; therefore a few hints further may stimulate to watchfulness in this respect.

Correspondently with every Divine command to speak in the name of the Lord, can there be a doubt, but some mind or minds will be prepared to hear; and, if the fault be not their own, will receive the word which is faithfully and timely spoken? As seasons wherein the mind is susceptible of these impressions, are no more at man's command, than the influence that constrains to speak, so it is highly important, that those who are thus engaged, should speak in the Lord's time.

Various criterions might be offered, which designate, under different circumstances, the time to move, but perhaps a few general hints may suffice, preceded by these important, comprehensive, and essential watchwords: Be *humble*, be *watchful, patient*, and *resigned.*

The considerations which we have already entered into, lead inevitably to the right time for moving, not only with regard to embarking in any religious service; but as to the immediate time of utterance. When all creaturely activity and opposition cease to mingle themselves with the requisitions of the Lord, and a placid and serene impression to proceed is felt, the way is open, and delay will be injurious.

If, however, any pass by the right time; or whilst they are too tardily making ready, another steps in before them, it requires great care not to act merely upon the former opening. If such do not feel a *continued* or *renewed* extension of the command, they should be contented to bear that burthen, which inattention or disobedience may have imposed upon them. For want of this, the precious covering which has overspread a meeting, under the influence of a living ministry, may sometimes be hurt, by the *untimely* offering of a once rightly prepared sacrifice.

An especial care is likewise needful not to move, till the concern is matured; for until this is the case, those that hear may not be in the best state to receive the word of communication. Besides, in meetings where several who are called to the ministry are present, an unseasonable offering may break in upon the Lord's appointed order.

Vocally to approach the Divine Presence, in public prayer and adoration, is solemn and awful; therefore, both *weighty* and *clear* should be the impression of this important duty. Sometimes, when the spirit of supplication is poured upon an assembly, many may feel its holy opera-

tion; and there is considerable danger that the young or the inexperienced minister, may mistake this *general* influence, for the feeling of an *individual* concern. Thus circumstanced, without great watchfulness, as the feeling of this influence increases, such may be induced to move, without that solid weight and *necessity* which alone can sanctify the offering, and render it acceptable to God. By this means they may likewise close up the way of one, on whom the individual engagement had rightly devolved. Let it not be supposed, however, that the young and the tender may never be required to offer this solemn sacrifice.

The same care which is requisite, in order to ascertain the right time for beginning to speak, continues equally essential whilst engaged in vocal utterance. The unfolding of openings or prospects during the preparatory exercise, is no authority to spread them before the meeting when publicly engaged, unless the feeling of Divine life, or the influence of its constraining power, remains at least *undiminished.* Yet the exercise, which may be deemed as the burden of the Word of the Lord, may grow lighter as ability is received to utter it; even whilst the precious feeling of Divine influence sensibly increases.

In the vocal exercise of the gift, as in every stage of gospel ministry, the Lord teaches an invariable dependence on his holy aid. The prospect may be extensive with the exercise; but the required offering may yet prove to be small. At other times, when little or nothing but an exercise may be previously felt, more than was expected, sometimes much more may be required. Yet none have need to fear, except to fear the Lord, and be careful to *eye their guide.*

Without close attention to Divine influence, not only the young and inexperienced may err; but those of larger gifts and of more religious growth, may cloud the brightness of the Sun of righteousness in the exercise of their gifts, and finish their testimony without the fresh feeling of that Divine life, which, on their first beginning, constrained them to speak.

If, however, the word is not mixed with faith in those that hear, ministers may be sensible of getting heavily along, though the sense of *constraining* influence continues unabated. This is an exercise of faith, of patience, of resignation, of obedience. They must, however, be contented to suffer with the suffering seed and keep and move in the simplicity of self-abasedness.

On the other hand, if the feeling of Divine influence at all diminishes, or the flowings of the stream of life abate, it is safest to conclude. Something may be revealed to another who sitteth by; and even those of large experience, or of extensive gifts, may remember, that should not their minds be fully relieved on sitting down, they may rise again. If constrained to do so, they will move to greater satisfaction, and in more living authority, than by persevering under a decreasing sense of Divine influence. Great ships, when they have been out to sea, should be very careful, on approaching the shore, to cast anchor in *deep* water, lest they run aground.

The language of some rightly exercised mind may be: "Who is sufficient for these things?" The Lord. He in whom *ye* have put your trust.

The work of gospel ministry is solemn and highly important; and those engaged therein may feel it to be so; but in holy confidence let them remember, that help is laid on One that is mighty, though they may feel themselves feeble and little. This is a safe and a precious experience; for true humility springs not from mistrust and depression. It is the offspring of pure faith in Divine Omnipotence, and of cheerful obedience in fulfilling His commands.

True resignation, as well as true humility or pure abasedness of mind, is a high attainment. Such a resignation to the Divine disposal is very comprehensive in its extent; not only embracing patient acquiescence with the Divine will in all the dispensations of the Lord, which may be termed passive obedience; but it likewise prepares the mind for compliance with every Divine requisition, and animates it also to active obedience.

Under a sense of the infinite value of those qualifications, and a persuasion that none are enabled to arrive at such attainments, without vigilance and care, permit these essential watchwords to be affectionately revived: Be *humble.* be *watchful, patient,* and *resigned.*

(To be continued.)

"I Am."—God doth not say, I am their light, their guide, their strength, their tower, but only I Am. He sets, as it were, his hand to a blank, that his people may write under what they please that is good for them. As if he should say, Are they weak? I am strength. Are they poor? I am riches. Are they in trouble? I am comfort. Are they sick? I am health. Are they dying? I am life. Have they nothing? I am all things. I am wisdom and power. I am justice and mercy. I am grace and goodness. I am glory, beauty, holiness, eminency, supereminency, perfection, all-sufficiency, eternity. Jehovah. I Am. Whatsoever is amiable in itself, or desirable unto them, that I am. Whatsoever is pure and holy—whatsoever is great or pleasant—whatsoever is good or needful to make men happy, that I am.—*Bishop Beveridge.*

From Retrospect of Early Quakerism.

WAR.

BY E. MICHENER.

The upright and pacific policy pursued by William Penn and his followers, in administering the Governments of New Jersey and Pennsylvania, for a long time preserved them from hostile collisions with the Indian natives; indeed, if such a policy had been generally adopted and continued, collisions would never have occurred. But a different, a war policy, was adopted in some of the neighboring colonies, which soon involved them in hostilities with the Indians, and the Quaker Colonies were called upon, both by their sisters and by the home goverment, to assist in their defence. This they could not do otherwise than by interposing their friendly influence with the Indians, which was freely done.

About the middle of the last century, when the war between England and France was carried into their American Colonies, causing what has been called the Canadian and Indian War, each belligerent endeavored to turn the tomahawk of the savage against the other, and with so much success as to cause much cruelty and suffering in the frontier settlements. Friends could not take part in the warlike measures of the day, but by continuing their friendly intercourse and pacific influence with the Indians, they were enabled to do more to repress their hostile incursions than they could possibly have done by a resort to physical force. Yet in those times of unbridled passion and lawless violence, they were deemed by some as the secret allies of the Indians, enemies of their country, and threatened with a general massacre.

The governing power had passed into other hands before the struggle for independence commenced. Opposed to violence of every kind, Friends could not resort to physical force, either to set up, pull down, or reorganize any government; for, says Jesus Christ, "My kingdom is not of this world, else would my servants fight." They saw and deeply deplored the home policy towards the colonies; but their dependence was on God, and not on man. They believed, that if they continued to abide in a patient dependence upon him, that he would in due time, dispose the hearts of the rulers to do them justice. Their principles were uncompromising; their path straight and narrow; they could do no consistent act, either to oppose the one party or to assist the other. But men who were accustomed to depend upon physical force for the redress of grievances, could hardly be expected to appreciate the motives, or to respect the conscientious scruples of the non-resisting followers of Christ, in the peaceable government of his kingdom. Hence, it is not strange that Friends were subjected to severe sufferings for maintaining their peaceable testimony. But, how inconsistent is the conduct of men with the professions which they make to the world! Perhaps very few professors of the Christian name will admit a doubt of the coming of the millennium, foretold by the prophet Isaiah, when the peaceable kingdom of the Prince of Peace shall extend from sea to sea, and from the rivers to the ends of the earth; yet, when a very numerous and respectable religious society,—Friends,—have come to this desirable point, and have already realized the millennium in their own experience, these same professors and believers in its coming, resort to persecution, pains, and penalties, to compel them to abandon this high attainment.

The reliance of Friends upon the principles which they professed was sometimes put to trial. Thus, in 1688, the most alarming reports reached Philadelphia, that the Indians were assembled in great numbers at Naaman's Creek, for the purpose of making a general massacre of the English settlers. A messenger sent out returned with a confirmatory report, that the Indians having a lame king, had taken the precaution to remove him, together with their women and children, to some distant place of safety. The utmost panic prevailed except among Friends. Caleb Pusey, a member of council from Chester County, volunteered "to go to the place, provided they would name five others to accompany him, without weapons; which being soon agreed on, they rode to the place; but instead of meeting five hundred warriors, they found the old king quietly lying with his lame foot along on the ground, and his head at ease on a kind of pillow, the women at work in the field, and the children playing together."—(Praud I, 337)

Again, in 1706, Governor Evans, not properly appreciating the motives, and perhaps doubting the sincerity of the opposition of Friends to all warlike measures, and having been foiled, through their influence, in his attempts to establish a militia, determined upon a disingenuous ruse, to test their faith in pacific principles, and to drive them from their position, by concerting "a scheme to raise and carry on a false alarm, in order most effectually to terrify the inhabitants, by a sudden surprise, and thereby oblige them to have recourse to arms for their defence."

"Robert French acted at Newcastle, by sending up a messenger to the Governor at Philadelphia, in the greatest haste and consternation, to acquaint him that a number of vessels were then actually in the river, and as high up as a place which he named. Upon this news immediately, the Governor acted his part, and by his emissaries made it fly through the city; while himself, with a drawn sword in his hand, on horseback, rode through the streets in seeming great commotion, and a behaviour adapted to

the nature of the occasion; commanded and entreated people of all ranks to be properly assisting on the emergency," &c.

After describing the great confusion which the alarm occasioned, the historian continues: "As to the Quakers, it is said the principal part of them were attending their religious meeting, as usual, on that day of the week, even in the midst of the confusion; and, as if they were aware of the design, in general behaved themselves so far consistently, that only four persons who had any pretence to be accounted of that Society, appeared under arms at the place of rendezvous."—(Praud I, 470, &c.)

"'It being our meeting-day (observes Logan), and although the time and tide that was to bring them up, it did not prevent the meeeting; nor did the surprise put many of our Friends into those military companies.' And Isaac Norris avers, that 'not a Friend of any note but behaved as becomes our profession.'"—(Janney's Life of Penn, 505.)

"When they (the people) saw how grossly they had been imposed upon, many of them so highly resented the usage, that the authors and promoters thereof were now obliged to consult their own safety from the fury of an enraged populace."—(Praud I, 471.)

Influence of a Holy Life.—There is an energy of moral suasion in a good man's life, passing the highest efforts of the orators' genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend is more effectual to strengthen such as do stand in virtue's ways and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts and parables of Jesus Christ, but to His own character. The beauty of that holiness which is enshrined in the four biographies of the Man of Nazareth, has done more, and will do more to regenerate the world, than all other agencies put together. It has done more to spread his religion in the world, than all that has ever been preached or written on the evidences of Christianity.—*Chalmers.*

Whether it be to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.—Ecclesiastes xix. 8.

When thou hast enough, remember the time of hunger; and when thou art rich, think upon poverty and need.—Eccl. xviii. 25.

TO MAKE A HAPPY HOME.

I heard a father the other day—a hale, happy man—praising his boys, four sturdy fellows, who had escaped the dissipation and excitement of a city life, and were now as fresh in heart and as ruddy in face as when they prattled about their mother's knee. I had seen so much of parental sorrow over sons gone astray, corrupted physically and morally, that I ventured to ask my friend, the happy father, how it was that he had been able to save his boys from the contamination of evil associations and bad habits.

"The way is simple enough," he said, 'neither original nor in any way remarkable. I keep my boys at home evenings by making their home a pleasanter place than they can find elsewhere. I save them from the temptation of frequenting doubtful places of amusement by supplying them with better pleasure at home. Many things which I considered improper, or at least frivolous, I encourage now, because I find my sons desire them, and I prefer that they may gratify their desire at home, and in their mother's presence, where nothing that is wrong will come, and where amusements, which under some circumstances may be objectionable, lose all their venom and become innocent, and even elevating. I have found that the danger is more in the concomitants of many amusements than in the amusements themselves; that many things which will injure a young man in a club, or among evil associates, are harmless when engaged in with the surroundings of a home. As long as children are children, they will crave amusement, and no reasoning can convince them that it is wrong to gratify their desire. When they hear certain things denounced as sinful by those whose opinion they hold in reverence, and are tempted by the example of others who defend them, to disobey their parents' wish and participate in them, a long, downward step is taken; parental authority and parental opinions are held in less reverence; the home that ostracises these amusements becomes a dull and tiresome place; and, in secret places, among companions, they seek for them, until at length conscience is seared, filial feeling overcome, and parents are compelled to sigh over the lost affections and confidence of their children.

"I have endeavored," said this father, "to join with my boys, and be a boy with them in their pleasures. And I do believe there is no companion they are merrier with, and delight in more, than the old boy. If I think a place of amusement is innocent, and will please them, out we go some evening, mother, boys, girls and father, and enjoy the world all the more because we are together, and do not go too often.

"But we don't care to be out from home much. We have a way among ourselves of keeping up a kind of reading society, and we are apt

to get so engaged in the book we are reading, that we feel little like leaving it. We take great care to find a readable book—useful books, works of travel, essays, good biographies of good men, and the like; then we read them aloud in the evening, when we are all at home from school, or store, each taking a turn at the reading. It always looks to me a pretty picture—mother and the girls sewing at the table, Tom reading aloud from 'Tom Brown's School Days,' a great book with us, and myself in dressing gown and slippers at the fire, and Fred and Willie near at hand. We are all listening eagerly to the history of the sturdy Tom. Fred is feeling the muscles of his arm, wondering how it would compare with that of the young Rubian. And we are all, to my thinking, a happy comfortable family.

"At half-past nine o'clock I suggest that the time is up; but Tom begs to be allowed to finish his chapter, and nothing loath myself I assent. In a few minutes I have my big Bible on my knee, and my spectacles out, and am reading the fifteenth chapter of John: "I am the true vine, and my father is the husbandman." We sing our evening hymn; to-night I start the good old evening hymn commencing—

'Glory to thee, my God, this night,
For all the blessings of the light.'

"We kneel together in prayer to the Father of all; and then the children are off to bed, and two happy people, my wife and myself, are left to thank God for the many blessings he has granted us."

I left this man, with many thoughts and self-condemnation, determined that day to see what I could do to make another delighted family circle. I have begun, and so great has been my success, and so abundant my reward, in a joyous heart, and a cheerful trusting family, that I would some others might try the same.—*The Moravian.*

"THE LAND AND THE BOOK."

(Continued from page 395.)

Do you suppose that this wallet, in which they carry their provisions, is the "scrip" which the disciples were directed *not* to take in their first missionary tours?*

No doubt; and the same, too, in which the young David put the five smooth stones from the brook.† All shepherds have them, and they are the farmers's universal vade-mecum. They are merely the skins of kids stripped off whole, and tanned by a very simple process. By the way, the entire "outfit" of these first missionaries shows that they were plain fishermen, farmers, or shepherds; and to such men there was no extraordinary self-denial in the matter or the mode of their mission. We may expound the "instructions" given to these primitive evangelists somewhat after the following manner: Provide neither silver, nor gold, nor brass in your purses.* You are going to your brethren in the neighboring villages, and the best way to get to their hearts and their confidence is to throw yourselves upon their hospitality. Nor was there any departure from the simple manners of the country in this. At this day the farmer sets out on excursions quite as extensive, without a para in his purse; and the modern Moslem prophet of Tarshîha thus sends forth his apostles over this identical region. Neither do they encumber themselves with two coats: They are accustomed to sleep in the garments they have on during the day, and in this climate such plain people experience no inconvenience from it. They wear a coarse shoe, answering to the sandal of the ancients, but never take two pairs of them; and although the staff is an invariable companion of all wayfarers, they are content with *one*. Of course, "such "instructions" can have only a general application to those who go forth, not to neighbors of the same faith and nation, but to distant climes, and to heathen tribes, and under conditions wholly diverse from those of the fishermen of Galilee; but there are general principles involved or implied which should always be kept in mind by those who seek to carry the Gospel to the masses of mankind either at home or abroad.

Why do you suppose our Lord commanded the disciples to salute no man by the way?† This seems to be a departure from the general rule, to become all things to all men. Would it not appear very churlish and offensive to refuse the salam even of a stranger?

It would; and I do not think that the prohibition extended that far; but the disciples were sent upon important and urgent business. They were embassadors from their Lord and king, and were not to loiter by the way in idle conversation with friends whom they might chance to meet. The same is now required of special messengers. No doubt the customary salutations were formal and tedious, as they are now, particularly among Druses and other non-Christian sects, and consumed much valuable time. There is also such an amount of insincerity, flattery, and falsehood in the terms of salutation prescribed by etiquette, that our Lord, who is truth itself, desired his representatives to dispense with them as far as possible, perhaps tacitly to rebuke them. These "instructions" were also intended to reprove another propensity which an Oriental can scarcely resist, no matter how urgent his business. If he meets an acquaintance, he must stop and make an endless number of inquiries, and answer as many.

*Matt. x. 10; Mark vi. 8; Luke ix. 3. †Sam. xvii. 40.

* Matt. x. 9, 10. † Luke x. 4.

If they come upon men making a bargain or discussing any other matter, they must pause and intrude their own ideas, and enter keenly into the business, though it in no wise concerns them; and more especially, an Oriental can never resist the temptation to assist *where accounts are being settled* or *money counted out.* The clink of coin has a positive fascination to them. Now the command of our Saviour strictly forbade all such loiterings. They would waste time, distract attention, and in many ways hinder the prompt and faithful discharge of their important mission.

Upon the same principle he forbade them to go from house to house.* The reason is very obvious to one acquainted with Oriental customs. When a stranger arrives in a village or an encampment, the neighbors, one after another, must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy, and a failure in the due observance of this system of hospitality is violently resented, and often leads to alienations and feuds among neighbors; it also consumes much time, causes unusual distraction of mind, leads to levity, and every way counteracts the success of a spiritual mission. On these accounts the evangelists were to avoid these feasts; they were sent, not to be honored and feasted, but to call men to repentance, prepare the way of the Lord, and proclaim that the kingdom of heaven was at hand. They were, therefore, first to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished. "Go not from house to house" was a most important precept, and all evangelists in our own country must act upon the spirit of it whenever they go forth to call men to repentance.

Let us now turn southward a little, and examine 'Ain el Mudowerah, the famous Round Fountain, which, for a long time, was supposed to mark the site of Capernaum. This Gennesaret was and is extremely well watered. There are fountains far up Wady Hamam which irrigate the southwestern part of it. The streams from Rubudiyeh spread over the western side, and the Round Fountain waters the portion lying between it and the lake. Toward the northwest the Nahr 'Amud, and the Leimuny from above Safed, cross the plain to the lake, and the northeastern part was anciently fertilized by the powerful fountains of Tabiga. Here is the Round Fountain, covered up with bushes and briers. Dr. Robinson correctly describes it as "inclosed by a low circular wall of mason-work, forming a reservoir nearly a hundred feet in diameter; the water is, perhaps, two feet deep, beautifully limpid and sweet, bubbling up, and flowing out rapidly in a large stream to water the plain below."

*Luke x. 7.

Josephus thus boasts of the fertility of Gennesaret: "Its nature is wonderful as well as its beauty. Its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants, accordingly, plant all sorts of trees there; for the temperature of the air is so well mixed that it agrees very well with those several sorts; particularly walnuts, which require the coldest air, flourish there in vast plenty. One may call this the ambition of Nature, where it forces those plants which are naturally enemies to one another to agree together. It is a happy conjunction of the seasons, as if every one laid claim to this country; for it not only nourishes different sorts of autumnal fruits beyond men's expectations, but preserves them a great while. It supplies men with the principal fruits; with grapes and figs continually during ten months of the year, and the rest of the fruits, as they become ripe, through the whole year; for, besides the good temperature of the air, it is also watered from a most fertile fountain. The people of the country call it Capernaum. Some have thought it a vein of the Nile, because it produces the *Coracin* fish, as well as that lake which is near Alexandria. The length of this country extends itself along the bank of this lake that bears the same name for thirty furlongs, and is in breadth twenty; and this is the nature of this place."

This extract shows, at least, the "ambition" of the historian to magnify his own country; but it is very interesting, as a vivid contrast between what this country was eighteen centuries ago and what it now is. The soil may be as good as ever, and the climate the same, but where are the walnuts, the figs, the olives, the grapes and the other fruits coming on in their season the year round? Alas! all gone. The canal, too, from the fountain of Capernaum is broken, and there are no inhabitants to restore it and to cultivate this "ambition of Nature."

The dimensions of the plain, as given by Josephus, are correct enough, though it is a little longer than thirty, and not quite twenty furlongs in breadth. In summer time all the streams which enter the plain disappear before they reach the lake. I once rode along the margin of the water from Mejdel to 'Ain et Tiny, and was often obliged to wade in the lake itself to get round sharp corners covered with bushes and no brook of any sort or size at that season entered it from the plain; in winter and spring, however, both the Rubudiyeh and the Leimun send strong brooks across to the lake. The Leimuny, where it issues forth from the mountains, has uncovered an immense formation of petrified cane and wood, such as I have seen in no other place. I carried away a donkey-load on one of my visits to this region.

Gennesaret is now pre-eminently fruitful in thorns. They grow up among the grain, or the

grain among them, and the reaper must pick the "harvest out of the thorns," as Job says the hungry robber shall do with that of the foolish, whose habitation he suddenly cursed.*

Do you suppose that Job refers to gleaning out that which grows thus among thorns? They would certainly take all the rest first, and so this threat would imply that the robbers would make thorough work of it, and leave nothing behind them, not even that which grew among the thorns.

There is another explanation possible. The farmers, after they have threshed out the grain, frequently lay it aside in the chaff in some private place near the floor, and cover it up with thorn-bushes to keep it from being carried away or eaten by animals. Robbers who found and seized this would literally take it from among thorns, and the disappointment to the "silly one" would be aggravated by the reflection that he had gathered and threshed it, and needed only a day of wind to make it ready for storing in his granary. These farmers all need the exhortation of Jeremiah, Break up your fallow ground, and sow not among thorns.† They are too apt to neglect this; and the thorns, springing up, choke the seed, so that it can not come to maturity.

(To be continued.)

For the Children.

THE STONE THAT REBOUNDED.

"O, boys, boys, don't throw stones at that poor cat-bird," said an old, gray-headed man.

"Why, sir," said a fellow, "she makes such a squalling that we can't bear her."

"Yes; but she uses such a voice as God gave her, and it is probably as pleasant to her friends as yours is to those who love you. And besides, that hoarse, flat voice is not her only song. Early in the morning, on some bright day, you will hear her in some high tree, pouring out notes that are delightful. She is a species of mocking-bird, and often fills the air far and near with her varied and sweet melody. And besides, I have another reason why I don't want to have you stone her. I am afraid the stone will rebound, and hurt you as long as you live!"

"Rebound! We don't understand you, sir!"

"Well, come, and I will tell you a story!"

"We shall like that, sir. Is it a *true* story?"

"Yes, every word is true."

"Fifty years ago I was a boy like you. I used to throw stones, and as I had no other boy very near me, I threw them till I became quite accurate. One day I went to work for an old man by the name of Hamilton. They seemed very old people then. They were very kind to every body, and every thing. Nobody had so many swallows making nests under the roof of their barn. Nobody had so many martin-birds in their red box at the end of their little red house as they. Nobody had so many little chattering, flitting, joyous wrens as they. Nobody so many pets that seemed to love them as they. Among other things was a very tame phebe-bird. For seven years she had come, after the long Winter was over, and built her nest in the same place, and there reared and educated her young phebes. She had just returned on the day that I went there to work, and they welcomed her back. She had no note but to repeat her own name, and she cried 'phebe,' 'phebe,' as if glad to get back. In the course of the day I thought I would try my skill upon old phebe. She stood upon a post near the spot where she was to build her nest, and looked at me with all confidence, as much as to say, 'You won't hurt me!' I found a nice stone, and poised my arm, I threw it with my utmost skill. It struck poor phebe on the head, and she dropped dead! I was sorry the moment I saw her fall. But it was all done. All day long her mate came round and called, 'phebe,' 'phebe,' in tones so sad that it made my heart ache. Why had I taken a life so innocent, and made the poor mate grieve so? I said nothing to the Hamiltons about it. But through a grandchild they found it out; and though they never said a word to me about it, I knew that they mourned for the bird, and were deeply grieved at my cruelty. I could never look them in the face afterward as I did before. O, that I had told them how sorry I was! They have been dead many, many years, and so has the poor bird; but don't you see how that stone *rebounded* and hit me! How deep upon my conscience! Why, my dear boys, I would make great sacrifices to-day, if I could undo that one deed! For fifty years I have carried it in my memory, and though I have never spoken of it before, yet, if it shall prevent you from throwing a stone at the poor cat-bird, that may rebound, and make a wound in your conscience that will not be healed in all your life, I shall rejoice!"

The boys thanked the aged man, dropped their stones, and the cat-bird had no more trouble from them.—*John Todd.*

A Cheerful Atmosphere.—Let us try to be like the sunshiny member of the family, who has the inestimable art to make all duty seem pleasant; all self-denial and exertion easy and desirable; even disappointment not so blank and crushing; who is like a bracing, crisp, frosty atmosphere throughout the home, without a suspicion of the element that chills and pinches. You have known people within whose influence you felt cheerful, amiable, hopeful, equal to anything! Oh, for that blessed power,

*Job v. 5. †Jer. iv. 3.

and for God's grace to exercise it rightly! I do not know a more enviable gift than the energy to sway others to good; to diffuse around us an atmosphere of cheerfulness, piety, truthfulness, generosity, magnanimity. It is not a matter of great talent; not entirely a matter of great energy; but rather of earnestness and honesty, and of that quiet, constant energy which is like soft rain gently penetrating the soil. It is rather a grace than a gift; and we all know where all grace is to be had freely for the asking.—*Country Parson.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 6, 1862.

THE DRAFT.—In reply to Correspondents who have made inquiries in relation to the scope and bearing of the General Orders of the Government, providing for the enrolment of the militia, and the draft for the purposes of the war in which the nation is now engaged, we append the leading items, collected chiefly from official documents.

The President issued an order on the 4th of last month for the draft of 300,000 militia into the service of the United States, to serve for nine months unless sooner discharged, and for an additional draft to fill up the required quotas of volunteers. An Act of Congress, passed a short time previously, directs the enrolment of all able-bodied men between the ages of eighteen and forty-five, and authorizes the President to make all necessary rules and regulations, to remedy any defects in existing State laws, or in the execution of them, for the complete enrolment of these. On the 9th, a few days following the President's Proclamation, the War Department, at Washington, issued General Orders No. 99, providing for the details of the said enrolment and draft. Upon the Governors of the several States the duty is laid of designating rendezvous for the drafted militia, and the appointment of officers for the enrolment of the citizens liable to draft. The details of the enrolment and of the draft are also laid down, with reference to States where the laws are not already specific on the subject, and provision is made for the exemption of persons physically disabled, by appeal to a commissioner appointed for the purpose; certificates of disability to be certified by a surgeon, appointed by the Governor, in each county.

Friends, in availing themselves of this or other provisions of the law, should be careful to uphold their testimony by giving as a primary reason for declining to bear arms, that they believe it inconsistent with the Christian religion.

The law further provides that "the Commissioner shall strike from the list the names of all persons now in the military service of the United States, all telegraph operators and constructors actually engaged on the fifth day of August, 1862, all engineers of locomotives on railroads, all artificers and workmen employed in any public Arsenal or Armory, the Vice President of the United States, the officers, judicial and executive, of the Government of the United States, the members of both houses of Congress and their respective officers, all Custom House officers and their clerks, all Post officers and stage-drivers who are employed in the care and conveyance of the mail of the Post Office of the United States, all ferrymen who are employed at any ferry on the Post-roads, all pilots, all mariners actually employed in the sea-service of any citizen or merchant within the United States, all engineers and pilots of registered or licensed steamboats and steamships, and *all persons exempted by the laws of the respective States from military duty*, on sufficient evidence, or on his personal knowledge that said persons belong to any of the aforesaid classes, whether the exemption is claimed by them or not."

The clause printed above in italics is of special importance as applied to Friends in the States of Pennsylvania and New York; in the latter State we learn that members of the Religious Society of Friends are exempt from military service by special legislative enactment. In Pennsylvania they are partially protected by the Constitution of the State, Article 6 of which contains the following clause: "The freemen of this Commonwealth shall be armed, organized and disciplined for its defence, when, and in such manner as may be directed by law. Those who conscientiously scruple to bear arms shall not be compelled to do so, but shall pay an equivalent for personal service."

In case of a Friend pleading this exemption from enrolment or draft, he would be liable to a demand for an equivalent in money, which

demand he would be as much bound to refuse as he would to refuse to furnish a substitute if drafted, which is the alternative provided by the General Orders of the Secretary of War, from which we have already quoted.

The practical operation of our State laws has usually been a levy upon goods to the amount of the penalty, provided by law, in lieu of military service, and we presume that in Pennsylvania the extent of the penalty exacted, under the existing requisition from the Government, would be a distraint upon the effects of the party refusing military service when drafted, about equal to the usual cost of obtaining a substitute. From an excellent editorial in *Friends' Review*, we extract the following additional information on this subject:

"The Supreme Court of the United States has decided that the militia, when called into the service of the United States, were not to be considered as being in that service, or in the character of national militia, until they were mustered at the place of rendezvous, and that until then the State retained a right, concurrent with the Government of the United States, to punish such as refused or neglected to obey the call. The laws of Pennsylvania provide for punishing, by a State court martial, delinquent militiamen, but they are to be punished by the infliction of the penalties prescribed by Congress. By the law of 1795, those who fail to obey the orders of the President, shall forfeit a sum not exceeding one year's pay, and not less than one month's pay, to be determined and adjudged by a court martial; and on failure of payment of the fines adjudged against them, they are liable to be imprisoned one calendar month for every five dollars of such fine."

The laws of Pennsylvania exempt other parties from military service, among whom ministers and preachers of the Gospel, professors of colleges and school directors are specified. It is also observable that the law of Pennsylvania specifies only those between 21 and 45 years of age as liable to militia duty, while the recent Act of Congress includes those from 18 to 45 years of age; although the enrolment in this State is according to the law of the United States, we are informed that minors will be exempted from draft, on making the proper affidavit before the Commissioner.

A General Order of the War Department, issued a few days after that from which we have quoted, is as follows: "That in filling all requisitions for militia, the quotas of the several States will be apportioned by the Governors, among the several counties, and (where practicable,) among the sub-divisions of counties, so that allowance shall be made to such counties and sub-divisions for all volunteers theretofore furnished by them, and mustered into the service of the United States, and whose stipulated term of service shall not have expired." By this provision many localities will be relieved from the draft, and it has seemed to us that before the time comes to which the commencement of the draft has been postponed in Pennsylvania, it will probably be abandoned.

In the mean time, Friends should be found in the practical maintenance of their convictions in regard to the peacable nature of the kingdom of Christ, and in a disposition to suffer rather than contend or violate their consciences. In this disposition their safety and usefulness to others will be maintained, and when the elements of strife are spent, many of the faithful may be permitted to realize the blessing pronounced upon the peace makers.

Since the above was prepared, a friend from Maryland writes:

"Enrolment has taken place in this neighborhood, but as the returns cannot be made before the middle of Ninth month, drafting is postponed until the 18th.

A law of the State provides for the exemption of members of our Society, and I believe others, who are conscientiously scrupulous against bearing arms. This announcement has been made by those in authority, and has removed a weight from many hearts. It is probable that all desiring such exemption on conscientious grounds will embrace the opportunity to apply for it."

The tide of war still sweeps over our land, carrying its thousands with it. Yet we are encouraged by the tidings reaching us from various parts of our now convulsed country, that there are yet among our young men those who are prepared to stand firm in adherence to the peaceable principles of Christianity.

Some of those may yet have to suffer, and we trust they will be willing to do so, rather than violate their clear convictions of right and truth, relying on the assurance so impressively held forth in the sermon on the mount—"Blessed are those which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

We would encourage attention to divine intuitions, which though liable to be obscured in the midst of the prevailing excitement, must surely be felt in moments of retirement and introversion, and which are as seeds planted by the heavenly husbandman, for the production of fruit adapted to the support and growth of our highest nature.

Seated in our quiet homes, whether in the peaceful cities or in the rural districts, surrounded by the soothing objects of nature, we can form no conception of the horrors of the war in which our brethren are now engaged; the isolated instances recorded by correspondents or returned soldiers are enough to sicken the heart not already hardened against suffering and woe; but who shall sum up the aggregate, and present it in a single view?

THE SCHOOL CONFERENCE.—An adjourned Conference of Friends of Philadelphia Yearly Meeting, favorable to the establishment of a boarding school for education in the higher branches of knowledge, and for the preparation of teachers for the charge of Friends' neighborhood schools, &c., will be held on Sixth-day, the 12th of Ninth month, at 3 o'clock in the afternoon, at the Race street meeting house, Philadelphia.

CONFERENCE AT SALEM, N. J.—Friends of Salem and its vicinity are invited to attend a Conference to be held in Friends' meeting house, Salem, on Sixth-day evening, Ninth month 5th, 1862, at 7 o'clock, to consider the subject of providing increased facilities for education under the care of Friends.

We regret not being able to publish more of the rhythmical contributions of our young Friends. They do not generally approach near enough to our standard.

But few persons comparatively can lay claim to a poetic vein, and many do not discriminate between poetry and rhyme.

DIED, In this city, on the morning of the 5th ult., ELIZA A., wife of Mordecai Buzby, in her thirty-fifth year. Also, on the evening of the 26th ult., near Blooming Grove, Orange Co., New York, ELLA, daughter of Mordecai Buzby, aged 2 years, 2 months, and 2 days. Both interred at Fair Hill.

——, In Richmond, Ind., on the 8th ult., after a short and severe illness, SARAH GAUSE, formely BALLARD, in the 66th year of her age. The messenger came at an unexpected hour, but found her lamp "trimmed and burning."

DIED, Eleventh month 17th, 1861, SAMUEL B. BROWN, in his 23d year.

For Friends' Intelligencer.

OUR COAL FORMATION.

My Reviewer, Yardley Taylor's Opinion Reviewed.

BY CHARLES E. TOWNSEND.

The supporters of the old dogma of the vegetable origin of coal, are of course tenacious of their theory, and I am therefore not surprised at any attempted refutation of the new doctrine of the mineral origin of coal, although I fail to find that this reviewer has advanced any new light in support of the old theory; his arguments, or rather repetition of reasons, long published, to sustain the old, in no way disturb the foundations of the new.

As the reviewer remarks, "he does not desire to enter into a controversy, but only to state the reasons for the vegetable origin of coal, for the benefit of the readers of the Friends' Intelligencer," I should have been equally averse to any controversy, being satisfied with stating the reasons, in brief, for the mineral origin of coal; but as he departs from this declaration, and takes occasion to criticise the reasons for the latter, I shall take the liberty of its defence, and further criticisms on the former.

The reviewer asserts "it is a principle acknowledged by scientific men, that where known facts can be brought to support a theory, we are not at liberty to reject them, and take hypothesis, however plausible." I apprehend that this apparent philosophy, if the case had been reversed, that the mineral origin of coal had originally found favor among geologists, would have been, to say the least, equally applicable as against any other theory, such as the vegetable origin of coal, as there are many more facts to warrant the former, than the latter hypothesis: and it would be a very simple doctrine to establish, as a base of scientific deduction, that because some facts favored an analogy, such as vegetable impressions found in coal, all facts necessary to a complete analogy, such as the necessity for violent successive upheavals and depressions of the earth, to account for successive layers of coal, in some cases over fifty in a vertical section, should be considered rather a violent hypothesis, than a conclusive theory—and this strange deduction should have long since been replaced with a less violent, and therefore a more rational theory.

The reviewer appears to assume that peat is the principle source from which coal is derived. This theory at once destroys the main prop for its support, namely, the usually assumed stimulus of a tropical clime, to account for the immense production of vegetable growth, necessa-

ry to the formation of the vast depths of the coal beds, as peat is not produced in the tropics at all, being exclusively the product of temperate and frigid zones. Again, peat is exclusively found in marshy districts, and in countries not basin-shaped, such as coal always is, and found too only in masses, and not layers, as coal invariably is. Peat bogs rest upon whatever strata happens to be uppermost, in the marshy district, suited to its production, while bituminous coal never rests upon any strata below the carboniferous, and never upon any above the drift. Peat deposits never alternate with layers of shale, sandstone, gritstone, &c., as do invariably the coal beds.

Beneath the primeval forests untold centuries of vegetable decay, from the annual falling leaf to the dropping bough and decaying trunk, vegetable mould is alone produced, and that too of a very superficial depth, with no signs of conversion into coal. The rich bottom lands of our extended prairies, once supposed to be the beds of lakes, into which vegetable matter, associated with earthy drift, has been deposited to a considerable thickness, show no signs of conversion into coal; timber floating into estuaries, silted in deltas, and accumulating in bends or eddies in rivers, as in the immense Red River deposit, when cut into at considerable depths, show no signs of conversion into coal; while on the contrary, continued and complete immersion tend to preserve timber unaltered. Frequently, too, we find whole forests underlying the drift deposit, sometimes converted into black or brown lignite, carbonised or charred, and at others saturated with silex and resembling grey stone, though retaining the woody structure, but never any signs of being converted into coal. And where in all the immense accumulations of woody matter, known to exist in various places, do we find any semblance of its conversion into coal? Why is it that trunks of trees, twigs, fir cones, nuts, &c., found associated with coal, retain their original structure, when such positions would most favor their conversion into coal, if they possessed the requisites? How could each seam of coal be always of uniform thickness, down to those of the thinnest laminæ, resembling the uniformity of writing paper, if their origin is due to promiscuous vegetation, such as leaves, twigs, branches, roots and trunks, of such diverse thickness? And this uniformity, only the fraction of an inch in thickness, in some localities, is continuous over areas of several miles in extent. The fracture of all coal, when subjected to heat, is always horizontal, showing the thin and uniform laminæ of its deposition, which could not result from an incongruous medley of different sized objects, of any kind, unless such were capable of being rapidly dissolved, which is certainly not the case with wood, and unless such was the case, and the materials afterwards spread uniformly, the superimposed layers of shale, iron, gritstone, &c., would have their uniformity broken, which is not their condition, as these deposits, too, are found uniform and horizontal.

The reviewer asserts that "trunks of trees have been found partly in coal beds and partly out, the first converted into coal, and the other part into lignite." Probably the portion supposed to be converted into coal was only fully saturated with bitumen, and therefore highly combustible; but that is not conversion into coal, which is always laminous, and as the original form of the trunk of the tree was, in this case, retained, it therefore was not converted into coal, but simply carbonised and saturated with bitumen. Trunks of trees, found largely in the drift deposit, in some localities more than a hundred feet below the surface, rarely are found carbonised, but simply decayed, with no semblance of conversion into coal.

The reviewer admits that coal contains more carbon and nitrogen than vegetation, but seeks to avoid this want of analogy with his theory, by assuming the probability of much wood being contained in but little coal. Whether he means relative weight, or bulk, I do not know, but the admission would rather seem, more easily, to favor a bituminous origin for coal, since he admits its chemical identity, than the many assumptions which are required to find analogy with vegetation. Again the reviewer claims "the assertion is not exactly correct that wood ashes always largely contains alkali," (quoting my remark in the original article criticised), "for housewives know that when they burn pure wood, they cannot successfully make soap, as that wood contains little." Now this is an admission that all wood ashes contain *some* alkali, which is all that is requisite, since coal ashes contain *none*, therefore again not identical. The reviewer is obliged to resort to the probable decay of wood, previous to conversion into coal, to account for this absence of alkali in coal ashes, though he had just previously asserted the conversion of a part of a trunk of tree into coal, without decay, and which he thought "a connecting link in the theory of the origin of coal, not easily set aside."

The reviewer admits that the chemical constituents of bitumen are identical with coal, therefore all that is necessary for the production of coal from this source, is to prove that bitumen had an existence previous to the carboniferous era, when the bituminous coal first made its appearance. Anomalously all geologists are forced to admit the existence of bitumen, long before the production of the coal bearing rocks, as it is found saturating the silurian and devonian strata, in which vegetable impressions do not occur. Now since bitumen is found saturating all classes of rocks from the Cambrian

far into the Tertiary, such diffusiveness must necessarily give it a distinctive character from the vegetable products of the purely local carboniferous series, and hence, though it may have served to form the coal beds of that era, could not have been produced by them, as this bitumen saturates the rocks equally when far removed, horizontally, from the coal beds, as when beneath them; ergo, is as much entitled to be considered a mineral product of the earth, as hosts of other minerals associated with rock strata. As the bitumen saturates the rocks, more or less, through all the series, it is not necessary to assume that this bitumen was driven from the Cambrian or the lower Silurian into the carboniferous, to form their beds of coal, but probably came from more contiguous strata, and perchance from the very Cambrian rocks themselves, to form these deposits in the carboniferous, since those rocks present themselves to view in localities protruded above the carboniferous series. Again; what forces may be in operation to drive the constituents of a lower series of rocks into an upper layer, or successive layers, we cannot well answer; since we know that faults occur in upper series, through which dykes and veins of primitive rock penetrate and even protrude, and a much less force might certainly drive a saturating liquid into other series.

The reviewer presumes as probable "that the bituminous springs of Trinidad owe their origin to the immense accumulations of vegetable matter, brought down by the River Amazon," (I suppose he means the Orinoco). This of course is only supposition, without any known facts to warrant the conclusion, and is wholly based on the exceptional idea to sustain the vegetable origin of coal. The Red River deposit of timber exceeds in known quantity any but an imaginary estimate from the mouth of the Orinoco, the bulk of which deposit is probably earthy sediment, as is that carried to the mouth of the Mississippi. The known vegetable raft, accumulated on the Red River, does not show signs of giving out bituminous springs, and so far from going into a rapid state of decay, seems to be preserved by its immersion, so that government has spent large sums of money in cutting a navigable passage through it, which facts do not seem to warrant the probabilities of its conversion into coal; and it would be difficult to imagine such a heterogeneous compound of huge logs, lying in every imaginable attitude, ever producing, by decay, thin and uniform layers or laminæ of any kind.

The reviewer, in considering my former query, "what evidence is there that vegetation ever contained such prodigious quantities of bitumen as are found in soft coal," replies by "taking into view the vast amount of wood necessary to produce a quantity of coal, and then estimating the large amount of such matters in resinous timber, we might answer without drawing very hard upon the imagination." The admitted vast amount of wood, even of the resinous kind, necessary to produce (I suppose the writer means) a small quantity of coal, I think, apart from other considerations, would be drawing very hard upon even his imagination, if it were possible to estimate the prodigious masses of coal encrusted in this globe, and then fancy the time and space necessary to have fostered such a growth of vegetation as would be required to produce that bulk of solid material. Well might writers term it the carboniferous era, that could furnish such prodigious volumes of that gas, for the production of such a mass of vegetation, which must have been very stifling to animal organization, although they seem to have lived, in prodigious numbers, through it—but fortunately for the theory of the bituminous origin of coal, as an independent mineral, and which is acknowledged to contain the chemical ingredients of coal by the vegetable theorists, no such violence is required of nature for its support.

Again, the reviewer, in estimating the vast amount of resinous wood necessary to produce coal, loses sight of the comparative small amount of resinous substances contained in peat, his source for the production of coal, or that of ferns, claimed by many geologists to constitute one half of the coal formation, as they assume from that proportion of impressions retained in the contiguous strata, would necessarily augment, very greatly the vast volume of vegetable growth necessary to the production of the great coal beds, if there was no other objection to the theory.

(To be continued.)

THE HONEY-BEE'S SONG.

WHAT THE BEE SINGS TO THE CHILDREN.

I am a honey bee,
Buzzing away
Over the blossoms
The long summer day,
Now in the lily's cup
Drinking my fill,
Now where the roses bloom
Under the hill.
Gayly we fly,
My fellows and I,
Seeking the honey our hives to supply.

Up in the morning—
No laggards are we—
Skimming the clover-tops
Ripe for the bee,
Waking the flowers
At dawning of day,
Ere the bright sun
Kiss the dew-drops away.
Merrily singing,
Busily winging
Back to the hive with the store we are bringing.

No idle moments
Have we through the day,

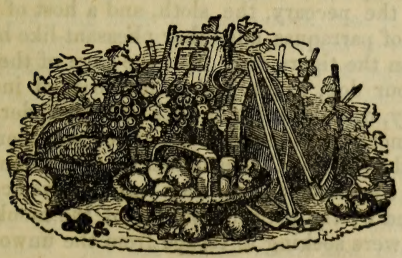
No time to squander
In sleep or in play.
Summer is flying,
And we must be sure
Food for the winter
At once to secure.
Bees in a hive
Are up and alive—
Lazy folks never can prosper or thrive.

Awake, little mortals,
No harvest for those
Who waste their best hours
In slothful repose.
Come out—to the morning
All bright things belong—
And listen a while
To the honey-bee's song.
Merrily singing,
Busily winging,
Industry ever its own reward bringing.

THE GOOD GREAT MAN.

BY S. T. COLERIDGE.

"How seldom, friend, a good great man inherits
Honor and wealth, with all his worth and pains!
It seems a story from the world of spirits,
When any man obtains that which he merits,
Or any merits that which he obtains."
For shame, my friend!—renounce this idle strain!
What would thou have a good great man obtain?
Wealth, title, dignity, a golden chain,
Or heaps of corses which his sword has slain?
Goodness and greatness are not means, but ends.
Hath he not always treasures, always friends,
The good great man? Three treasures,—love and light,
And calm thoughts, equable as infant's breath;
And three fast friends, more sure than day or night,—
Himself, his Maker, and the Angel Death.



MIGNIONETTE AS A TREE.

Buy a pot of ordinary mignionette. This pot will probably contain a tuft composed of many plants, produced from seeds. Pull up all but one; and, as the mignionette is one of the most rustic of plants, which may be treated without any delicacy, the single plant that is left in the middle of the pot may be rigorously trimmed, leaving only one shoot. This shoot you must attach to a single stick of white osier. The extremity of this shoot will put forth a bunch of flower-buds, that must be cut off entirely, leaving not a single bud. The stalk, in consequence of this treatment, will put out a multitude of young shoots, that must be allowed to develop freely until they are about three inches and a half long. Then select out of these, four, six, or eight, according to the strength of the plant, with equal spaces between them. Now, with a slender rod of white osier, or better, with a piece of whalebone, make a hoop, and attach your shoots to it, supported at the proper height. When they have grown two or three inches longer, and are going to bloom, support them by a second hoop like the first. Let them bloom; but take off the seed-pods before they have time to form, or the plant may perish. It will not be long before new shoots will appear just below the places where the flowers were. From among these new shoots, choose the one on each branch which is in the best situation to replace what you have nipped off. Little by little, the principal stalk, and also the branches, will become woody, and your mignionette will no longer be an herbaceous plant, except at its upper extremities, which will bloom all the year without interruption. It will be truly a tree mignionette, living for an indefinite period; for, with proper treatment, a tree mignionette will live from twelve to fifteen years. In Holland they not unfrequently live to double this age.

SUNSHINE.

If there's a pleasant little nook
Where all is green and fair,
Thou mayest be very sure indeed
The sunshine has been there.

If there's a tree that's laden with
Ripe fruit—fine, rich, and rare—
You never need to doubt the fact
That sunshine has been there.

If there's a field of golden grain
That is not scarce nor spare,
Look up to God with thankful hearts,
For sending sunshine there.

If there's a face that's glad with smiles,
The heart may know its care,
But broadly shining over all
You may see sunshine there.

If there's a joyous, happy band,
Whose hearts are full of mirth,
Dark clouds dare throw no shadows there
Where sunshine's round the hearth.

God bless the sunshine on the hill,
The sunshine in the heart,
It warmly through our hearts doth thrill,
And dulls the sharpest dart.

Aim at perfection in everything, though in most things it is unattainable. However, they who aim at it, and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable. —*Chesterfield.*

Let not thy hand be stretched out to receive, and shut when thou shouldst repay.—Ecc. iv. 31.

FROM HUMBOLDT'S ASPECTS OF NATURE.

On leaving the Island del Diamante, in which Zambos, who speak Spanish, cultivate sugar-canes, we entered on scenes of nature characterized by wildness and grandeur. The air was filled with countless flocks of flamingoes and other water birds, which appeared against the blue sky like a dark cloud with continually varying outlines. The river had here narrowed to between 900 and 1000 feet, and flowing in a perfectly straight line, formed a kind of canal, enclosed on either side by dense wood. The margin of the forest presents at this part a singular appearance. In front of the almost impenetrable wall of giant trunks of Cæsalpinia, Cedrela, and Desmanthus, there rises from the sandy river beach, with the greatest regularity, a low hedge of Sauso, only four feet high, consisting of a small shrub, Hermesia castaneifolia. Some slender thorny palms stand next; and the whole resembles a close, well-pruned garden hedge, having only occasional openings at considerable distances from each other, which have doubtless been made by the larger four-footed beasts of the forest, to gain easy access to the river. One sees, more especially in the early morning and at sunset, the American tiger or jaguar, the tapir, and the peccary, lead their young through these openings to the river to drink. When startled by the passing canoe, they do not attempt to regain the forest by breaking forcibly through the hedge which has been described, but one has the pleasure of seeing these wild animals stalk leisurely along between the river and the hedge for four or five hundred paces, until they have reached the nearest opening, when they disappear through it. In the course of an almost uninterrupted river navigation of 1520 miles on the Orinoco to near its sources, on the Cassiquiare, and on the Rio Negro—and during which we were confined for seventy-four days to a small canoe—we enjoyed the repetition of the same spectacle at several different points, and, I may add, always with new delight. There came down together, to drink, to bathe, or to fish, groups consisting of the most different classes of animals, the larger mammalia being associated with many colored herons, palamedeas, and proudly-stepping curassow and cashew birds. "Es como en el Paraise"—it is here as in Paradise—said, with a pious air, our steersman, an old Indian, who had been brought up in the house of an ecclesiastic. The peace of the golden age was, however, far from prevailing among the animals of this American paradise, which carefully watched and avoided each other. The capybara is devoured in the river by crocodiles and on shore by the tiger. It runs so indifferently that we were several times able to catch individuals from among the numerous herds which presented themselves.

Below the mission of Santa Barbara de Arichuna, we passed the night, as usual, under the open sky, on a sandy flat on the bank of the Rio Apure, closely bordered by the impenetrable forest. It was not without difficulty that we succeeded in finding dry wood to kindle the fire with which it is always customary in that country to surround a bivouac, in order to guard against the attacks of the jaguar. The night was humid, mild and moonlight. Several crocodiles approached the shore; I think I have observed these animals to be attracted by fire, like our cray-fish and many other inhabitants of the water. The oars of our boat were placed upright, and carefully driven into the ground, to form poles from which our hammocks could be suspended. Deep stillness prevailed; only from time to time we heard the blowing of the fresh water dolphins, which are peculiar to the Orinoco net-work of rivers, (and, according to Colebrooke, to the Ganges as far as Benares,) which followed each other in long lines. Soon after 11 o'clock, such a disturbance began to be heard in the adjoining forest, that for the remainder of the night all sleep was impossible. The wild cries of animals appeared to rage throughout the forest. Among the many voices which resounded together, the Indians could only recognise those which, after short pauses in the general uproar, were first heard singly. There was the monotonous howling of the alnates, (the howling monkeys;) the plaintive, soft, and almost flute like tones of the small sapajous; the snorting grumblings of the striped nocturnal monkey; the interrupted cries of the great tiger, the cuguar or maneless American lion, the peccary, the sloth, and a host of parrots, of parraquas, and other pheasant-like birds. When the tigers came near the edge of the forest, our dog, which before had barked incessantly, came howling to seek refuge under our hammocks. Sometimes the cry of the tiger was heard to proceed from amidst the high branches of a tree, and was in such case always accompanied by the plaintive piping of the monkeys, who were seeking to escape from the unwonted pursuit.

If one asks the Indians why this incessant noise and disturbance arises on particular nights, they answer, with a smile, that "the animals are rejoicing in the bright moonlight, and keeping the feast of the full moon." To me it appeared that the scene had probably originated in some accidental combat, and that hence the disturbance had spread to other animals, and thus the noise had increased more and more. The jaguar pursues the peccaries and tapirs, and these pressing against each other in their flight, break through the interwoven tree-like shrubs which impede their escape; the apes on the tops of the trees, being frightened by the crash, join their cries to those of the larger animals;

this arouses the tribes of birds, who build their nests in communities, and thus the whole animal world becomes in a state of commotion. Longer experience taught us that it is by no means always the celebration of the brightness of the moon which disturbs the repose of the woods; we witnessed the same occurrence repeatedly, and found that the voices were loudest during violent falls of rain, or when, with loud peals of thunder, the flashing lightning illuminated the deep recesses of the forest. The good-natured Franciscan monk who, although he had been suffering for several months from fever, accompanied us through the Cataracts of Atures and Maypures to San Carlos on the Rio Negro, and to the Brazilian boundary, used to say when fearful on the closing in of night that there might be a thunder storm, "May heaven grant a quiet night both to us and to the wild beasts of the forest."

Scenes, such as those I have just described, were wonderfully contrasted with the stillness which prevails within the tropics during the noontide hours of a day of more than usual heat. I borrow from the same journal the recollections of a day at the Narrows of Baragnan. At this part of its course, the Orinoco forces for itself a passage through the western portion of the Parime mountains. What is called at this remarkable pass a "Narrow," is still a bed or water-basin of 5,690 feet in breadth. On the naked rocks which formed the shores we saw only, besides an old withered stem Aubletia and a new Apocinea (Allamanda salicifolia,) a few silvery croton shrubs. A thermometer in the shade, but brought within a few inches of the towering mass of granite rock, rose to above 122° Fahr. All distant objects had wave-like, undulating outlines, the effect of mirage; not a breath of air stirred the fine, dust-like sand. The sun was in the zenith, and the flood of light which he poured down upon the river, and which, from a slight rippling movement of the waters, flashed sparkling back, rendered still more sensible the red haze which veiled the distance. All the naked rocks and boulders around were covered with a countless number of large thick-scaled iguanas, gecko-lizards, and variously spotted salamanders. Motionless, with uplifted heads and open mouths, they appeared to inhale the burning air with ecstacy. At such times the larger animals seek shelter in the recesses of the forest, and the birds hide themselves under the thick foliage of the trees, or in the the clefts of the rocks; but if in this apparent entire stillness of nature, one listens for the faintest tones which an attentive ear can seize, there is perceived an all-pervading rustling sound, a humming and fluttering of insects close to the ground, and in the lower strata of the atmosphere. Everything announces a world of organic activity and life. In every bush, in the cracked bark of the trees, in the earth undermined by lymenopterous insects, life stirs audibly. It is, as it were, one of the many voices of Nature, heard only by the sensitive and reverent ear of her true votaries.

VOICES OF ANIMALS.

There is a chapter in the *Natural History of Animals* that has hardly been touched upon as yet, and that will be especially interesting with reference to families. The voices of animals have a family character not to be mistaken. All the Canidæ bark and howl; the fox, the wolf, the dog have the same kind of utterance, though on a somewhat different pitch. All the bears growl, from the white bear of the Arctic snows, to the small black bear of the Andes. All the cats *miau*, from our quiet fireside companion, to the lions, and tigers, and panthers of the forest and jungle. This last may seem a strange assertion; but to any one who has listened critically to their sounds, and analyzed their voices, the roar of the lion is but a gigantic *miau*, bearing about the same proportion to that of a cat, as its stately and majestic form does to the smaller, softer, more peaceful aspect of the cat. Yet, notwithstanding the difference in their size, who can look at the lion, whether in his more sleepy mood, as he lies curled up in the corner of his cage, or in his fiercer moments of hunger or of rage, without being reminded of a cat? And this is not merely the resemblance of one carnivorous animal to another; for no one was ever reminded of a dog or wolf by a lion. Again, all the horses and donkeys neigh; for the bray of the donkey is only a harsher neigh, pitched on a different key, it is true, but a sound of the same character—as the donkey himself is but a clumsy and dwarfish horse. All the cows low, from the buffalo roaming the prairie, the musk-ox of the Arctic ice-fields, or the jack of Asia, to the cattle feeding in our pastures. Among the birds, this similarity of voice in families is still more marked. We need only recall the harsh and noisy parrots, so similar in their peculiar utterance. Or take, as an example, the web-footed family. Do not all the geese and the innumerable host of ducks quack? Does not every member of the crow family caw, whether it be the jackdaw, the jay, the magpie, the rook in some green rookery of the Old World, or the crow of our woods, with its long, melancholy caw, that seems to make the silence and solitude deeper? Compare all the sweet warblers of the songster family—the nightingales, the thrushes, the mocking birds, the robins; they differ in the greater or less perfection of their note, but the same kind of voice runs through the whole group.—*Agassiz.*

Religious Reading in France.—The two French Bible Societies have, during the past year, circulated more than 15,000 Bibles and about 91,000 New Testaments. During eighteen years, three million copies of the Scriptures have been disseminated in France. This large circulation has caused a great change in the sentiments of the higher and educated classes, so many of whom were bigoted Romanists or scoffing infidels. Now, eminent Roman Catholic writers recommend the daily reading of the Bible, and influential Pantheists and Deists acknowledge the sublimity of its doctrines. The increase of Protestant literature has also been astonishing. The Paris Religious Tract Society has issued 1,105,000 copies of its little works; 200,000 of its religious almanacs have been sold; and its monthly for the young has nearly 10,000 subscribers. Sabbath-schools are multiplying in France, and the colporteurs of the two societies for evangelization are so successful, that the Romanists, unable to induce the government to prohibit the sale of Protestant tracts, have been compelled to form a Roman Catholic Tract Society to counteract their influence.

ITEMS.

Method of Obtaining Skeletons of Small Fishes.—Some time since I was employed in making observations on the produce of some of the ponds in the neighborhood of London, and I discovered that the tadpole was a very serviceable animal in anatomizing the very small fishes, as well as some of the larger sorts, generally found in such places—the tadpole acting in the same manner as the ant. I have tried the experiment several times, and on various sorts of fishes, and was always successful, particularly with that very little one called by children Stickleback; even in these the skeleton was at all times perfect. My method is this:—I suspend the fish by threads attached to the head and tail, in a horizontal position, in a jar of water such as is found in the pond, and change it often, till the tadpoles have finished their work, which, if two or three tadpoles are allowed to work on so small a fish as the species just mentioned, they will complete in twenty-four hours. I always select the smallest sort of tadpoles, as they can insinuate themselves between the smallest bones without destroying their articulation.—*T. Bluett.*

The following is from the report of Fire Marshal Blackburn of this city, and is worthy of attention.

"The hot air furnace is seldom altogether safe, even when the utmost scientific care and greatest mechanical skill are bestowed upon its construction, and its introduction into any building is always fraught with more or less danger. If the furnace itself is secure, and the flues are built of sufficient capacity for carrying off the smoke and heat, the latter are continually liable to become defective from the action of coal gases on the cement of their masonry. How wood is affected by the constant operation of caloric is now well known. The process of desiccation will go on for hours, days, weeks, months, and even years, and finally end in spontaneous combustion. It has been clearly established that, by long exposure to heat, timber is brought to such a condition that it will take fire without the application of a light or spark."

English State Papers.—The English Record Commission, in the publication of valuable documents, does not confine itself to such as exist in the State archives alone, but is making researches among the archives of other countries. It is stated that Sir John Romilly has appointed Mr. Rawdon Brown to calendar and abstract the valuable papers relating to England in the archives of Venice. The Venetian "Relations" begin in the time of Henry the Seventh; and, as Mr. Brown's published volumes prove, they abound in vivid pictures of British historical personages and national manners. Researches are also going on among the archives of the town of Simancas, in Spain, and a literary gentleman versed in the work is calendaring such papers as relate to English history in the period dating from Henry the Seventh to Elizabeth. These volumes, as fast as completed, are printed by the British Government, and sold at so low a price as to place them within the reach of private collectors.

Rice Cement.—This useful and elegant cement, which is beautifully white, and dries almost transparent, is made by mixing rice flour intimately with cold water, and then gently boiling it. Papers pasted together with this cement will sooner separate in their own substance than at the joining. It is, therefore, an excellent cement in the preparation of curious paper articles, as tea-trays, ladies' dressing and work boxes, and other articles which require layers of paper to be cemented together. In every respect, it is preferable to common paste made with wheat flour. It answers well for pasting into books the copies of writing taken off by copying machines, on unsized silver paper. With this composition, made with a small quantity of water, that it may have a consistence similar to plastic clay, models, busts, statues, basso-relievos, and the like, may be formed. When dry, the articles made of it are susceptible of a high polish; they are also very durable.

A Remedy for Sea Sickness.—In all ordinary cases, if in dread of sickness, lie down on the back at least a quarter of an hour before the vessel starts. No position but that of recumbency on the back will do. Let head, body, and back become, as it were, part of the vessel, participating in its motion without muscular effort. This precaution is often of itself sufficient. It will be of little use to assume this position after the sickness has commenced. It must be beforehand. Travellers may like to test this counsel. If the result should not be successful, any how the advice will all the same have come to them without fee.—*Dr. Corrigan's Ten Days in Athens.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is quiet, with few sales for export. Sales of superfine at $5, extra $5 37, and extra family at $5 75 a 6 25. Sales to retailers and bakers are within the range of from $5 for superfine up to $6 75 a $7 for fancy. The market is poorly supplied with Rye Flour and Corn Meal. Small sales of the former at $3 50 a $3 62, and of the latter at $3 12 for Pennsylvania.

Grain.—There is a fair demand for prime dry Wheat at full rates. Sales of good and prime Pennsylvania and Western red at $1 27 a $1 30 per bushel, and Southern do. at $1 31 a 1 32. White ranges at $1 35 to $1 53. Rye is in moderate supply, with sales of Pennsylvania at 76 a 77c, and new at 70 a 73 cents. Corn is in fair request; yellow at 67 a 68 cents, afloat and in store. Oats are rather quiet at 58 to 60 cents for old Pennsylvania. New Delaware is worth 35 cents per bushel afloat.. No sales of Barley or Malt.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

On Christian Discipline in the Society of Friends 433
Communication 435
Circular Meetings 436
Friends and the War 436
The Land and the Book 437
Be Kind to the Aged 439
Parental Influence 439
Editorials 440
Obituaries 442
Home Influences 442
Poetry 444
Love wins Love 444
Agricultural Department 445
Baker's Shop and Loaves found at Pompeii 445
The Post Office—its Rise and Progress 446
Items 448

ON CHRISTIAN DISCIPLINE IN THE SOCIETY OF FRIENDS.

BY WILLIAM ALEXANDER.

Christian discipline, in relation to the Society, of which the author esteems it no small privilege to be a member, divides itself into two principal heads, the individual exercise of various offices, and those parts of discipline which are transacted in the meetings appointed for that purpose.

As meetings are composed of individuals, it seems natural to begin with the latter; and we may perhaps be allowed to extend this individual consideration to the offices which result from the appointment of the body; for the spiritual gifts, which qualify for those offices, must be individually derived from the great Head of the Church, though the appointment of the body may furnish occasion for the more frequent use and exercise of them.

There is one general and comprehensive term, adopted by the Society, which includes every rightly exercised member of the body,—that is "concerned Friends,"—Friends, who from a persuasion of duty, are engaged to promote, in any suitable manner, the welfare of individuals, or of the Society at large. A great proportion of these may be observable amongst the various classes of Ministers, Elders, and Overseers. A very considerable and profitable addition, however, may be made to this number, by diffident minds, who are not in either of these stations, and who sometimes perceive the want of a little friendly counsel to a brother or a sister, if they would in simplicity impart it.

Let not individuals of this class put off their own work, under a false apprehension that such engagements belong exclusively to those who are deputed by the Church. To act in an official capacity, does not belong to them; but there is an important, private, individual service, which devolves on those who are not so deputed; a service which though known only to the parties themselves; yet if performed in faithful simplicity, may be blessed both to the visiter and visited.

Perhaps even elders and overseers themselves, cannot perform any part of their duty, with more benefit to individuals, or with greater peace to their own minds, than by individual private labor. Timely and duly bestowed, this labor may be greatly blessed; because it will be performed at a time when, we may reasonably suppose, the minds, even of those who are deviating from the path of duty, are more tender and susceptible, than when they have gone to such lengths as to become the necessary objects of official visits.

The services of which we are now treating require that every man should speak the Truth to his brother,—"mind *to* his brother." Some, it is to be feared, instead of performing this truly kind office, relieve themselves by intimations to others, which is seldom productive of

good, and, if rehearsed, may sometimes do much harm.

The writer of these hints does not wish to promote a meddling or officious disposition, that would be "a busy body in other men's matters." No! there is a material difference between such a disposition, and the gentle hint of a friend, or such a caution as may prove the basis of a new friendship.

These friendly and private admonitions spring from one of the "diversities of gifts" which come from "the same Spirit;" but as there are "diversities of gifts" so "there are diversities of operations, though it is the same God who worketh all in all." Though these services require a portion of the gently constraining power of Truth; yet, for the performance of these friendly offices, the same preparatory baptisms must not be expected, as always precede a right commencement in the work of public ministry.

Some observations have been made which closely attach to the important station of an elder in the church. To be rightly qualified to enter feelingly into the peculiar requisition of this office, baptism and conflicts of mind, little, if any, short of those which prepare for the ministry, and not very, dissimilar are often witnessed. Indeed, without something of these previous baptisms of the Holy Ghost and fire, no appointment of the Church can qualify to fill this important office.

Some, who are preparing for the station of elder, may, for a time, be called to make public offerings, in order to qualify them more fully to enter into deep feeling and sympathy with ministers, in the exercise of their vocation. But the effect produced by their offerings, will after a little time clearly manifest to attentive minds, the place designed for them by the great head of the Church.

May all who are thus exercised be favored with true discernment as to their own proper gifts and stations. To these, in a peculiar manner, will apply very many of the observations in the former part, relative to gospel ministers; and these also have great need to keep the essential watchwords: "Be *humble*, be *watchful*, *patient* and *resigned*."

Great is the beauty and dignity of keeping strictly to our respective gifts. It must therefore be of the highest importance to each of us rightly to discriminate, in our own hearts, which diversity is imparted, or entrusted to our care, by the great Author of every good and perfect gift. For want of due circumspection in this respect, there is reason to fear, that some, who have been peculiarly gifted for the station of elder, have greatly eclipsed their brightness and usefulness.

Let none be averse to submit resignedly and patiently, the full time, to all the baptisms which are needful to produce the important discrimination between this office and that of ministry. There is a clear, a very clear difference, to the attentive mind; though to ascertain it, there is sometimes great need of anointing and re-anointing with the true eye-salve, and of enduring many lavations or baptisms in the spiritual Jordan. Let such as have to experience these, encouragingly remember, that proportioned to their conflicts, and the patience and resignation with which they have endured them, will be their peaceful reward.

One office of love seems peculiarly to belong to the rightly anointed and appointed elders in our Society; that of a tender watchful care over those who are exercised in public ministry. These two classes are coupled together in that respectful injunction of an Apostle: "Let the elders among you that rule well, be accounted worthy of double honor, especially they who labor in the word and doctrine."

Let us consider for what cause they are to be so accounted, and the kind of honor that is here intended. As to the former, there has been, at all times, a respect attached to age, or to that degree of wisdom, prudence, and experience, which supplies the want of gray hairs. Here then is one cause of honor. The other seems to arise from the dignity of the respective offices; the humbling, self-abasing dignity of which we have already spoken.

The offices of Minister and Elder, to be rightly performed, require the individuals who are called to fill them, to rule well, first over their own spirits, their own dispositions, and inclinations. Unless these are brought into subjection, they can neither of them rule well in the Church of Christ. Such individuals have peculiar need to dwell in humility, and to be clothed with the love of God. As this becomes the basis of their government, and they exercise their gifts in his fear, and under his guidance, they will not fail to "rule well;" and having a great warfare to accomplish in themselves, as well as having the care of the "flock over which the Holy Ghost has made them overseers," they will be worthy of double honor.

But, of what kind is this honor? Is it that which exalteth the creature, and puffeth up its vanity? This would deeply dishonor the Lord and them. What honor is then intended? Is it not "that honor which cometh from God only?" An honor which by *humbling* and reducing the creature, exalteth that Divine power, "the grace of God, by which they are what they are." An honor which is best testified by hearkening to the precepts, and following the example of those who are justly esteemed.

Let us turn again to that office of love, which peculiarly devolves on those in the station of elder. As the rightly anointed ministers of the gospel, cannot preach when and how they

will; neither can the rightly anointed elders judge of the offerings which ministers are engaged to offer, but as they also experience the fresh anointing of their gifts. They must not therefore conclude that ministers have erred at all times that they are not able to unite in harmonious labor with them in the exercise of their gifts. This consideration should induce those, who are in this office, to dwell in deep *humility* and *watchfulness*, not only over ministers, but over themselves also. Yet the necessity for this presents no excuse for neglect; no reasonable ground to evade or decline their duty.

If occasion of uneasiness should arise, it is their duty with *patience* and *resignation* to travail through the exercise into which they may be introduced, that they may perceive whether the cause was in the minister, or in their want of preparation to judge.

It is no light matter to truly exercised elders to discharge their duty to those who may be objects of tender admonition. Much care and conflict may sometimes precede a very simple service in this respect; but, however great may be the previous exercise, they cannot perform their office in too much simplicity.

On some occasions, a hint in a pleasant easy manner may be productive of greater benefit than if given under more evident concern. Sensible minds will readily perceive a mistake, when presented to their view; and the more ease with which this, especially in small matters, is accomplished, the more likely it is to produce mutual confidence and esteem.

The office of Overseer, as it relates to a watchful, religious care, is comprised in that of elder; but as the province of the overseer does not extend to that peculiar care of which we have just been speaking, there is a material difference in the two offices. That of overseer, however, extends to a *general* oversight of every class of Society, and therefore is highly important. The remarks already offered, respecting concerned Friends, apply very fully to those who are in this office.

Let not any who are simply in the station of overseers be putting off rightly produced exercises, by supposing that this or the other pointing to duty would be more ably or profitably performed by another; but let them remember that to their own master each standeth or falleth, according to his or her degree of faithfulness or neglect.

(To be continued.)

CHILDREN.—The real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible.—*Sydney Smith.*

For Friends' Intelligencer.

I somewhere read the sentiment, that ours is a *microscopic* age; it rather surprised me, and induced a good deal of reflection and inquiry, for surely *gigantic* movements are now going on in the world, and a great work is on the wheel. Can it be there will not be developed a vitality and a moral energy sufficient to check the downward course, and turn the current of affairs into a new channel? The strength necessary for this work has its rise in virtue and true excellence, where a redeeming spirit abides, and meekly bows under the chastening hand of the Almighty, watching every opportunity that may offer, to show the efficacy of a fixed principle, to regulate the conduct in every peril, that no fear of outward loss nor suffering may move the mind away from a trust that "the grace of God is sufficient." This latent spark of divine life lies deep hidden in the hearts of the people, and often pressed down by cares and perplexities, self-interest and thirst for power. Were all these subdued and brought into the right channel, a gigantic force would reveal itself, invincible in its nature and character; being pure—standing in the wisdom that is from above, also peaceable, full of mercy and good fruits, it would rise in magnitude, and show its superiority over all that is hostile and destructive to the happiness of the human family in the varied conditions and circumstances that surround them.

I would invite the attention of all, especially the young men of our day, to look to this innate heaven-born power that all have received. Consult it on all occasions, and whatsoever it saith do, that do. It will bring chaos into form in your minds. Though a great deep may surround you, the Holy Spirit moving upon its face, will diffuse light, remove agitation, and establish confidence in the creative Word of divine power. Here is true greatness; the contrivances of men sink into nothingness, when compared with the least emanation from Omnipotence. O! then may the united language be, though "Some trust in chariots, and some in horses, we will trust in the Lord our God." S. H.

9*th mo.* 1862.

HOW TO PRESERVE HEALTH.—Medicine will never remedy bad habits. It is utterly futile to think of living in gluttony, intemperance and every excess, and keeping the body in health by medicine. Indulgence of the appetite, and indiscriminate dosing and drugging, have ruined the health and destroyed the life of hundreds and thousands. If you will take advice, become regular in your habits, eat and drink wholesome things, sleep on mattresses, and retire and rise regularly, make free use of water to purify the skin, and when sick, take counsel of the best physician you know, and follow nature.

CIRCULAR MEETINGS.

We have received a letter giving an account of the Circular *Quarterly* Meeting held in Reading last week. The following extract shows that an interest in these appointed meetings continues to be felt by Friends in the different neighborhoods where they are held:

READING, 9th mo. 9.

On First-day last, our Quarterly Meeting for worship took place. Only one Friend from a distance was with us. In the morning our meeting was held as usual in our meeting-house. The afternoon meeting was held at the Universalist meeting-house, which was kindly offered us. The Meetings on both occasions were pretty well attended, and the expressed exercises were well received. The incompatibility of war with Christianity was largely and feelingly dwelt upon, and the meetings were peculiarly solemn. To many they were seasons that will not soon be forgotten.

I hope the committee may not become discouraged in this work and labor of love. That they have accomplished good, there is no doubt; not, perhaps, very striking, yet there is a leaven at work. I know it is a trial for Friends to leave their homes, their families, and their own meetings; but for every good work there is a reward. The field is large, and we know if entered into in the right spirit, the Divine blessing will attend. H. T.

A correspondent calls our attention to an article in a recent number of "Friends' Review," expressing a wish that it should be reprinted in our columns:—

FRIENDS AND THE WAR.

It is believed that the history of the Society of Friends will prove, although extending back over a period less enlightened than the present, that its members have suffered but little from their unwillingness to enter the armies of the nations to which they belonged. When called to any infringement of their scruples on this point, their plea was, that as Christians they could not fight. This was the ground of the earliest apostles of Quakerism, established by reference to the New Testament, and has been maintained unimpaired by their accredited successors down to the present day. As they based their scruples on so high a foundation, and held them with such firmness and consistency, their case commended itself to those in authority—and thus secured them, in a great measure, the toleration of their principles. Let those, then, who now profess to uphold the same standard, take heart from their experience, and face the danger with the same straight-forwardness and candor. The true Friend cannot avoid his responsibility by any doubtful shifts or expedients. He must stand meekly and firmly by the faith that is in him, without counting the cost.

He will not seek relief by magnifying his physical disability, by encouraging volunteering, by furnishing a substitute, or by paying for exemption. Either course would prove his scruples to be a mere pretence. A consistent regard to duty, should he be subject to draft, allows him no other alternative than to assert his convictions, and to accept the consequences of standing faithfully by them.

In their honest devotion to principle, however, Friends are not shut out of the privilege of claiming of the government an exemption from military service on the grounds of expedience or justice. Theirs is a record of peace principles held unswervingly for the space of two hundred years. So that a Quaker and a non-combatant have become, the world over, to be comprehended in the same idea. A member of the Society, therefore, is to be presumed honestly convinced of the wrongfulness of war, and when he objects to engaging in it, his objection cannot be justly considered as framed for the occasion, or as any proof of disloyalty, but to arise from his devoted adherence to established principles.

As respects disloyalty, it cannot exist in the conduct of any true Friend. Submission to the powers that be, has characterized the Quakers always. Not even allowing themselves the use of mortal weapons in self-defence, much less could they use them in the redress of civil wrong. Hence they could not embrace the right of revolution in its popular exercise, nor be guilty of treason to the State. Professing such principles, no military force is necessary to insure their subjection. The expensive enginery of war, or the blood of good citizens, can never be demanded to quell any Quaker outbreak. So it becomes a manifest justice to exempt the sect from acts which they cannot by any possibility evoke in others, and which it is a violation of their conscience to perform.

The honesty and loyalty of Friends not being doubted, can anything be gained by their being made to suffer any penalties for a non-compliance with military requirements? The penalty of death itself would not insure such a compliance. Nor would the sacrifice of inoffensive citizens contribute to the safety or benefit of the government. By their imprisonment the country would be deprived of an honest industrial element, while at the same time the jails would be filled with innocent men at the public cost. By the distraint of their property, a door would be opened to a legalized robbery, which has never yet inured to the benefit of the State, but on the contrary has tended to vitiate the public morality.

The objection may be raised, that if exemp-

tion be allowed on account of scruple, it will produce such a number of spurious applicants as to interfere greatly with an increase of the army. To this it may be answered that all true peace-men will willingly make an affidavit affirming their conscientious scruples against *all* war. If this is administered to all who make the claim, what the army may lose by any who may perjure themselves can never be considerable. An army, indeed, composed of such material would lack all soldierly bearing, and be a very millstone about the neck of its generals.

Friends are sometimes called to contemplate the result of such principles should they become general. They are told that the result would be anarchy, and the preying of the stronger upon the weak. This is not a staggering point. The early history of Pennsylvania, compared with that of our other colonies, may serve to exemplify that justice is a mightier weapon than the sword. Nor is it fair that Friends should be requested to untangle difficulties which occur under systems founded on principles antagonistic to those they profess. The present war is generally acknowledged to have resulted from the institution of Slavery. By their testimony against this latter wrong, Friends have gradually and peaceably purged their own members of direct participation in it. Had other sects followed their example, this war could never have had an existence.

While these arguments can not be adduced by Friends, as any defence of their peace principles, they are legitimately urged in an appeal to the government to exempt them from military service. W. N.

"THE LAND AND THE BOOK."

(Continued from page 420.)

Your wanderings over the Jaulan must have led you near the track that Jacob followed on his return from Mesopotamia. Could you hear anything about that Mizpeh where Laban overtook him?

Mizpeh must have been to the east of our track; but I have never been able to identify any of the places mentioned in that remarkable narrative. The entire scene is eminently rich in allusions to Oriental manners and customs. The behavior of Laban is true to life, and every expression is familiar to my ear "as household words." Laban says: The God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.* Now we should think that Laban was uttering his own condemnation, and it appears strange that Jacob did not retort upon him by asking, Why, then, have you followed me? You have disobeyed the command of God, according to your own admission. Jacob, however, knew very well that such a plea would avail nothing. Laban believed that he fulfilled the intent of the divine command merely by refraining to injure Jacob, and so the latter understood it. The terms of the order were most comprehensive and stringent; but the real intention was to forbid violence, and this sort of construction must be applied to Oriental language in a thousand cases, or we shall push simple narratives into absurdities, and make men, and even the God of Truth, contradict himself.

If Jacob gave as a reason for his departure from Mesopotamia that he "sore longed after his father's house," he appears to have stretched the truth to find a motive. It is one of the most mysterious parts of his conduct that, even after he entered Palestine, and was within a short distance of the aged, widowed and blind Isaac, he allowed a number of years to pass (so far as appears from history) before visiting him. He resided first at Succoth, then at Sychem, and then at Bethel. Two things may throw light upon this singular delay. Jacob was never a favorite with his father, and his fond and partial mother was dead. The home of his youth, therefore, had but few attractions for him. Then, again, it is highly probable that he had good reason to fear his elder brother, especially after their meeting at Mahanaim. One thing is certain, that Jacob had some strong motive to avoid his father, or he was a colder and more selfish son than even his history would indicate.

The charge of stealing Laban's *teraphim* greatly provoked the idol-hating Jacob, and he very likely thought it a mere device to conceal some evil purpose. But the thing is interesting to us as the earliest distinct notice we have of the existence and worship of these images. They are frequently mentioned in after times, but here we first find them in this patriarchal family. They must have been so small as to be easily concealed under the *saddle* of Rachel; and, by the way, it is still very common for Arabs to hide stolen property under the paddling of their saddles. . . . . .

Another Oriental trait comes out very offensively in the conduct of Laban, and afterwards in that of Jacob—a most undisguised and grievous *favoritism*. Laban searches all before he visits Rachel's tent, because she was the pet of his own and of Jacob's family; and so, when Jacob prepared for the worst in the immediate prospect of a hostile visit from Esau, he placed the handmaids and his sons by them foremost, Leah and her children next, and Rachel and her son last; that, as he said about the cattle, if Esau come to the one company and smite it, then the other company shall escape. Nor was there the least attempt to disguise this offensive and injurious favoritism, even in this hard ex-

* Gen. xxxi. 29.

tremity. There is nothing generous in the whole matter; nothing like saying, "These are all my children; I cannot choose between them; come life, come death, it shall come upon us all together." Far, far from this noble spirit. He in effect says, "You handmaids and your children go first; if any are to be killed, let it be you. And Leah, go you and your sons next." (Would she not in her heart of hearts say, "He never loved me, and is willing now to sacrifice me and my sons, if by doing so he can make an additional opportunity for his beloved Rachel and Joseph to escape?") Such is the unmistakable English of this whole manœuvre, and, no doubt, those concerned understood and remembered it long after that dreadful day of trial. This story needs two remarks to set certain matters in their proper light. The *first* is, that Jacob, in this affair, is no more than a type of every Arab emeer in the country, and, indeed, of nearly every Oriental household. Such favoritism is, and always has been, the prevailing custom of the East. He therefore did nothing but what the laws and domestic regulations of his day and generation sanctioned. The *second* remark is, that we have in this conduct of the father an explanation of the intense hatred to Joseph—I had almost said, a sort of palliation for it.

But to return to the meeting at Mizpeh. The terms with which Laban and Jacob reproved and berated each other are in admirable keeping with the parties and the story, and abound in allusions to Oriental customs, especially of a pastoral people. Twenty years long, cries Jacob, have I served thee. The ewes of thy flock have not cast their young. Evidence of most careful and successful treatment. The *rams* of thy flock have I not eaten. Implying that then, as now, the males of the flocks alone were used for food, or sold to the butcher. Then, as now, wild beasts tore some of the flock; but Jacob the shepherd, not Laban the landlord, bore the loss. Then, too, as at this day, thieves prowled about; but Jacob made good whatever was stolen. Of course, he had to watch by day and night, in winter's storms and summer's burning suns. It was, therefore, no mere figure of speech that the drought consumed him by day and the frost by night. Thus do the hardy shepherds suffer in the same regions at the present time. But it is a dog's life, in spite of all the eclogues and pastorals of love-sick poets. *Real* shepherds on the plains of Syria never wrote hymns in praise of their hard vocation.

We must not pass from these scenes in Jacob's history without noticing the admirable tact with which he appeased his justly-offended brother. He sends an embassy to him from a long distance. This itself was a compliment, and, no doubt, the embassadors were the most respectable he could command. Then the *terms* of the message were the best possible to flatter and to conciliate an Oriental. He calls Esau his *lord*, himself his servant—or *slave*, as it might be rendered—and he thus tacitly, and without alluding to the old trick by which he cheated him of his birthright, acknowledges him to be the elder brother, and his superior. At the same time, by the large presents, and the exhibition of great wealth, Esau is led to infer that he is not returning a needy adventurer to claim a double portion of the paternal estate, and it would not be unoriental if there was intended to be conveyed by all this a sly intimation that Jacob was neither to be dispised nor lightly meddled with. There was subtle flattery, mingled with profound humility, but backed all the while by the quiet allusion to the substantial position and character of one whom *God had greatly blessed and prospered.* All this, however, failed, and the enraged brother set out to meet him with an army. Jacob was terribly alarmed; but, with his usual skill and presence of mind, he made another effort to appease Esau. The presents were well selected, admirably arranged, and sent forward one after another, and the drivers were directed to address Esau in the most respectful and humble terms: "They be thy *servant* Jacob's, a present unto my *lord* Esau; and be sure to say, Behold, thy *servant* Jacob is behind us; for he said, I will appease him with the present that goeth before me, and afterwards I will see his face." Jacob did not miscalculate the influence of his princely offerings, and I verily believe there is not an emeer or sheikh in all Gilead at this day who would not be appeased by such presents; and, from my personal knowledge of Orientals, I should say that Jacob need not have been in such mortal terror, following in their rear. Far less will now "make room," as Solomon says, for any offender, however atrocious, and bring him before great men with acceptance.*

Esau was mollified, and, when near enough to see the lowly prostrations of his trembling brother, forgot every thing but that he was Jacob, the son of his mother, the companion of his childhood. He *ran* to meet him, and embraced him, and fell on his neck, and kissed him; *and they wept.* All this is beautiful, natural, Oriental, and so is their subsequent discourse, but we cannot dwell upon it. Throughout the entire scene Esau behaves nobly, and, in appearent magnanimity, fairly eclipses the wary Jacob. The latter had good reason, perhaps, to doubt the permanence of his brother's affection; at any rate, he wanted nothing so much as to get safely rid of him and his as quickly and quietly as possible. He refuses every offer of assistance, but insists upon the reception of his own presents, carries his point,

* Prov. xviii. 16.

and thus brings the stringent law of customs in such matters to bind his brother to be at peace with him; and, finally, he induces him to take back all his followers, with the promise to lead on softly until he came to him in Seir. This promise Jacob did not intend to fulfill; or, at least, *he led on so very gently* that he died before accomplishing it. In fact, he turned down westward, and made for a place where he would be safe from Esau's resentment. It is, therefore, highly probable that the reason why Jacob did not go directly on to Isaac was the fear of again meeting Esau, whom he had distrusted and deceived in the very hour of reconciliation. It is commonly the case that the offender is much slower to forget and *confide* than he who has been injured. Whatever may have been the motives which governed Jacob in all these transactions with his brother, it is certain that on this occasion Esau carries off the palm for generosity and kindness of heart. It is not in contests like this that Jacob was calculated to shine. Indeed, he *could not* meet Esau but on very disadvantageous terms. He had injured him deeply, and beyond the possibility of reparation. And, still more to the point, it was obviously the purpose of God to bring his chosen servant into these terrible trials, in order to work the deeper conviction of his former sin, and the more thorough repentance and reformation. And *here it is* that Jacob appears as a guide and model to all mankind. In his utmost distress and alarm, he holds fast his hope and trust in God, wrestles with Him in mighty supplication, and as a prince prevails. I will not let thee go except thou bless me. And he said, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed.†

To be continued.

BE KIND TO THE AGED.

Age, when whitening for the tomb, is an object of sublimity. The passions have ceased—hopes of self have ceased. They linger with the young, and pray for the young while their spirits are looking beyond the grave—and oh! how careful should the young be to reward the aged with their fresh warm hearts, to diminish the chill of ebbing life. The Spartans looked upon a reverential respect for old age as a beautiful trait of character. Be kind to those who are in the autumn of life, for thou knowest not what suffering they may have endured, or how much of it may still be their portion. Do they seem unreasonable to find fault or murmur? Allow not thine anger to kindle against them; rebuke them not, for doubtless many have been the crosses and trials of earlier years, and perhaps their dispositions, while in the spring time of life, were more flexible than thine own. Do they require aid of thee? then render it cheerfully; forget not that the time may come when thou mayst desire the same assistance from others that thou renderest unto them. Do all that is needful for the old, and do it with alacrity, and think it is not hard if much is required at thy hands, lest, when age sets its seal on thy brow, and fills thy limbs with trembling, others may wait unwillingly, and feel relieved when the coffin-lid has covered thy face forever.—*Christian Register.*

† Gen. xxxii. 24, 27, 28.

PARENTAL INFLUENCE.

How strong is the instinct of parental love. Parents suffer no such agony in their own persons as they can suffer through the person of a child. Parents can bear the palpitating heart, the convulsed muscle, the throbbing pulse in themselves; but when the tender organs of a loved child are torn with these agonies, it becomes intolerable. In the aggregate, parents suffer more through the profligacies and criminalties of their children than through their own.

They may repent of their own and allay the suffering, but when a child's wickedness runs on to ruin and death, then, while life last, its torturing fires continue to burn in the parental breast. As a general rule—I do not deny that there are exceptions, but as a general rule—children turn out as they might be expected to turn out from the treatment received from parents. What untold agonies, not only in the open day and in the thronged market-place, but in solitude and at midnight, do parents suffer; what soreness of heart, even such that the tenderest sympathy tortures it like fire, does the mother feel for a profligate son, while he, as if urged along by some demon, rushes on to darker shame and deadlier perdition. Yet the time was when that child's heart was as soft as wax, when his feelings, like an aspen leaf, could have been moved by a breath. Then the mother could have supplied the very moral nutriment that should have been embodied in the growth of its soul, just as the milk from her own breast became a part of its body. Then she sat upon a throne, and weal and woe were ministers ready to do her bidding. Then she was like a goddess, decreeing the future, originating predestination, telling fate himself what he should do. But, for some vanity, or frivolty of the hour, she forfeited her queenly prerogatives; she was an idiot in casualty, and a lost child and a broken heart are her reward.—*Horace Mann.*

Science and Religion.—As knowledge advances, science ceases to scoff at religion, and religion ceases to frown on science. The hour

of mockery by the one, and of reproof by the other, is passing away. Henceforth, they will dwell together in unity and good-will. They will mutually illustrate the wisdom, power and grace of God. Science will adorn and enrich religion; and religion will ennoble and sanctify science.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 20, 1862.

A Conference of Friends belonging to Philadelphia Yearly Meeting, assembled in Race Street Meeting-house, on Sixth-day afternoon, the 12th inst., to hear the Report of the Committee appointed in Fifth month last, on the subject of Education, and the establishment of a Boarding School.

Notwithstanding the heavy rain in the morning, which prevented the attendance of some from the country, a considerable number of Friends were present, and most of the Quarterly Meetings were represented. From reports made by members of the committee and others, it is believed this concern is awakening a deep interest in the minds of many of our members, and that notwithstanding the present state of the country, it only requires efficient laborers to procure the necessary funds to organize the Institution.

The Report of the Committee was approved, and they were encouraged to persevere in their labors, and to hold Conferences in neighborhoods where the way is opened for it. They were also desired to publish an abstract of the Report in Friends' Intelligencer, which is appended.

"To the Adjourned Conference of Friends, to be held in Philadelphia, on the subject of providing increased facilities for a liberal education, under the care of Friends:—

The undersigned, intrusted by the Conference held in the Fifth Month, with the further prosecution of the concern, now report as follows:

A Sub-committee from their number visited New York, at the time of their late Yearly Meeting, and attended two Conferences of Friends on the evenings of the 27th and 29th of Fifth Month. They were much encouraged by the interest expressed and the liberal subscriptions offered, and co-operated with a Committee of New York Friends in framing a Constitution, under which the proposed organization should be definitely formed. A printed copy of this Constitution accompanies this Report. It was united with by this Committee, and we hope that it may be satisfactory to the present Conference, and to the first Annual Meeting of the Association, to be held on the 2d of Twelfth month, when it is to be submitted for adoption.

Your Committee have also kept in view the prosecution of the enterprise within the limits of our own Yearly Meeting. A circular and subscription papers accompanying this Report, have been circulated in various neighborhoods, and some efforts have been made by individuals interested, to obtain subscriptions, but we felt that in order to awaken an interest in the subject of education generally, and to explain the anticipated advantages of the Association now proposed, Conferences should be held throughout the country, to be attended by members of this Committee.

Accordingly, appointments were made at West Chester, on the 22d, and London Grove on the 23d, and at Mount Holly on the 30th of Eighth month, and at Salem, N. J., on the 5th of Ninth month, at each place to be held in Friends' meeting-house. At West Chester, the company collected at the appointed time was small, but an adjournment was had until evening, when a large audience was convened, and we believe much interest awakened in the subject. It was not thought best to enter upon any subscription at the time, but the subject was left on the minds of Friends, with a prospect of substantial results.

At London Grove the Conference was well attended. The objections of some Friends to the proposed school were freely expressed, and led to explanations on the part of the Committee in attendance, calculated, we think, to promote its more favorable consideration. Subscriptions were entered into at this time, which though in most instances, small in amount, evinced a disposition on the part of Friends in this thriving section of country to share in the good work. The local committees appointed at the several Monthly meetings to forward the subscription, had partially accomplished their labors in advance of this opportunity, but the committee felt repaid for the efforts made in this, as in other cases, by the evidence that the subject of education had taken hold of many parents, especially among the younger class, in a way to promote the best interests of their children.

The Conference at Mount Holly was rather small, and discouragements were thrown out by some, but we believe that Friends in that neighborhood will be willing to aid us in the work in proportion, as we persevere in it.

The Conference at Salem ended in the ap-

pointment of a committee to circulate subscription papers among Friends of that wealthy and populous vicinity. It was well attended, and considerable interest expressed, though here, as elsewhere, the committee felt they had a work to do in stirring up Friends to a sense of their responsibilities, as parents and guardians of the young, to develope to the utmost, their moral and intellectual nature, and to prepare the ground for that seed, the growth of which is so important to their temporal and eternal happiness.

One of the chief causes of discouragement encountered by the committee in every neighborhood they have visited, has grown out of the awful and destructive war in which the opposing sections of our country are now engaged, and the uncertainty in which the future is involved; but while this has discouraged some from entering on any enterprise, however advantageous, others have seen in it a new incentive to efforts on behalf of their children. The war spirit has penetrated almost every institution in the land; the Public Schools are used as means of promoting the love of military glory, and are increasingly engaged in teaching military drill to their pupils.

We should be especially concerned to guard our children against this snare, and to build them up in those principles which will not only preserve them in the practice of peace and good-will towards all men, but will make them fit successors to those worthies who have gone before them as lights in the world, and exemplars of the peaceable spirit of Christianity. To this end Friends should educate all their children under their own care; and, not to be behind other religious denominations in influence, they should aim to develope all the talent among them, by the very best and most improved systems of intellectual training. If this view could be impressed sufficiently on the minds of Friends, the distracted state of our country would not operate to discourage, but rather to increase our zeal in the concern which has claimed the attention of this committee. As we feel the comparative uncertainty of material riches, and their insufficiency to secure to our offspring the blessings of prosperity, we should be less disposed to accumulate these, and increasingly study to make the best disposition of them for the advantage of others, and especially for those who are to assume the position, with its attendant responsibilities, which we must soon leave vacant.

The disposition to introduce military drill into the course of instruction in our public schools already alluded to, which practice has become common in large cities, is especially objectionable to Friends, and its true remedy lies in providing schools under our own care, and placing them under the care of teachers prepared for their responsible duties, by thorough and systematic training in a Normal School belonging to Friends."

The Conference adjourned to meet on the First-third day in Twelfth Month next, at 10 o'clock in the morning, at Race Street Meeting-house.

THE PHANTOM BOUQUET, a popular Treatise on the art of Skeletonizing Leaves and Seed-vessels, by Edward Parrish. Philadelphia. J. B. Lippincott & Co.

This attractive little work, prepared with much care, is for the special benefit of such as are interested in the art of skeletonizing leaves and seed-vessels. Its lucid directions and fine illustrations recommend it to all who may intend to engage in this pursuit.

Apart from the beautiful result produced, and the pleasant employment of leisure hours, every thoughtful person must be struck with the fine and delicate processes of nature revealed by this art, elevating it above a mere amusement, into a study of some of the minute and wonderful works of the Great Architect.

The following is an extract from the chapter entitled

THE LEAF A TYPE OF THE TREE.

The veinings of the leaf exhibit striking evidence of that unity of design, combined with special adaptations, displayed in every department of nature.

What the trunk and branches are to the tree, are the veins to the exogenous leaf. By continuity and compactness of structure, the delicate spiral fibres which constitute the veins are endowed with strength and elasticity adapting them to sustain and supply the loose tissue which fills up the interstices between them, while, obeying the primal law of growth stamped upon the parent tree, each separate leaf spreads its continuous skeleton into a flattened outline of the tree itself.

A glance at the well-developed tree by twilight, stripped of its leaves, with nothing to obstruct its figure against the sky, will scarcely fail to recall, to one accustomed to observe and to compare, the general outline and arrangement of the skeleton leaf. Nor is this a mere fancied resemblance. Dr. McCosh, of the Queen's University, Ireland, in his comprehensive work on "Typical Forms and Special Ends in Creation," has demonstrated the correspondence between the disposition and distribution of the branches of the tree and of the leaf-veins. The very angles at which the branches leave the trunk are shown to correspond in many indivi-

dual cases with those formed by the lateral veins and midrib upon the leaf; and even the curves which give grace and contour to the tree are repeated among the veins which permeate its leaves. This is believed to be a great natural law throughout the almost infinite variety of vegetable forms.

A young Friend wishes a situation as teacher of a family school, or as governess. Situation in a Friend's family preferred.

Address Sarah A. Boyce, Glen's Falls, Warren County, N. Y.

MARRIED, on the 18th of 6th month, according to the order of Friends, CLEMENT A. GRISCOM to FRANCES C., daughter of William C. and Rachel M. Biddle, all of this city.

DIED, of heart disease, at his residence near Fawn Grove, York county, Pa., on the evening of the 6th inst., ASA JONES in the 68th year of his age, an Elder and member of Fawn Particular and Deer Creek Monthly Meeting.

The deceased was from his youth remarkable for the maintenance of our several testimonies, both by example and precept. He was a constant attender of meetings until within a short time of his decease, and was lively in the concern to encourage others to the same duty. For a number of years he occupied a prominent place in the meeting to which he belonged, to the satisfaction of his friends. He suffered much, yet he bore his illness with that Christian meekness, becoming his profession, and was able to bless the Disposer of all things in his severest trials. After he had ceased from general conversation he was heard to say, "Blessed be the name of the Lord, henceforth and forever," and shortly after added, "Happy, happy, home." And continued to grow weaker, until he passed off as quietly as if falling into a sweet sleep.

A meeting was held on the occasion of his funeral, which was largely attended by his friends, and the neighboring inhabitants. The opportunity was solemn and instructive; the gospel was preached in the demonstration of the spirit, and many hearts were humbled and contrited. May his virtues live after him.

——, in Chili, Monroe county, N. Y., on the 10th of the 8th month, 1862, JANE ANN, wife of Joseph Thorn, a member and elder of Rochester Monthly Meeting, in the 57th year of her age.

——, On Seventh-day morning, 23d of 8th mo., at the residence of his brother-in-law, Andrew Quintin, Trenton, N. J., CHARLES B. HEADLY, in the 38th year of his age.

From the Monthly Religious Magazine.

HOME INFLUENCES.

I shall have, in the present essay, a few words to say of those subtile influences—more potent and more delicate than any authority or power—which have so much to do with shaping the character and controlling the destiny of home. They are things which may not be catalogued or accurately defined; but, undefinable, nameless, innumerable, they are always at work upon the heart, and always accomplishing results, vast, important, and lasting. We outgrow, we set aside, other control; other influences are partial and transient—imperative to-day, to-morrow they have yielded—but the influences of the home of our childhood are felt in the home of our maturity, in the small as in the great, in conduct and character and faith. Do we not know this from our own consciousness, has not the experience of life repeated and re-repeated the fact; and is it not evident that our children must carry with them out of their homes influences of some sort as strong and as permanent as we took out of ours?

A home—good or bad—is the result, not of authority, of direct, sharp, positive law, but of influence. I do not think this is generally understood. The aim of a parent is to establish authority, to make his *will* felt. The home is to have a rigid, inflexible law. That established, the matter of home rule is settled. The requirements and the falling off of each day are measured by that, and the fatal thing to have done is to have sinned against the *law* of the house. Now, as I have already said, law is essential to the well-being and development of the home; yet he who should suppose that a home is to be governed only by authority would make a very grave mistake. Authority is limited. "It cannot modify dispositions, nor implant sentiments, nor alter character." It is an outside thing; he who is under it is never free from a certain feeling of constraint and subjection. It regulates actions only. It cannot reach opinions or affections. This is the work of influence, so that he who should rule by law, who should be watched over, jealous only for, his authority, would fail in just that thing which he wished to do. He might compel his children to a little circle of prescribed duties, but he could never inspire them with the large sentiment of obedience, outrunning positive injunctions. What a home wants is domestic influences rather than laws. In the more complicated and artificial relations of society we must have authority. Without law, exact and absolute, there is no safety. But in the home, authority, in the sense in which the world uses it, authority as it is sought to be enforced in many homes, is not merely undesirable and inefficacious, but positively hurtful. One may not govern his home as he would a city, or a state, or a penitentiary. Just in proportion that it is attempted will the home fail. It is possible to have a thoroughly ordered household, drilled as admirably as the crack corps of a regiment, but that household is not a home. He is not a faithful and wise servant who establishes such a rule.

We may take a lesson both from nature and from revelation. The things in nature most forcible, most reliable, the things constant and

resistless, are influences. It is not the shock of an earthquake, the force of the tornado, the sweep of the storm, to which she intrusts her various missions, terrific and immediate as they are in their effects, but to the dew, to the sun, to gravity, to electricity, which act noiselessly but continuously, whose power, exerted invisibly, we become conscious of only in results. So in revelation. God has displaced the old dispensation of authority by the new one of influence, reaching us not *through law*, but, as the word in its origin signifies, by the *flowing in* of his spirit of love and truth into our spirits. Law, authority, was of Moses, while grace and truth—not law and authority, but *influences*, subtile, invisible, irresistible powers—are of Jesus Christ. Just that wisdom which God selects for compassing his ends we should adopt in the carrying out of our own, and rule the little world God gives us as himself he rules the vast worlds of matter and of spirit.

We have all, probably, some vague idea of home influence; but of the momentous thing it is—to judge from what one sees—there can be very little just conception, while of the separate, individual influences which go to make up home influence and our connection with and responsibility for them, we seem very generally insensible. Of a few of the more obvious and direct of these only shall I undertake to speak, frankly confessing my inability to grapple with a subject whose height and depth and breadth no man may measure. To trace the origin, the compass, and the results of the influences of home would be to exhaust all history and biography, to run back to the first family, and through all families, and on to all the issues of eternity. Indeed, to trace the influences exerted by a single member of the home, through all their varied windings and effects, would baffle the keenest intellect and the broadest wisdom. Only the Infinite can do it.

I do not know that I could quite subscribe to the saying of Napoleon, that "the fate of the child is always the work of his mother," but no other person or thing has so much to do with the present and future of a child as the mother, and this of necessity, and by the law of our being. It is said that children partake more largely in the characteristics of the mother than the father, her influence dating back beyond its conscious being, and we very well know that all the earlier influences of its life come from her. It is her smile that first arrests its wondering gaze, and calls out the first response of an intelligence it has awakened. Day by day, by look, caress, accent, endearment, she fashions its growing spirit; up through childhood she not merely leads its tottering steps, but guides its opening mind, and upon its facile being engraves her own mental and moral image. Consciously by precept and by word, unconsciously by manner and example, and in a myriad nameless, unrecognized ways she acts upon it, establishing herself within its being as the one guide and rule of life, the one mighty and resistless influence. "What my mother says," and "what my mother does," are the two great laws of earlier childhood, and you might as well attempt to reverse the decree of fate as convince it that what she says and does is other than the absolute truth and right. As childhood develops into boyhood or girlhood, still this supremacy is maintained; the father, even when faithful to his position, never attaining that first place God gave her, which only her folly or her sin can forfeit. Girlhood and boyhood pass. The old home is left, and the new begun. Away from old scenes and associations, restrained no longer, but altogether free, still you trace the mother's influence, to go down to children's children, blessing or cursing. In the home it chances often that the little seed unconsciously scattered by the wayside springs into luxuriance and life, and brings its hundred-fold of fruit, when that which is sown with care droops and dies, and he who can trace all things back unerringly to their first cause may see in some great virtue of to-day, or some huge crime, the inevitable consequence of some far back maternal influence.

As things are, the mother is the influence of the home, not by the decree of nature merely, but by the neglect of man. The child is left to the mother's care. It is trained, it is taught, it is watched by her. A double duty is hers; to that which God gave is added that which man shifts off upon her. As best she may, her womanly nature must supply his neglect, happy if she have only to contend against his negative influence. To the opening heart and mind she becomes, too often, the only parent, and with her rests the whole work of preparing her child for the grave encounters of life. That she does that work nobly how many of us can attest, with a courage, a self-denial, and a faith that enshrine her in our hearts, as never virgin or saint in the heart of any devotee. Love as we may other women, there stands first and ineffaceable the love of "*mother;*" gaze as we may on other faces, our mother's face is still the fairest; bend as we shall to other influences, still over all, silent but mighty, reaching to us from long gone years, is a mother's influence. The heart may be wayward at the time; tear, entreaty, the silent agony, all in vain; she may sink into her grave despairing; but these are not lost, no prayer, no counsel, no appeal. When tossing oceans separate, and other scenes distract; when years have rolled their steady increase, and care and toil and grief have joined to make the self-reliant man; when the green grass waves above her grave—then, audible to the soul as when first spoken to the ear, come those neglected words, to strengthen and to save. In the mighty

want of his soul, the prodigal hears his mother's voice, her hymn, her prayer, her precept; flashes over him in his riot of vision of her form kneeling by his bedside and teaching his innocence to pray. In upon scenes of sin and shame and license comes that pure, that holy, that all-loving presence. The wine-cup falls; the tempter is at bay. A little child in spirit, but a giant in a new-found strength, he dashes all away, and goes out into the world with new resolve and hope, to contend, not alone, against the perils which had wellnigh mastered him. Full many a time, just at the crisis hour—you have known it, I have known it—a long-forgotten word or look—a little waif floating down the tide of years—has borne the perilled soul into its safety.

[To be continued.]

THE LAND OF THE LIVING.

"Beautiful was the reply of a venerable man to the question whether he was still in the land of the living. "No; but I am almost there."

Not yet; though the fiat I feel has gone forth,
Not yet has the summons been spoken;
The frail, feeble link that connects me with earth
Not yet has been shattered and broken.
The kindred and friends of my earlier years
Have long in the churchyard been lying;
I fain would depart from this valley of tears,
And pass from the land of the dying.

A few of the friends of my manhood are spared;
Alas! they are dull and repining:
They talk of hopes withered, of talents impaired,
Worn spirits, and vigor declining.
I suffer like them—yet I do not complain,
For God the assurance is giving
That soon shall I lay down my burden of pain,
And haste to the land of the living.

I weep not for those whom on earth I loved well,
They are only removed to a distance;
The shroud and the pall and the funeral knell
Were their passports to deathless existence.
Like them, may I soar to the realms of the blest,
And join in the angels' thanksgiving;
In the land of the dying sink softly to rest,
And wake in the land of the living!

Abdy.

From All the Year Round.

IMPERISHABLE.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulse to a wordless prayer,
The dreams of love and truth.
The longings after something lost,
The spirit's yearning cry;
The strivings after better hopes,
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
The kindly word in grief's dark hour
That proves the friend indeed.
The plea for mercy, softly breathed,
When justice threatens high;
The sorrow of a contrite heart,
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles, sweet and frail,
That make up love's first bliss.
If with a firm, unchanging faith,
And holy trust and high,
Those hands have clasped, those lips have met,
These things shall never die.

The cruel and the bitter word
That wounded as it fell;
The chilling want of sympathy,
We feel but never tell.
The hard repulse that chills the heart,
Whose hopes were bounding high,
In an unfading record kept,
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm and just and true.
So shall a light that cannot fade,
Beam on thee from on high,
And angel voices say to thee,
These things shall naver die.

For the Children.

LOVE WINS LOVE.

"Mother, the birdies all love father," said a little boy of five summers. as he stood with his mother, watching the robbins, who were highly enjoying their morning meal of cherries from the old tree that overhung the house.

"Does anybody else love father, Charlie?"

"Oh yes! I love him, you love him, but we know more than the birds."

"What do you think is the reason the birdies love your father?"

Charlie did not seem to hear this question. He was absorbed in deep thought.

"Mother," at last he said, "*all* the creatures love father. My dog is almost as glad to see him as he is me. Pussy you know, always comes to him, and seems to know exactly what he is saying. Even the old cow follows him all round the meadow, and the other day I saw her licking his hand, just as a dog would. What can be the reason mother?"

"Think, Charlie,—try and find out a reason yourself."

"I think it is because father loves *them*, mother. You know he will often get up, when he is tired too, to give pussy something to eat if she is hungry, and he pulls carrots for the cow to eat from his hands, and pats her, and talks to her, and somehow I think his voice is never so pleasant as when he talks to the creatures."

"*I* think his voice sounds pleasant when he is talking to his little boy."

Charlie smiled. "Father loves me," he said, "and I love him dearly. He loves the birds, too, I am sure. He whistles to them every morning when they are eating cherries, and they are not a bit afraid of him, though he is near enough to catch them. They look at him

with their funny little eyes, and chirp and eat away just as if they knew he liked to see them. I wish you could hear him whistle to the *bogalinks*, as little Mamy calls them. They come and sit on a twig, close by him, and sing so loud, and make funny noises. It always makes me laugh to hear him try to do as they do. Mother, I wish everything loved me as well as they do father."

"Do as father does, Charlie, and they will. Love all living things, and be kind to them. Do not speak roughly to the dog. Don't pull pussy's tail, nor chase the hens, nor try to frighten the cow. Never throw stones at the birds. Never hurt or tease anything. They know as well as you who has a pleasant voice. Feed them and seek their comfort, and they will love you.—*The Moravian.*

SKILL IN MARKETING.



One of the branches of his business which a farmer should well understand, is marketing. The extreme eagerness which some manifest, to get an additional half cent. per bushel, is hardly to be recommended; nor are the anxiety and sleepless nights which they endure, while fearing the market may decline instead of rising, compensated for in the small additional amount possibly obtained. As a general rule, farmers may sell whenever they have the article ready, and there is an active market; the cost of keeping, the danger of waste, the loss of interest, &c., often overbalance a slow advance. But there is one point toward which they may direct all their energies—that is, to have a *good article*, and to have the reputation of always furnishing such. We have known poultry dealers to give from two to three cents a pound more, at all times, to a farmer who had honestly earned a reputation of having the very best, and always put up in the very best manner,—and this poultry would sell when a poorer article would not.

It is so with marketing fruit. An apple inspector told us that a considerable portion of the fruit offered him the present Autumn proved defective and unfit for sale, after removing the few fine specimens purposely laid on top of the barrels to conceal the bruised and scabby fruit below. Those who indulged in such tricks lost their sales, and will be watched another year. On the other hand, those who have cultivated their orchards well, and taken pains to raise the best, and who have carefully picked, assorted, and put up what they had to sell, will soon be sought by dealers, and will receive a higher price than others. As an instance of success of this kind, we copy the following statement from the *Prairie Farmer*—and no one can doubt that the successful man of these two took more pains in picking carefully and in putting up properly; and as a good manager in one way is usually a good manager in others, there is no doubt that his orchard was in better condition:

"I am acquainted with two men occupying about the same range of land, with farms opposite each other, who happened to carry eighty barrels of apples each to the market the same week. One of these men got a certain sum for his crop; the other got just $60 more, or an average of 75 cents more per barrel. One had sufficient mercantile skill to lead him to assort his crop into grades, put them into clean and uniform barrels, and fix a price upon each class, and in consequence of his knowledge of their worth, and skill in assorting, etc., he realized $60 more than his neighbor did, on the same amount and quality of apples, without expense, and with but little trouble; and I believe it is not only in marketing apples, but grain, and even stock, that the seller should know the real value of it before disposing of it."—*N. E. Farmer.*

BAKER'S SHOP AND LOAVES FOUND AT POMPEII.

"In a corner of one of the inner rooms was found a heap of silver and copper coins, to the number of above 500. They had, seemingly, been tied up together in a little bag, which, however, had entirely disappeared; and at first they were agglutinated into a mass, although they have since been separated without difficulty. At the same time, and near the same spot, were found two large shears or scissors, and soon afterwards a house-mill of the ordinary description, together with a little heap of corn; the grains blackened, indeed, and somewhat shrivelled, but yet fully preserving their shape, and very little diminished in size. Even if these indications had not pointed out the house as a baker's establishment, all doubt was removed this morning, by the discovery, in the next apartment, not only of the metal scoop or shovel with which the loaves were placed in the oven, but also of the oven itself, the mouth of which was closed with a large iron door, not attached by hinges, but simply, as at present, cemented at the edges to the faces of four large slabs which formed the mouth of the oven. At the moment when, in company with the courteous and accomplished director, I entered the bakehouse, the workmen were in the act of endeavoring to remove the iron door, but one of

the handles gave way in the attempt. A little patience and care, however, overcame the difficulty, and it was no sooner withdrawn than we were rewarded with the sight of *the entire batch of loaves, such as they were, deposited in the oven seventeen hundred and eighty-three years ago.* They are eighty-two in number, and are all, so far as regards form, size, and indeed every characteristic except weight and color, precisely as they came from the baker's hand. When it is remembered that up to the present time but two such loaves had been discovered, one of them imperfect, the interest of this discovery will be fully appreciated. I ought to add, however, that, unlike the loaf in the Museo Borbonico, which is stamped SILIGO. CRAMI. E. CICER., these loaves have no baker's name or other mark. They are circular, about nine inches in diameter, rather flat and indented (evidently with the elbow) in the centre; but they are slightly raised at the sides, and divided by deep lines radiating from the centre into eight segments. They are of a deep brown color, and hard, but exceedingly light.—C. W. RUSSELL, *in Athenæum, Aug.* 23, 1862.

From the Scientific American.

THE POST OFFICE—ITS RISE AND PROGRESS.

The Post Office has formed an important department in every civilized country since the days of Cyrus, the Persian, who is accredited with the origin of regular postal arrangements between different parts of his empire. His couriers, however, only carried government dispatches, still this was the initiation of the system. The Germans claim that a regular postal system for carrying the letters of citizens was first adopted in the Republic of the Hanse Towns in the thirteenth century, and from thence it extended to other parts of Europe. No well defined system existed in England up to the reign of Charles I., who, by royal proclamation, established post offices in various cities and towns in England and Scotland, and transmitted the mails regularly between them. In those days the mail bags were carried on horseback and on foot, as travelling by carriages was unknown, and macadamized roads had not been invented. No provision, however, was made for the transmission of letters inside of cities until about 1663, when an upholsterer in London, named Robert Murray, set up a penny post and express, and delivered letters and parcels several times every day in various parts of that city. This enterprise was very beneficial to the merchants and people, and it promised to be lucrative to its author; but the Duke of York (afterward James II.) claimed that it was an infringement of a post office monopoly granted to him by his brother the king, and so the profits of the first London penny post went to swell the revenues of the selfish duke.

In 1692, a postal system was projected fo the American colonies, but it was not organize until 1710. In 1753, Benjamin Franklin wa appointed Postmaster General for the colonies and his practical mind soon devised superio modes of managing the details and improvin the revenues. In 1789, the adoption of th Constitution conferred the power upon Con gress of managing the post office. In 1790 there were only 75 post offices in the Unite States, and the total revenue was but $37,935 The rates of postage from the new organization of the department until 1816, were for a lette written on a single sheet of paper 8 cents, car ried a distance under 40 miles; over this and under 90 miles, 10 cents; over this and under 150 miles, 12½ cents; over this and under 500 miles, 25 cents. These rates were modified but not reduced in 1816, and so continued for many years afterward, although they were felt to be very high. In 1836, Edward Everett brought up the subject of reducing the postal rates in Congress; but no well digested plan was offered for adoption. About this period, nearly the same rates of postage prevailed in Great Britain, but a new Parliament, elected under the Reform Bill, had come into power, and one member of it—Mr. Wallace, of Kelly—had resolved to devote his energies to reforming the post office, and he was ultimately successful. No proper occasion was neglected by him in introducing the subject, and he succeeded in obtaining the appointment of a committee to investigate the whole system, and report to Parliament. An original and practical man in the person of Rowland Hill, a Secretary in one of the Government offices, had his mind directed to the subject, and by a thorough examination of the income and expenditures, and the modes of conducting the post offices and carrying the mails, he came to the conclusion that a universal penny post system for the United Kingdom would be successful. He, therefore, made his plans and proposed the new system for adoption. At this period—1837—there were but 76,000,000 of letters carried annually by the British post office, and to pay all expenses by the new system, it required 380,000,000 letters to be carried. Mr. Hill calculated that the reduced rates of postage would vastly increase the number of letters, and his method combined improved modes for reducing the expenses of managing the offices. In the strong faith that such an increase would be obtained in a few years at furthest, the Reform Post Bill passed Parliament in 1839, and went into operation in 1840. There was a deficit in the first year after it went into force, but the revenues have been steadily increasing ever since; and last year—1861—the stupendous number of 593,000,000 of letters were carried. In 1839, the number of letters carried for each person in

England was 4; in Scotland 3; in Ireland 1. Last year it was 24 for each person in England, 19 in Scotland, and 9 in Ireland. In 1838, the revenue of the British post office was $11,734,390; in 1861, $16,500,000. Notwithstanding there has been such a reduction in the rates of postage, and such an increase of mail matter to carry, the use of stamps, and the improved modes of travel by steamboat and railway have actually reduced expenses, for there is now a surplus revenue of $7,500,000 per annum.

Besides the organization of a cheap postage system for letters, Rowland Hill introduced the carrying of books and small parcels by the post office; and no less than 12,000,000 of book packages were carried by this method in England last year. Another important improvement, also, introduced, was the money order system, by which money paid into any British post office can be drawn by order at any other. The value of money orders thus transmitted last year was $73,081,700.

The success of Rowland Hill's cheap and comprehensive postal system soon attracted attention in America, and in 1843, the Postmaster General—C. A. Wickliffe—presented an elaborate report on the subject, and proposed some reduction of the previous high rates. In 1845, a bill was passed by Congress reducing the previous high rates to 5 cents for every letter under half an ounce in weight, carried 300 miles, and 10 cents for all over that distance. In 1851, 1852 and 1855, these rates were modified and other alterations made in our postal system. The rates now established are 3 cents for a single letter for all distances under 3,000 miles, and 10 cents for distances over this. All inland postage must be prepaid; circulars and transient newspapers under 3 ounces 1 cent; every additional ounce 1 cent; periodicals published monthly, and pamphlets of not more than sixteen octavo pages, sent in packages of not less than 8 ounces, ½ cent per ounce pre-paid; 1 cent if not pre-paid. Books less than 4 pounds, under 3,000 miles, 1 cent per ounce; over this distance, 2 cents per ounce, and fifty per cent. added when not prepaid. In 1852, postage stamps and stamped envelopes were ordered; and the only modifications adopted of late years have been the street letter boxes on the lamp-posts, and the reduction of city carriers' fees to one cent per single letter. Exchange newspapers, magazines, &c., sent to editors, are free; weekly newspapers to subscribers in the county of publication, are also free; out of the county, and under 50 miles, 5 cents per quarter; over 50 miles, and under 300, 10 cents; over this, and under 1,000 miles, 15 cents; over this, and under 2,000 miles, 20 cents; over this, and under 4,000 miles, 25 cents. Monthly papers and semi-monthly, half of these rates; and if paid quarterly, in advance, a reduction of one-half is made.

The franking system, by which members of Congress can send letters and packages free by post, belongs to the worn-out privileges of the English Parliament. From the Postmaster General's report of 1861, we learn that there are 28,620 post offices in all the States. The total revenue for the year was $9,049,296; expenditures $13,606,759. Thus, while the revenues are about three millions of dollars less than those of Great Britain, the expenditures are $4,606,000 more. The excellent roads in England, the small extent of country, with its dense population, render the carrying of the mails very much less expensive in that country than in the vast territory of the United States, with its sparsely settled population. We must not overlook the fact, however, that there are about three times the number of letters sent by mail in Great Britain than in the United States; and besides this, a considerable revenue is derived from the money orders. This system was imperfectly tried for a short period, about fifteen years ago, by our post office, and given up. We think it should be tried again. It is a most convenient method of transmitting money in small sums. Another reform for improving our postal system would be the reduction of the high rates for ocean postage to Europe. For a single letter, the rate to England is 24 cents, which is too high. Our Government has proposed a reduction, but this cannot be brought about without the mutual action of foreign governments. We trust this question will be persistently agitated until the desired reform is effected, and single letters between America and Europe carried for five, or at most, ten cents. The British ocean postal system is managed with great ability. The Cunard Company have carried the mails for twenty-two years, have never broken a contract, incurred no penalties, and never asked an indulgence, as we learn by some remarks made in Parliament. Twelve mail steamers are maintained by British subsidies on the western coast of South America, securing a large trade which naturally should rather belong to the United States.

TEMPERATURE OF CHAMBERS.

Human life would be prolonged, and an incalculable amount of disease prevented, if a little fire were kept burning on the hearth during the night, winter and summer, if the doors and windows are kept closed. One great advantage would be, that a constant draft would be kept through the room, fire-place, and chimney, making a great degree of atmospherical vitiation impossible. There is a baleful error

in the popular mind as to the nature and effects of pure air, warm air, and cold air. Warm air may be as pure as that of the poles; and although cold air is almost a synonym of pure air, and although it is healthful to breathe a cold air asleep or awake, yet the breathing of cold air is healthful only to a certain extent. It is not true that because it is healthful to sleep in a cool room, it is more healthful to sleep in a very cold room, not only because, as has been previously stated, carbonic acid becomes heavy under a great cold, and falls from the ceiling to the floor and bed of the sleeper, but because also a great degree of cold in a room where one is sleeping is very certain to cause dangerous and even fatal forms of congestion in the brain and lungs. The same ailments result from keeping sitting or sleeping apartments over-heated. In midwinter, the heat of a sitting-room should not exceed sixty degrees of Fahrenheit, five feet above the floor. In the chambers of the sick in French hospitals, the directors are careful that there shall not be a greater heat than sixty degrees, or about fifteen centigrade. The temperature of a sleeping apartment for invalids and for children in health, should range about fifty degrees in cold weather, and not run lower than thirty-five; there is no advantage in sleeping in a colder atmosphere. Five hundred cubic inches of pure air should be delivered to invalids and sleepers every hour, as is the custom in the best regulated French hospitals.—*Hall's Jour. of Health.*

SAGINAW SALT.

The State geological survey of Michigan shows the salt basin at Saginaw to be the best on this continent. Boring for salt water was commenced at East Saginaw in 1859, and now there are twenty-three companies engaged in the manufacture of salt in the Saginaw Valley, the aggregate value of the various works being estimated at $250,000. Many of the wells are over 800 feet deep, and but one less than 600. The total amount of fine salt manufactured up to the 1st of July of the current year, was 100,000 barrels. At the present time there are twenty-six "blocks" in operation, with an aggregate of 1700 kettles, and capable of an annual production of 468,000 barrels. Two wells at East Saginaw furnish 45,000 gallons per day; at Portsmouth over 62,000 gallons are consumed in twenty-four hours.

From the Public Ledger.

ITEMS.

Cheap Telescopes may be made in either of the following ways:—Fix in a tin or paper tube, which has been blackened inside, a spectacle glass of thirty six inch focus, with a small double convex glass of one inch focus. This instrument will magnify thirty-six times, and Jupiter's satellites can be seen by it. But a better one can be made with an achromatic glass of thirty-five or thirty inches focus and two inches diameter: a first-rate comet eye piece for this is made by getting two plain convex glasses of three inches focus each, and one and three-eights inch diameter, fixing them together with the convex surfaces next each other about half an inch apart, leaving as large an aperture of glass as possible. Such a telescope as this will bear a magnifying power of from eighty to one hundred times. With the comet eye piece, a most beautiful view of the groups and clusters in the milky way can be obtained.

A Rain Glass.—A correspondent of the London Athenæum gives the following description of a very simple rain glass, which he has long used with entire satisfaction. He says—"Get a common pickle bottle, such as is sold at every Italian warehouse; fill it with any kind of water, to within two or three inches of the top; plunge the neck of an empty Florence oil flask into the pickle bottle. Before rain the water will rise two or three inches in the neck of the inverted flask—often in three or four hours. If the weather is settled for fair, the water will remain not more than an half an inch high, for days in the neck of the flask. It never fails to foretell rain; and to-day, July 12th, rose as high as the rim of the pickle bottle in the neck of the flask. It may stand in or out of doors, in sun or shade, and the water never needs changing as long as it can be seen through. Mine is now green, through long standing. The oil flask must be cleansed before the neck is plunged in the water. Soda and warm water will clear it of oil.

New Stone Ware.—A patent has been taken out by A. C. Ponton, of Clifton, England, for manufacturing what has been called a new kind of stone ware. It is composed of ground sand and powdered flint mixed with melted sulphur, then moulded like clay. This composition is colored with any of the pigments used for paints. It is not burned in a kiln like common stone ware, and is not adapted for exposure to hot water and high heat, but is suitable for moulding into garden vases, and such like ornaments, and may be used for vessels containing cold water.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is quiet, with few sales for export. Sales of superfine at $5, extra $5 37, and extra family at $5 75 a 6 00. Sales to retailers and bakers are within the range of from $5 for superfine up to $6 37 a $7 for fancy. The market is poorly supplied with Rye Flour and Corn Meal. Small sales of the former at $3 50 and of the latter at $3 12 for Pennsylvania.

Grain.—There is a fair demand for prime dry Wheat at full rates. Sales of good and prime Pennsylvania and Western red at $1 29 a $1 30 per bushel, and Southern do. at $1 33 afloat. White ranges at $1 40 to $1 52. Rye is in moderate supply, with sales of Pennsylvania at 72 a 73c, and new at 68 cents. Corn is in fair request; yellow at 68 cents and white at 71 cents. Oats are steady. New Pennsylvania is worth 35 a 36 cents, and heavy Delaware at 40 cents per bushel afloat. No sales of Barley or Malt.

Seeds.—There is a fair demand for Cloverseed at $4 75 a $5 00 per 64 lbs. New Timothy commands $1 87 a $2 per bushel. Flaxseed ranges from $1 80 to 1 90.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 449
On Christian Discipline in the Society of Friends 451
Extract from remarks of Thomas Pumphrey 453
Home Influences 454
The tools great men work with 455
EDITORIAL 456
OBITUARY 457
The Land and The Book 457
How to overcome a fit of Obstinacy 459
The Traveller's Tree 459
POETRY 460
AGRICULTURAL DEPARTMENT 461
Extract from a visit to the Woods 461
Cork 463
Four good Doctors 463
ITEMS 464

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

I was born at Little-Musgrove in Westmoreland, in the North of England, in the year 1627. My father and mother's names were John and Grace Edmundson. My father was well accounted of among men who knew him, and religious in what he knew. I was the youngest child of six my parents had; my mother died when I was about four year old, my father also when I was about eight years old. We were left to the care of my uncle, my mother's brother, who used us hardly; and my brothers and sisters left him, but I staid with him several years, being young. My eldest brother, who was heir to the estate my father left, when he came to the age of twenty-one years, with my eldest sister's husband, went to law with my uncle about our portions, and other injuries and wrongs. And they spent much money.

In those times I went through many hardships and exercises of divers kinds. After some time spent, I was bound apprentice in York to the trade of a carpenter and joiner, where I lived some years; in which time the Lord began to work in the hearts of many people in that city, so that great openings in the things of God were both in preachers and hearers. Then the Lord began to visit me with his judgments, and to set my sins before me: many times I was under great exercises concerning my salvation, also about election and reprobation. So many things wrought mightily in my mind about religion, that I was often brought very low in my spirit, and at public worship in the steeple-house, at times, the Lord's judgments would seize upon me heavily. One time, in the public worship, the hand of the Lord was so upon me, that I shed such abundance of tears in weeping and bewailing my wretched state, that the priest and congregation took notice of me, but none did direct me aright to the physician that could heal my wounded spirit.

About this time I went into the Parliament's army, and there continued part of the war between the King and Parliament; and when that was over I went into Scotland under Oliver Cromwell in the year 1650, and the Lord began afresh with me, and many times his heavy judgments would seize upon me and bring me low in a consideration of the state of life I lived in, and what the end would be; and sometimes his mercies would spring in my heart to my great refreshment, and cause tears of joy and gladness; but I knew not the secret hand that was dealing with me, neither met I with any that did inform me, although in the army we had many high professors of religion. And sometimes when I had been on service most of the day, and was lying down in my tent at night, then would arise in my mind the imminent dangers I had passed that day, and the narrow escapes my life had, and what would have become of my soul, if I had fallen in that uncertainty of my future happiness, with resolutions to turn to

the Lord by repentance and amendment of life; but when action presented, which I was active in at that time, I got over it again in my vanity.

In the year 1651, the Scotch army marched for England; we followed and engaged them at Worcester, and overthew their army; after the fight, I was troubled in mind for my vanity, for the Lord preserved my life still; but I fled from judgment, and made merry over God's witness in my conscience, which testified against me. From thence we were commanded to the Isle of Man, which was delivered to us, and in two weeks time returned to England, and quartered in Derbyshire at Chesterfield and towns thereabout. At which time the common discourse of all sorts of people was of the Quakers, and various reports were of them; the priests everywhere were angry against them, and the baser sort of people spared not to tell strange stories of them; but the more I heard of them, the more I loved them, yet had not the opportunity to speak with any of them.

One market-day at Chesterfield, I was in a tavern with others of my companions, and two women of the people called Quakers spoke of the things of God to the people in the market; I did not hear of them until they were gone, but the priest of the town, and several with him, abused them. When they had done, they came to the tavern, into the room where I and my companions were, it being a large dining-room, where the priest boasted of what he had done to the two women, thinking we would praise him, but I loved to hear of the women, and hated his behaviour towards them.

A young man, a merchant, then present, who frequented my company, and would often speak of the said people called Quakers, and say their principles were the truth, hearing the priest boast of his abusive behaviour to the said two women, answered and said, it was a poor victory he had gotten over two poor women; at which the priest was very angry, and began to storm. My spirit rose against him. I started up from my seat, and asked the priest and them with him, if they came to quarrel? saying, if they did, they should have enough, but the priest answered, no, not with you, sir. I bid them leave the room, which they presently did; but these things came close to me, and the more I heard of this people the better I loved them, and earnest desires sprung afresh, that the Lord would show me the way of Truth.

After some time spent in divers exercises, we marched again for Scotland, at which time I had a charge of some men for recruiting other companies then in Scotland. I marched them with our regiment and delivered up my charge in Scotland, then left the army, came back for England, and visited my relations in the North; from thence rode into Derbyshire, and married a young woman, to whom I was contracted before. After some time I was about to settle in Derbyshire in the way of shop-keeping, at which time my brother, who was a soldier in Ireland, came into England to see his relations, and highly commending Ireland, persuaded me to go and live there, which I, with my wife, concluded to do. The troop my said brother served in quartered near Waterford; we proposed to ourselves to settle a trade of merchandise in Waterford, and to live at a place two miles from it, where we could pass and repass in our boat; promising great matters to ourselves and religion besides. So with this result, when my said brother returned, I sent with him a little parcel of merchant goods, and not long after, I, my wife and servant went for Ireland, with a larger quantity of merchant goods; we came through Westmoreland to take leave of our relations, and some of them went with us to Whitehaven, where we took shipping and landed at Dublin.

Now were all our great promises come to nothing, and the Lord, who had been often striving with me, both in mercy and judgment, had other service for me, which I knew not of, and was a mere stranger to. For at Dublin I expected that my brother had made some preparations for us and our trade, but instead thereof the troop and he with it were marched into the North. I wrote to him, and gave him an account that we were landed; in the mean time I was strongly importuned to settle in Dublin, trading being then very brisk, and houses on easy terms, it being not long after the plague; but I was prevented by a secret hand that I did not then know, which preserved me from the deceitfulness of riches, which according to all probability I should have been laden with, as with thick clay, and thereby been hindered from the Lord's service, as some others are.

When my brother had received my letter, he came to Dublin, with horses, to take us into the North to Antrim, where their troop was to quarter; there I took a house, and my brother dwelt with me. The officers of the troop were very kind; they would have had me ride in the troop, and receive constant pay, yet might follow my own business and be duty free; for they would procure an order on their own account, none being then admitted into troops without the General's order; but I refused, and would not accept of their kind offers; for my inclinations were after religion, and my conscience began to be awakened by the Lord's hand of judgment mixed with mercy, which preserved me.

I soon sold those goods I brought over, and forthwith went for England to buy more; then coming into the North of England among my relations, at which time George Fox and James Naylor were in that country, James Naylor having a meeting about three miles from where I

was, I went to it with my eldest brother Thomas and another kinsman, having an earnest desire to have converse with some of that people, retaining a love for, and believing well of them from the first hearing the report of them, and I was glad of this opportunity, and we were all three convinced of the Lord's blessed Truth; for God's witness in our hearts answered to the truth of what was spoken, and the Lord's former dealings with me came fresh into my remembrance. Then I knew it was the Lord's hand that had been striving with me for a long time. This was in the year 1653.

Then began my understanding to be opened, and many Scriptures were brought to my remembrance, which I had often read, yet understood them not; but now being turned to a measure of the Lord's spirit manifested in my heart, which often had reproved me for evil in my ignorance, I knew it was the Truth which led into all Truth, agreeably to the Holy Scriptures of the Law and Prophets, Christ and his Apostles, and I thought all that heard it declared must needs own it, it was so plain to me. A few days after I was thus far convinced of the blessed Truth; the Lord's power seized upon me through his Spirit, whereby I was brought under great exercises of mind and spirit; yea, all my parts came under this exercise, for the Lord's hand was mighty upon me, in judgments mixed with mercies; so that my former ways were hedged up. But I loved the Lord's judgments, for I knew I had sinned against him, and must be purged through judgment. And though under this exercise of conscience towards God, yet I did my business in England, and shipped my goods to be landed at Carrickfergus or Belfast.

(To be continued.)

THE LIFE OF THE SOUL.

All who are taught by the Spirit, know that what the air of heaven is to the body—what sunshine is to the eye—what Spring is to flowers, and herbs, and trees—prayer is to the believing soul. Without it, that soul would sicken and die. As a means of increasing faith, of drawing forth affection, of purifying the heart, apart from all that is obtained in answer to prayer, this privilege ranks among the foremost in the estimate of a child of God.

Every new visit to the throne becomes a means of augmenting the believer's stability; and as each season that revolves adds a new layer to the oak, which, in the end, assists in determining the age of the tree, each new petition sent up from the heart to the Hearer of prayer, brings increase of strength, and the soul gradually reaches its appointed stature—the stature of a perfect man in Christ.

Is the heart fixed in prayer? Is it speaking in all earnestness to God? Does it feel its wants, and wait on him for a supply?—its weakness, and wait on him for strength?—its utter helplessness, and wait on him for all that the soul requires? Then its strength will grow; its graces will multiply; it will shoot up like willows by the water-courses. The promise is: "It shall grow as the lily, and cast forth its roots like Lebanon."—*Pathways of Many Pilgrims.*

ON CHRISTIAN DISCIPLINE IN THE SOCIETY OF FRIENDS.

BY WILLIAM ALEXANDER.

[Continued from page 435.]

The office of overseer, treated on in the last section, besides the oversight of members in general, is likewise charged with the care of the poor. This office and calling, like all the rest which are introduced in these hints, relates equally to male and female; and though to avoid the formality of frequent distinctions of this nature, remarks are sometimes couched in terms expressive only of the male sex; yet those to whom they apply will readily perceive that nothing exclusive of females is, in any instance, designed.

Those to whom the charge of the poor is committed, have their duty briefly, but clearly defined by the query, which requires an account, whether "the necessities of the poor among them are properly *inspected* and relieved." Whilst there ought to be prudent care exercised to see that none are supported in idleness, and encouraged in a want of industry, it as fully behooves a people incited by the principle on which we act respecting our poor, to treat them with liberality on every hand. This is not fully accomplished by providing them with what may be requisite for their comfortable support; but in doing it with a willing mind: "He that hath pity on the poor, lendeth unto the Lord;" and as "the Lord loveth a cheerful giver;" so doubtless this cheerful loan of a part of his favors, obtains Divine approbation.

The ultimate expense of the poor devolves on meetings, either of smaller or greater extent; and as whatever tends to diffuse the bearing of the charge, lessens the difficulty of incurring expense; so it appears very desirable, that we should not be limited in this respect, even to the districts of Monthly Meetings.

We are all one family, and as such we should not only be willing to maintain the poor which belong to the Society, but in those districts where friends are of good ability and have not many poor, such should cheerfully join with those, who, from being very differently circumstanced, may feel a difficulty in exercising that liberality which they desire to extend. A disposition of this kind is not chimerical, it has

actually produced an incorporation in some Quarterly Meetings, of all the Monthly Meetings within their respective limits, so as for one general fund to defray the charge of the poor.

By this means some Monthly Meetings bring up the greater part, and some the whole of their collections to the common stock, out of which the superabundant expense of other meetings is defrayed; and what generous mind can feel other sensations than those of pleasnre, that the charges of the community on this head, are thus more diffusively and more equally borne.

The poor laws, which appear to have been the basis of our rules concerning the poor, reflect credit on the nation, as being superior to most provisions of the kind, if not to every other known at the time they were enacted. Yet, in the present enlightened, and may it not be said benevolent age, as these laws have been found to want considerable melioration and amendment; so the very bases of our rules may be greatly improved by a complete revision; and their superstructure much simplified.

In this respect we need not build upon theory; for our trans-atlantic brethren in the State of New York have reduced the subject to practice by the following concise, but comprehensive rule: "When a certificate of removal is produced to the meeting to which it is directed, it shall be the duty of that meeting to accept it, unless there be some manifest obstruction; and, when accepted, the Friend recommended by it shall be a member of that meeting."

Circumstances alter cases, and we may require something a little different to the preceding document. Many of the obstacles, however, which prevent a simplification of our rules, are merely ideal; especially when we consider that bodies, and not individuals, are the parties involved. If a meeting, in one case, is burthened to-day with additional expense by a change and simplification of the rules; to morrow, in another case, by the operation of the same change, they may be equally relieved.

This position has been already reduced to practice, in the experience of the Quarterly Meetings who are respectively uniting in one fund for the support of their poor.

It is a law in mechanics, that action and reaction are equal; so, in this case, the advantages and disadvantages must ultimately be reciprocal.

Even cities and large manufacturing towns, to which there may be a great influx of the laboring class, in times of brisk trade, would, by the operation of simplifying rules, be likely to be relieved by a proportionate reflux in times of difficulty and stagnation; times when they must be the least able to bear the expense.

As the rules now stand, they have to support their own poor who *remove from them.* By a simplification of the rules they would be free of this charge; and have in lieu of it to relieve such of those, by the accession of whose labors in a time of brisk trade, they had been benefitted, as might, in the failure of employment continue amongst them.

It was a noble spirit of disinterested benevolence, that induced our predecessors to take upon themselves, independently of parochial assistance, the charge of their own poor. May this disposition pervade every heart of this generation.

May we, in addition, avail ourselves of the advantages to be derived from the expansive and enlightened views, which a full revolving century has spread around us, among the generality of mankind. Then, with minds as much disposed to stand open to our own cause, as we have often evinced ourselves to be to the general cause of benevolence, perhaps we shall not find much difficulty in perceiving that it would better comport with our acknowledged liberality, to wipe off all restrictions as to the settlement of our poor.

How trying would it be to any of us who are now contributing to their support, should we ever require the same friendly aid, to know, that whilst we are receiving it, the rules of the Society admitted of a difficulty, in deciding by whom the expense should be ultimately borne!

Let us be increasingly tender of the feelings of the poor, remembering the words of our Lord: "It is more blessed to give than to receive."

Meetings, it is true, must be the actors in this desirable work; and to meetings, this appeal might have been made; but in the breasts of individuals, the fire of expansive love and extended benevolence must first be kindled. These sentiments pervade the minds of many. May the bosoms of all be animated with that genial warmth, which can neither be suppressed nor satisfied with emitting a transient gleam; but which will excite a steady and lasting flame of charity and love, consuming every wish concerning their poor, which does not fully comport with Christian benevolence.

As the liberality and kindness to which our principles naturally tend become radically implanted in our bosoms, they are not only manifested towards the poor, but extend to every other circumstance of life. They preclude, on occasion of subscriptions for useful or benevolent purposes, any desire to do less than our proportion compared with others; and induce us to estimate our own share with a liberal mind.

These active virtues, regulated by the principles we profess, do not seek parade or display in their operations, in those whose ability and usual habits induce them to be generous; whilst they expand the views of those who may be possessed of wealth; and yet whose natural

dispositions and sphere of life may have been too contracted, to induce them to make such a use of their property as to entitle them to the generous satisfaction which Solomon describes: "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

Having been almost imperceptibly conducted by the connection of the subject with the poor, to touch upon general benevolence, it may not be unsuitable to offer a few observations more. They are written in the feeling of much tenderness, and with no wish to censure or upbraid; yet with a sincere desire to assist and animate all who may feel themselves involved in the remarks, to press on with increasing ardor, that they may reach those attainments which induce satisfaction and peace.

Persons who have ample means of doing good, and whose natural disposition disinclines them from liberality; or whose habits and sphere of life have not taught them the proper use of what they possess, miss of much real comfort and enjoyment, which would be the result of active benevolence and generosity; an enjoyment not only more refined than can result from useless accumulation, but which is attended with abundantly greater satisfaction and heartfelt pleasure.

We may consider this subject in a still more important point of view. Those who have incomes which are more than ample for all their wants, have a higher stimulus to benevolence. They would do well solemnly to consider, whether by adding yearly to a fund which already furnishes more than they can reasonably expend, they are faithful stewards over the talents committed to their trust; or whether there is not considerable danger, that in the day of awful retribution, their outward possessions may join the voice of unheeded or unsought distress as a witness against them.

Even those who have families to provide for, should not only "attend to the limitations of truth in their trade, and other outward concerns," but when these are blessed with success, it is incumbent upon them to be well satisfied, by frequent examination that their minds are sufficiently free from an inordinate love of the world, to stand open to the calls and intimations of benevolence.

Such an accumulation of property, as the feelings of their own hearts will not sanction when they are under the influence of Divine love, may furnish wings to their offspring, with which to soar above the gentle and precious restraints of gospel simplicity; whilst the forcible injunction, conveyed by a cheerful example of well-regulated and active liberality, will be likely to draw down upon their children a portion of that "blessing of the Lord which maketh rich, and he adds no sorrow with it."

The generous expansion of the mind of which we have been treating, is so intimately connected with the religious tenets we profess, that it is difficult to conceive much real advantage is derived from a belief in our principles, without the production of liberality and benevolence; for these may be fairly considered as some of the effects *spontaneously* resulting from a firm persuasion of the universality of the love of God to men, and the experimental knowledge of immediate Divine influence upon the soul.

[To be continued.]

We extract from the London Friend some interesting remarks made by Thomas Pumphrey, at a conference of Friends recently held in England "to consider the subject of Scripture-reading Meetings."

"It had afforded him great comfort to notice the abundant evidences amongst his younger Friends, of lively concern for their own souls' welfare and for the prosperity of our religious Society. He earnestly desired that it might be cordially sympathized with and responded to by their elder and more experienced brethren. It was quite probable that, in the fervor of youthful earnestness, zeal might not always be sufficiently tempered with wisdom; but he would rather see a little excess in that direction than that state of spiritual torpor and stagnation prevailing, which was not far removed from spiritual death.

The remedy for that which might otherwise run into excess or unadvised action was not for our older Friends to stand aloof, and merely to lament over unhallowed activity, or misdirected zeal, or for them to seek to put it down by a word of authority; but for them to unite with their younger Friends in their meetings and classes, seeking to infuse by a kindly genial influence their own maturer wisdom, and to help them by their enlarged experience.

From his intercourse with his younger brethren and sisters, he was prepared to testify to the loving spirit in which the suggestions and cautions of their elders were received, and he felt sure that such an intercourse as he recommended would be useful alike to old and young.

The tendency of *age* was to err on the side of prudence; to be extremely cautious, slow to move, and sometimes not to move at all, because of the dangers and difficulties which are foreseen. *Youth*, on the other hand, was all hope and ardor—had not travelled through the experience of age, and it did not know, and could but very indistinctly perceive, the dangers and difficulties which had to be encountered. But let them commingle; the earnestness and fervor of youth would stimulate age to action; whilst the experience, and wisdom, and prudence of age, would act on the dangerous speed

of youth, like a brake on the wheels of a railway train.

In conclusion, he was especially desirous that in all these proceedings, and particularly in those in which our elder Friends took a prominent part, nothing should be said or done which should give needless pain or uneasiness to those who might not be able to see altogether with us; and that these, on their part, might be very tender of judging either actions or motives: for he believed we were often much nearer to one another in sentiment and opinion than, from the imperfection of words, and the infirmities and variety of our mental temperaments, we appeared to each other to be."

From the Monthly Religious Magazine.

HOME INFLUENCES.

(Continued from page 444.)

With all this wealth of power in a mother's influence, is it not often worse than wasted? How frivolously, indolently, selfishly, some mothers live, their children catching from them, in all their ways, the feeling that they are an encumbrance, somehow or other always standing in the way of their mother's comfort or enjoyment. In how many homes does a mother's intercourse with her children alternate between caressing indulgence and pettish fault-finding! In how many are the bodies pampered and dressed, children reduced to mere fireside ornaments to gratify a maternal vanity, while the affections are thwarted or starved, and all the higher possibilities of the mind and of the soul either uncultured or repulsed. Think of daughters left to grow as the chance intercourse of life determines, going from the home devoid of all a true mother gives. Think of sons sent into the temptations and seductions of the world, with none of the controlling, sanctifying influences of a mother's character, and looking back at her as one among the number of childhood's tyrants. The deepest sympathies of our nature are touched when we see a motherless child going orphaned into life; but how many motherless souls are there out in the world, battling unsuccessfully with its influences, who might have been saved through a mother's fidelity! What right have they to become mothers who neglect all a mother's highest duty?

Great as is the maternal responsibility, it must not be suffered to become the one absorbing and evident anxiety of life. That is an extreme to be equally avoided with the last. The bane of some homes is the too evident fear of the mother that she shall not do exactly right by her children. You see and you feel that she takes the responsibility of her position hardly, worries and grows old under it. Not only does it destroy her own comfort and happiness, but it exerts an unfavorable influence upon her children, defeats the very purpose she has in view. There should not be too much anxiety about results. The aim should be to do conscientiously all that one can, and leave the rest to God. The influence of one who never lays aside her maternal solicitude, who in that drops all nature out of her intercourse with her children, who irritates or repels them by the constant utterance of her doubts or fears, is terribly pernicious to them, whether they yield or rebel. The mistake lies in relying too little upon *influences*, and making too much of *coercion*. I think it were better that a mother should satisfy herself with influences, and mainly those influences that are indirect, than that she should attempt anything like exact and determined government. If her own heart be right, her words the words of love and truth, and her character single and pure, in these lie her power, and by these she shall conquer. Let her lay aside the *too much* governing, *too much* talking, *too much* preaching, *too much* worrying; let her rule rather by her affections than her will, by her love rather than her law; let her trust to the silent influence of her life, and trust in the receptive power of her child. It is as easy to blunt the sensibilities of a child by the pressure of government, as it is by neglect. What some one has said of both the parents may be said to be specially true of the mother,—"When the parents' lives are genuine, noble, and *their own*, the children subside into their proper place,"—and that subsiding, as I think, is better than coercion, which is always a small part of governing. To a mother worried and perplexed as to what she should do in order rightly to influence her children, some wise man made the answer, that "all they wanted was *a little wholesome neglect.*" It is an answer that, perhaps, we all need to ponder and observe.

Let me here say one earnest and solemn word of that class of mothers, created by the providence of God, called in our general intercourse *mothers-in-law*. I will speak out the word that is in me, though I give a chapter in my own experience, which only a sense of duty would lead me to unveil. I never knew my mother,—the young, and beautiful, and holy one so early called, and the home and the influences of early childhood are to me a blank. Away at school, word came that I was to have a home, and my young heart yearned to be with him to whom I was growing up a stranger; but busy demons in human shape, with foul lies and fears, filled my young heart, and I swore never to give the name of mother to her who came to take my mother's place. When she came, I ran and hid myself away. I was found, but would not yield; and yet—I cannot tell you how, I never knew, no words were uttered—in a half-hour I was in that mother's lap, and had uttered the endearing word, and then and there began an influence to

which mainly I owe all that I am or shall ever be. And I say here and now, that the falsest thing in a world of falsehoods is the common belief in the tyranny of step-mothers. To this most delicate and difficult position many a woman proves herself nobly true, her large and loving heart making up by prayer and struggle for that which nature has denied her. Tyrants, and mean and selfish, some such mothers are; but it is not the necessity of their relations, but because these are elements in their character to which their position offers the opportunity. How many homes are blessed, how many children led through the world and fitted for heaven, by those who, bearing the name of *mothers-in-law*, have proved themselves *mothers in love!*

Before quitting the subject of maternal influence, let me entreat every mother to guard against that too common and specious plea which says, "I am not wise, or learned, I have no tact, so I can have little influence." The mother who says that does not know her own heart, and has failed to realize that life's strongest influences are because of the affections. I grant that there are many who, through defect in early education, or their own after neglect, cannot do all that under other circumstances they might, but that should not prevent them from doing all that they can. Influence is a thing of the heart, not of the head. It matters not how poor, how ignorant, how humble the mother is; if she be worthy of the love of her children, she has over them a sway monarchs and tyrants never exercise. Have you not known sons who have grown great in the world, bowing still to the wisdom of the mother, turning from their wealth, their success, their fame, in reverence back to her, the humble dweller in an humble, distant home, laying their laurels at her feet, and gladly owning, as the cause and impulse of all success, those gentle influences by which she led their youth and formed their manhood? Mighty are the influences of the world, of man, of passion, of position, and they repel or drag men as they will; yet mightier than these, as the still small voice was mightier than the fire or the whirlwind, is the influence of a true mother's love. Never say you have no influence over your children, for if you *will not* lead them in the way of good, God will one day show you what has been your influence for evil. As I look back upon my own home, I should say of it, that its strongest influence was its silent and unconscious life. My mother's influence pervaded home as the delicate fragrance of some fair flower pervades the atmosphere of a room. You cannot see it, you cannot feel it, yet every breath you draw proclaims its presence and its power; it regales the sense and enters into the life. That influence was a presence in our home, a daily joy and beauty and power. Not by law, by will, but by love, it came; not by word, but by unconscious deeds. And so that life became, not merely influence, but inspiration, as the lives of all mothers should, not moulding to a present form, to a mere copy, but with a something of genius or divinity, urging the young soul on to bolder flights, and assuring it success. If mothers only knew what inspiration lies in the pure, loving deeps of their own nature, if they but knew the yearning, clinging love in their sons, at least they would never fail in their duty or despair of their power.

(To be continued.)

THE TOOLS GREAT MEN WORK WITH.

It is not tools that make the workman, but the trained skill and perseverance of the man himself. Indeed, it is proverbial that the bad workman never yet had a good tool. Some one asked Opie by what wonderful process he mixed his colors. "I mix them with my brains, sir," was his reply. It is the same with every workman who would excel. Ferguson made marvellous things—such as his wooden clock, that accurately measured the hours—by means of a common penknife, a tool in everybody's hand, but then everybody is not a Ferguson. A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat; and a prism, a lens, and sheet of pasteboard, enabled Newton to unfold the composition of light and the origin of color.

An eminent foreign *savant* once called upon Dr. Wollaston and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries, when the Doctor took him into a study, and, pointing to an old tea-tray, containing a few watch-glasses, test-papers, a small balance, and a blow-pipe, said: "There is all the laboratory I have."

Stothard learned the art of combining colors by closely studying butterflies' wings; he would often say that no one knew what he owed to these tiny insects. A burnt stick and a barn-door served Wilkie in lieu of pencil and canvas. Bewick first practised drawing on the cottage-walls of his native village, which he covered with his sketches in chalk; and Benjamin West made his first brushes out of the cat's tail.

Ferguson laid himself down in the fields at night in a blanket, and made a map of the heavenly bodies, by means of a thread with small beads on it, stretched between his eyes, and the stars. Franklin first robbed the thunder-cloud of its lightning by means of a kite made with two cross-sticks and a silk handkerchief.

Watt made his first model of the condensing steam-engine out of an old anatomist's syringe, used to inject the arteries previous to dissection. Clifford worked his first problem in mathematics, when a cobbler's apprentice, upon small scraps of leather, which he beat smooth for the

purpose, while Rittenhouse, the astronomer, first calculated eclipses on his plough-handle.—*Smiles's Self-Help.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 27, 1862.

The recent military movements in Virginia and Maryland have largely added to the number of contrabands or freedmen who have escaped, and are now under Federal protection. Many of these poor creatures are in a sad condition, needing suitable clothing and food, and some of them from hardship and exposure are prostrated by sickness.

The National Freedman's Relief Association, at Washington, of which Hannibal Hamlin (cousin of the Vice President) is President, have used up their supplies, and urgently solicit additional aid from the benevolent.

Although there are many calls at a time like this, for the relief of those who suffer in various ways from the present sad state of affairs in our country, yet these poor and afflicted of our colored brethren should not be overlooked by members of the Society of Friends, who have long professed opposition to Slavery, and a desire for the elevation of the colored race. The following are extracts from letters from H. Hamlin, dated 9th inst., to a Friend in this city:—

"When I last saw you, I did not expect so soon to be under the necessity of calling on your sympathy and benevolence; but during the last week the contrabands have increased to the number of 1500, nearly double the number at any previous time. Three hundred arrived yesterday, half naked, and exhausted by a long journey. Our stock of clothing is *wholly used up*, and we are in immediate and most pressing want for more.

Our camp ground is entirely covered. The Government is putting up extra tents.

Yesterday the government rations fell short of the demand, and we had to supply 200 loaves of bread at the expense of our Association. The number of rations will, doubtless, be increased to correspond with the present population at the contraband camp.

For the present, the common thin clothing for working-women, will do very well; we have also, a large number of children.

We also need men's clothing, such as has been sent to Port Royal and other Southern places."

Under date of 16th, he says:—

"E. M. T., went to Alexandria a few days since, and found many hundreds of contrabands in a very bad condition. We have sent down a committee to-day to get facts, to report to General Wadsworth, who we hope will do something for their relief.

We do not aid the families of the men who work for the Government, except temporarily, until the men get their pay."

In reply to inquiries, he says: "Piece goods to be made up here are just what we want. Mothers can make their children's clothing if they only had the materials. We have a regular *workshop* under the care of the matrons."

It may be interesting to state, that schools for the education of these people are in successful operation, under the care of the Freedmen's Society.

The extracts given below are from a letter of Wm. G. Tyler, dated Hampton, Ninth month, 9th, 1862, and show that similar assistance is needed by the contrabands near Fortress Monroe:—

"The contrabands to whom I refer, are stationed at Hampton, and number, I am told, by one who is herself a teacher of them, some 1500 persons, who are greatly in need of clothing and medicines, from the want of which they are dying daily.

Clothing then, and medicines suitable principally to cases of fever and diarrhœa, are *earnestly* desired, and I can assure you that those who will have direct superintendency of their distribution, are men and women *whose hearts are in the work.*

The negroes to whom I refer, are confined in a camp under severe treatment—amounting, it is said, to brutality—and the efforts of their brethren of the same color, not kept under by military surveillance, are altogether inadequate to meet their pressing wants; hence, the conclusion is inevitable, their succor must come from the lovers of humanity in the North, and from whom so well as the Society of Friends?

The persons who have the superintendence of the contrabands, are, I believe, in no way connected with the Government, and I know they are earnest characters. Were it otherwise—were the men under the pay of the Government—I should be almost loth to solicit aid—from the sickening roguery I have witnessed since embarking on my present undertaking."

These extracts speak for themselves, and we do not suppose that anything further need be said to stimulate Friends to aid in this cause.

Contributions intended for the Fortress Mon-

roe contrabands, may be addressed to "L. Lockwood, Superintendent of Contrabands, Camp Hamilton, near Fortress Monroe, Virginia." Those intended for Washington, may be directed to the Treasurer, George E. Baker, 371 Thirteenth Street, Washington, D. C.; or to H. Hamlin, Treasury Department, Washington, D. C.

Any donations, either in clothing or money, forwarded to Joseph M. Truman, Jr., No. 413 Franklin Street, Philadelphia, will be duly forwarded and acknowledged.

DIED, at Syracuse, N. Y., the 4th of Ninth month, 1862, ELIZABETH HALSTEAD, aged 78 years, widow of Jonathan Halstead. She was interred in Friends' burying ground, at Scipio, Cayuga Co., having been for many years a member of that Monthly Meeting, and an elder in good esteem, evincing her love for the cause of truth by her preseverance in attending meetings, although residing a distance from them of several miles.

"THE LAND AND THE BOOK."

(Continued from page 439.)

I want to make an inquiry which the Arab proverb about *bread and salt* suggested. Our Lord, in the Sermon on the Mount, says, Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men.* To what fact in experience does he allude?

It is plainly implied that salt, under certain conditions so generally known as to permit him to found his instruction upon them, did actually lose its saltness; and our only business is to discover these conditions, not to question their existence. Nor is this difficult. I have often seen just such salt, and the identical disposition of it that our Lord has mentioned. A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over an immense quantity from the marshes of Cyprus—enough, in fact, to supply the whole province for at least twenty years. This he had transferred to the mountains, to cheat the government out of some small percentage. Sixty-five houses in Jûne—Lady Stanhope's village—were rented and filled with salt. These houses have merely earthen floors, and the salt next the ground, in a few years, entirely spoiled. I saw large quantities of it literally thrown into the street, to be trodden under foot of men and beasts. It was "good for nothing." Similar magazines are common in this country, and have been from remote ages, as we learn from history both sacred and profane; and the sweeping out of the spoiled salt and casting it into the street are actions familiar to all men.

It should be stated in this connection that the salt used in this country is not manufactured by boiling clean salt water, nor quarried from mines, but is obtained from marshes along the sea-shore, as in Cyprus, or from salt lakes in the interior, which dry up in summer, as the one in the desert north of Palmyra, and the great lake of Jebbul, southeast of Aleppo. The salt of our Sidon merchant was from the vast marshes near Larnaca. I have seen these marshes covered with a thick crust of salt, and have also visited them when it had been gathered into heaps like hay-cocks in a meadow. The large winter lake southeast of Aleppo I found dried up by the last of August, and the entire basin, further than the eye could reach, was white as snow with an incrustation of coarse salt. Hundreds of people were out gathering and carrying it to Jebbul, where the government stores were kept.

Maundrell, who visited the lake of Jebbul, tells us that he found salt there which had entirely "lost its savor," and the same abounds among the debris at Usdum, and in other localities of rock salt at the south end of the Dead Sea. Indeed, it is a well-known fact that the salt of *this country*, when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all, and such salt soon effloresces and turns to dust—not to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown; and this is the reason why it is cast into the street. There is a sort of verbal verisimilitude in the manner in which our Lord alludes to the act: "it is cast out" and "trodden under foot;" so troublesome is this corrupted salt, that it is carefully swept up, carried forth, and thrown into the street. There is no place about the house, yard, or garden where it can be tolerated. No man will allow it to be thrown on to his field, and the only place for it is the street, and there it is cast to be trodden under foot of men. . . . .

The Arabs, particularly the Bedawin and the peasant, have an invincible dread and repugnance to the sea, nor can they be tempted to trust themselves upon its treacherous bosom. Some of their favorite proverbs are intended to express this national aversion. If the lake was covered with boats, they would travel all round its shores on the slow-paced camel rather than sail directly across to our city. As there is no demand for boats, the very art of building them is lost. You could not find a carpenter on this whole coast who has either the materials, the

* Matt. v. 13.

tools, or the skill to construct one, or even to mend it if broken. They have no more use for boats than for well-made roads; both disappeared together when the Arabians conquered the country, and both will reappear together as soon as a more civilized race rises to power.

The cause for the absence of fishermen is likewise found in the character and habits of these Arabs. You could never persuade a genuine son of the desert to sit or stand all day holding a rod over the water with a string and hook at the end of it. If you put it into his hands all ready baited, you would soon hear "Yukta 'amru" as he flung the whole apparatus into the lake. Those who dwell in the cities and villages along the coast of the Mediterranean, have partially departed from these primitive habits, and learned from Greeks and Franks the piscatory art, but even they have no enthusiam for it. Out here it is held in utter contempt.

How do you account for the fact that so many of the apostles were chosen from this class of fishermen? It could not have been accidental.

Nothing in the kingdom of Christ is accidental or the result of caprice, least of all the vital matter of its first teachers and founders. There was, no doubt, an adaptation, a fitness in the occupation of these men to develope just those attributes of character most needed in the apostolic office. There are various modes of fishing, and each calculated to cultivate and strengthen some particular moral quality of great importance in their mission. Thus angling requires *patience*, and great perseverance and caution. The line must be fine; the hook carefully concealed by the bait; and this, too, must be such as is suited to the capacity and taste of the fish you seek to catch. A mistake in any of these things defeats the object. If the hook is too big or not well covered—the bait too large or not adapted to the taste—of course you take nothing, or bring up a useless crab. There may be deceptive nibbles, but nothing more. So, also, the line must not alarm them, nor will it do to dash the hook in impatiently. And the man must not put *himself* forward; *he should not be seen at all.*

Then there is fishing with the hand-net. This is beautiful and picturesque. You see it to best advantage along the coast from Beirut to Sidon. The net is in shape like the top of a tent, with a long cord fastened to the apex. This is tied to his arm, and the net so folded that, when it is thrown, it expands to its utmost circumference, around which are strung beads of lead to make it drop suddenly to the bottom. Now see the actor: half bent, and more than half naked, he keenly watches the playful surf, and there he spies his game tumbling in carelessly toward him. Forward he leaps to meet it. Away goes the net, expanding as it flies, and its leaded circumference strikes the bottom ere the silly fish is aware that its meshes have closed around him. By the aid of his cord the fisherman leisurely draws up the net and the fish with it. This requires a keen eye, an active frame, and great skill in throwing the net. He, too, must be patient, watchful, wide awake, and prompt to seize the exact moment to throw.

Then there is the great drag-net, the working of which teaches the value of united effort. Some must row the boat, some cast out the net, some on the shore pull the rope with all their strength, others throw stones and beat the water round the ends, to frighten the fish from escaping there; and as it approaches the shore, every one is active in holding up the edges, drawing it to land, and seizing the fish. This is that net which gathered of every kind, and, when drawn to the shore, the fishermen sit down and collect the good into vessels, but cast the bad away.* I have watched this operation throughout a hundred times along the shore of the Mediterranean.

Again, there is the bag-net and basket-net, of various kinds, which are so constructed and worked as to inclose the fish out in deep water. I have seen them of almost every conceivable size and pattern. It was with some one of this sort, I suppose, that Simon had toiled all night without catching any thing, but which, when let down at the command of Jesus, inclosed so great a multitude that the net brake, and they filled two ships with the fish until they began to sink.† Peter here speaks of toiling all night, and there are certain kinds of fishing always carried on at night. It is a beautiful sight. With blazing torch, the boat glides over the flashing sea, and the men stand gazing keenly into it until their prey is sighted, when, quick as lightning, they fling their net or fly their spear; and often you see the tired fisherman come sullenly into harbor in the morning, having toiled all night in vain. Indeed, every kind of fishing is uncertain. A dozen times the angler jerks out a naked hook; the hand-net closes down on nothing; the drag-net brings in only weeds; the bag comes up empty. And then, again, every throw is successful—every net is full; and frequently without any other apparent reason than that of throwing it on the right side of the ship instead of the left, as it happened to the disciples here at Tiberias.‡

Are we to understand from John xxi. 7, that Peter was actually naked?

Not necessarily so. Here in this hot climate, however, it is common to fish with nothing but a sort of shawl or napkin tied round the waist. The fisher's coat which he girt about him was the short *'abâyeh* which they now wear, and which they very often lay aside while fishing. They can doff and don it in a moment. When

* Matt. xiii. 47, 48. † Luke v. 4-9. ‡ John xxi. 6.

worn, it is girt tight about the loins with the zunnar, and Peter did this when hastening to meet the Lord.

(To be continued.)

HOW TO OVERCOME A FIT OF OBSTINACY.

A teacher of large experience had directed one of his scholars to learn a portion of a hymn, a task, as the sequel proved, entirely within the range of the scholar's ability. He refused to learn. His teacher told him he must learn, and repeat it before he left school. Not he! School time was over—the boy and his teacher both remained—no hymn. It was getting late; the weather was cold. I shall not misinterpret the teacher's feelings if I premise that the dark shadows of defeat, as well as those of evening, were stealing over him. Hopeful yet, he called for an attendant, and requested her to bring a candle and *tea for two*, with plenty of plum cake. These soon appeared. A cup of tea was placed before the boy, his teacher took the other, and handed to the object of his tender compassion opposite to him a large slice of plum cake. Young master filled his mouth; but it was the last expiring effort to hold out. His heart, too, was full: he burst out a-crying—"Indeed, teacher, I can't eat a morsel." He took his hymn-book, approached the candle, learned and repeated his portion with astonishing celerity.—*London Friend.*

THE TRAVELLER'S TREE.

This tree, *Urania speciosa*, is altogether one of the most remarkable that has been discovered in Madagascar; and the extent to which it prevails may be inferred from the native name, ravinala, by which it was designated by Sonnerat, its discoverer. Ravinala, is literally, leaf of the forest, as if it was the leaf by which the forest was characterized, which is the fact where it abounds, though in many parts, it is not met with at all. The tree rises from the ground with a thick succulent stem like that of the plantain, or the larger species of stulizea, to both of which it bears a strong resemblance. It sends out from the centre of the stem long, broad leaves like those of the plantain, only less fragile, and rising, not round the stalk, but in two lines on opposite sides, so that as the leaves increase, and the lower ones droop at the end, or extend horizontally, the tree presents the appearance of a large open fan. When the stem rises ten or twelve feet high, the lower part of the outer covering becomes hard and dry like the bark of the cocoa-nut tree. Many of the trees in this region were at least thirty feet from the ground to the lowest leaves. I frequently counted from twenty to twenty-four leaves on a single tree, the stalk of each leaf being six or eight feet long, and the broad leaf itself four or six feet more.

The whole of these twenty-four bright-green gigantic leaves, spread out like a fan at the top of a trunk thirty feet high, presented a spectacle as impressive as it was to me rare and beautiful; and in this part of the country they were the most conspicuous objects for miles together; and were it not that these vast bright-green shining leaves are slit on each side by the winds, and so flutter in smaller portions with the passing breeze, the prevalence of this tree would impart a degree of almost inconceivable magnificence to the vegetation of the country.

In the fan-like head of the traveller's tree, there were generally three or four branches of seed-pods. The parts of fructification seemed to be inclosed in a tough, firm spathe, like those of the cocoa-nut, but the subsequent development was more like that of the fruit of the plantain. When the pods or seed-vessels, of which there were forty or fifty on each bunch, were ripe, they burst open, and each pod was seen to inclose thirty or more seeds, in shape like a small bean, but enveloped in a fine silky fibre of the most brilliant blue or purple color.

But this tree has been most celebrated for containing, even during the most arid season, a large quantity of pure fresh water, supplying to the *traveller* the place of wells in the desert. Whenever I inquired of the natives, they always affirmed that such was the fact, and that so abundant and pure was the water, that when the men were at work near the trees, they did not take the trouble to go to the stream for water, but drew off and drank the water from the tree. Having formerly been somewhat skeptical on this point, I determined to examine some of the trees; and, during my journey this morning, we stopped near a clump of the trees. One of my bearers struck a spear four or five inches deep into the thick firm end of the stalk of the leaf, about six inches above its junction with the trunk, and, on drawing it back, a stream of pure, clear water gushed out, about a quart of which we caught in a pitcher, and all drank of it on the spot. It was cool, clear, and perfectly sweet. On further examination, I found that there was no filtration of the water through any part of the plant, as I had been led to suppose, when I had seen water drawn by Sir William Hooker from one of the specimens in the palm-house at Kew. There was a kind of natural cavity, or cistern, at the base of the stalk of each of the leaves, above its union with the stem, and the water which had been collected on the broad and ribbed surface of the leaf had flowed down a groove or spout on the upper side of the stalk into this natural reservoir, whence it supplied nutriment to the

tree, and refreshment to the traveller or the laborer.

But in Madagascar, this tree might, with propriety, be called the *builder's tree* rather than the traveller's tree. Its leaves form the thatch of all the houses on the eastern side of the island. The stems of its leaves form the partitions, and often, sides of the houses; and the hard, outside bark is stripped from the inner and soft part, and having been beaten out flat, is laid for flooring; and I have seen the entire floor of a long, well-built house covered with its bark, each piece being at least eighteen inches wide, and twenty or thirty feet long. The leaf, when green, is used as a wrapper for packages, and keeps out the rain. Large quantities are sold every morning in the markets, as it serves the purposes of table-cloth, dishes, and plates at meals; and, folding into certain forms, is used instead of spoons and drinking vessels.—*Ellis's Visits to Madagascar.*

LINES SUGGESTED BY ATTENDING A SILENT MEETING OF FRIENDS.

The very place seemed holy, as from the busy street
Of the dusty, noisy city, I turned my weary feet,
And entering the meeting house, I found assembled there
A number of the saint-like ones engaged in silent prayer.

Oh, that deep and solemn stillness, that there did brood around,
More holy than the voice of priest, or organ's sweetest sound,
It seemed to me that angel forms were floating through the air,
And I filled the void with faces which once assembled there.

You may talk of grand cathedrals with a lofty gilded spire,
Of the solemn pealing organ, and the chanting of the choir,
But give me that patient watchfulness, that sweet sublime reproof,
That is found in waiting on the Lord in spirit and in truth.

The aged ones with folded hands seemed waiting one and all,
To catch the welcome signal, their Father's looked for call;
But as he yet allows them a little time to stay,
They with a blessing strengthen those who've just began the way.

In them there's no presumption, no showy forms of pride,
For in their humble worshipping *all* forms are laid aside,
And though no human voice is heard by those assembled there,
The Lord Jehovah listens! and records their silent prayer.

New York, 1862.

The more we help others to bear their burdens, the lighter our own will be.

For the Children.

THE FLY.

To be recited to a Little Child.

BY THEODORE TILTON.

Baby Bye,
Here's a fly;
Let us watch him, you and I.
How he crawls
Upon the walls—
Yet he never falls!
I believe, with such legs
You and I could walk on eggs!
There he goes
On his toes
Tickling baby's nose!

Spots of red
Dot his head;
Rainbows on his back are spread.
That small speck
Is his neck;
See him nod and beck!
I can show you if you choose,
Where to look to find his shoes;
Three small pairs
Made of hairs;
These he always wears!

Black and brown
Is his gown;
He can wear it upside down.
It is laced
Round his waist;
I admire his taste;
Yet, though tight his clothes are made,
He will lose them, I'm afraid,
If to-night
He gets sight
Of the candle light.

In the sun
Webs are spun;
What if he gets into one?
When it rains
He complains
On the window-panes.
Tongues to talk have you and I;
God has given the little fly
No such things;
So he sings
With his buzzing wings.

He can eat
Bread and meat;
There's his mouth between his feet.
On his back
Is a sack
Like a peddler's pack.
Does the baby understand?
Then the fly shall kiss her hand!
Put a crumb
On her thumb
Maybe he will come!

Catch him? No!
Let him go;
Never hurt an insect so.
But, no doubt,
He flies out
Just to gad about.
Now you see his wings of silk
Drabbled in the baby's milk!
Fie! oh fie!
Foolish fly,
How will he get dry?

All wet flies
Twist their thighs;
Then they wipe their heads and eyes;
Cats, you know,
Wash just so;
Then their whiskers grow?
Flies have hair too short to comb;
So they fly bareheaded home;
But the Gnat
Wears a hat;
Do you believe that?

Flies can see
More than we—
So how bright there eyes must be!
Little Fly
Ope your eye—
Spiders are near by!
For a secret I can tell,
Spiders never treat flies well!
Then, away!
Do not stay—
Little fly, good-day.

SODS AND WEEDS.



It should be a general practice with farmers to gather up all the sods, weeds, and even the year's growth of briars, bushes, &c., and stack them in large, compact heaps, there to remain for from one to two years, or until they become properly decomposed and resolved into one mass. It would take but little time to gather these, while in doing so the fields would be cleared of this trash, which, if left to remain, obstruct he growth of plants, and encourage the increase f these drawbacks to growing crops. The nanure which ought to be produced on a farm f a hundred acres by this process would hardly e believed until properly put in operation. But ve can say in advance that there ought to be ealized, at the lowest calculation, *one-cart load er acre.* This substance is extremely valuable or gardens, and especially for corn, as well as or soils of a heavy and tenacious character.

We have long been convinced that this part f a farmer's business has not nearly been so generally attended to as it ought to be. In the pursuit f agriculture there are as negligent and indifferent farmers as other business men. Some, ndeed, appear to have no desire to succeed, or o make more than a mere from hand-to-mouth ving; they never learn anything from the experience and example of their more energetic nd thriving neighbors. *They know enough,* nd hence are content to humdrum their lives way, leaving their children to pattern after hem, unless they possess superior innate faculties of their own, and copy, in spite of the example of their parents, after those who have kept pace with the spirit of the age.

In passing through agricultural districts the observant person sees many different phases of farming. He constantly notices where the eye and hand of the intelligent, attentive and successful farmer belong. He requires no guide to point out to him where the soil as well as the mind has been improved. He sees no failure of crops there, unless through the visitation of agencies over which man has no control. Even severe drought has little effect on his crops. Judicious manuring and thorough tillage and draining alone work these agricultural wonders. We have seen within two weeks, and within less than ten miles of our office, the striking evidences of the two systems of farming. On one side of the road there was a field of from twelve to fifteen acres of corn as fine as the eye could wish to rest upon; while on the other side there was another field, with the land naturally as good and well located, where there would not be more than half a crop. The reason for this discrepancy was as clear to us as the sun at noonday.

WHEAT A WEED.—It has long been suspected that the cereal grains are but cultivated examples of wild cereal grasses—that they were not created as corn, but that they have been improved by culture into their present condition. This supposition was confirmed by M. Fabre, of Agde, in the south of France, who, in 1838, sowed some grains of the *Ægilops ovata*, a common cereal grass, and by successive sowings in garden soil, produced in 1846, crops of real wheat as fine as any to be found in the neighborhood. This experiment is now being carried on by the professor of geology and botany in the Royal Agricultural College, and the grass is gradually undergoing the same transformation into the true cereal grain.—*Once a Week.*

EXTRACT FROM A VISIT TO THE WOODS.

By J. C. Martindale, M. D.

First, the huge trunk and gnarled branches of a white-oak, that had stood the storms and wintry blasts of a century, caught my gaze; there it stood in all its magnificent grandeur, the acknowledged giant of the forest. As I surveyed it, a gentle breeze detached an acorn from one of its topmost branches and it dropped at my feet. I took it up, and held in my hand the germ of a future oak; and I thought as I gazed upon it, how easily I might crush it beneath my foot, and thus forever destroy the vital principle therein; but if left, it might one day become one of the largest forest trees, and then require hours of hard labor to destroy it. In this res-

pect, how like many, who, when the sinful desire first shows itself in his mind, could with scarcely an effort crush it forever; but when it is nurtured until it rears its horrid form, completely o'ershadowing the more humble but better qualities of his nature, it is with difficulty removed. This noble old tree was the centre of a group of sister oaks, and around it, a scarlet, a red, a black, and a pin-oak reared their ancient heads. Here also was the exalted hickory, with its tall form towering towards the sky and its branches vieing with each other to approach nearest heaven; the modest beech with its long pendulous branches bowing down towards earth; the tulip poplar with its tall, straight trunk and clusters of waving green leaves; the sour gum with here and there a leaf becoming tinted with yellow or scarlet, heralding the approach of autumn; the esculent chestnut, the lugubrious cedar and the weeping spruce with its long arms bending mournfully down and wailing with every passing breeze. Beneath these grew the spice bush or the fever bush, the black alder, the dogwood and the witch-hazel. A little in front of me was a pearly streamlet, which gushed forth from the hillside, a short distance up the glen, and came dancing along over its stony bed, a happy rill, enlivening me with its song. Its banks were thickly skirted with bushes and briers, forming haunts where the partridge leads forth her little flock, and the snipe remains secluded from the gaze of man.

Overshadowed by the more stately trees, and watered by the limpid stream, grew the sweet wild flowers, far more beautiful and more interesting, if we would but examine them, than our coarser garden plants; and as I plucked one from beneath my feet and surveyed its delicate form, I thought of the mysteries connected with its existence; how it grew, atom by atom and particle by particle; how it obtained from the dark earth in which it was rooted, from the balmy breeze and the refreshing shower, the pabulum necessary to its existence, and converted it into the variously-shaped green leaves or the variegated flowers, expanding their petals to the morning air; how it matured its fruit, and gave to each seed a vital principle, which would lie dormant through the approaching winter, and shoot forth into life and vigor at the opening of the coming spring; how it had for ages retained the impress of its own nature, and year after year as it came forth from the dark earth presented the same form and the same appearance. Why it left the bright sunshine of the fields for this sequestered spot, to rear its humble head and find a happy home away from the admiring gaze of man, I could not tell; but in its seclusion I was reminded of the followers of the meek and lowly Jesus, who delight not in the praise of an admiring world, but who seek the closet of their own heart for comfort and consolation.

One might be led to think that the flowers, the trees and the brooks, with all their pleasing connections and associations, would be enough to adorn this lovely place, but the "Great Giver of every good and perfect gift" continued to add wonder to wonder and delight to delight, until this forest scene became sublimely grand far beyond the mind of mortal man to depict.

Along with those interesting objects already contemplated, has been placed many creatures of various shapes and forms, all of which have their own appropriate sphere of life and labor, and it is to the interest as well as the pleasure of every person to learn as much of their history and habits as possible. Feeling this to be the case, and that nothing of God's creation is insignificant, I looked around for the living forms and creeping things that might be there. The first object that caught my gaze was a plant upon which myriads of aphides were sucking their fill, and upon examination I found nearly every succulent plant around me had its aphis feeding upon it, while the bushes and large trees had caterpillars and grubs feasting upon them. Numberless mosquitoes filled the air with their blood-thirsty notes, small flies in vast swarms were hovering around, large black ants were running up and down the trunk of the nearest tree, while smaller ones were busily engaged at one of their hills close to my feet; spiders of nearly all sizes and descriptions were weaving their webs upon almost every branch, or patiently waiting for the unfortunate fly, while the snake, "actually seeming to enjoy his loathsome life," was slowly moving his scaly folds towards yonder copse, and the "busy bee," the symbol of industry, was revelling in the nectar sweets of the nearest flower. The whole woods was alive with the cicadæ or locusts, and their singing might be heard, commencing with a single insect, when others would gradually fall in and increase the note until the whole woods would resound with their music. After this lasted for some minutes, it would gradually die away, until not a single sound was heard to break the stillness of the place. While surveying these things I heard a pleasant chirp right over my head, and looking up beheld a song-sparrow eyeing me as if to ask my business there. The song of the redbreast fell pleasantly upon my ear, the familiar note of the cuckoo was heard, and his snowy breast glittered for a moment through the trees; the harsh cry of the flicker, the peckings of the red-head, the tap of the downy woodpecker, and the shrill scream of the sparrow-hawk, came from the trees close around me, adding much to the solitude of the place. Soon the form of the American creeper darted from the body of a large tulip-poplar across to the butt of a white ash;

his color was so near that of the bark upon which he lit, that I had to watch carefully in order to see him as he so actively made his way around and around the trunk, ascending as he went and peering with his sharp eye into the rifts and beneath the loosened bark in search of the mischievous grub. Sometimes he would run his bill under a piece of moss, detaching it from the tree, while the pleasant chirp told his satisfaction at finding his food there. His form was scarcely lost among the trees before I espied the woods pewee and his companion feeding upon the grub and the caterpillar, and most industriously did they pursue their calling. On the tops of the oaks were a number of fly-catchers, the blackburnian warbler, the great crested fly-catcher and the red eyed vireo, flying around tips of the branches, peering under first one leaf and then another, ridding the trees of the many insects infecting them.

These at length had all disappeared, and I was wondering what next would attract my attention, when several forms passed over my head and lit in a large hickory in front of me. Their well-known note soon told me they were the cedar or cherry bird. They had come for their evening meal, and directly were seen flitting about among the leaves, pressing beneath them and picking off the grub or the fly as actively as any of the fly-catchers. They were so untiring in their efforts and caught so many insects while I observed them, that I was better satisfied than ever that they were the real friends of the agriculturist, and that it would be little better than sacrilege to destroy them.—The forms of these little creatures were soon lost in the depths of the forest—the voices of the locusts were no longer heard—the sun had sunk behind the western hills—and the damp and chilly dews of evening were fast settling around. As the shades of night gathered about the place, it seemed to grow more lonely, and the plaintive cry of the whip-poor-will, heard away down the glen, sounded in unison with the wild woods and solitary wilderness. The mottled owl had left his place of retreat, perched himself upon a neighboring bough, and was making night still more gloomy by his dismal hootings. But with the gloom and the loneliness of the place there was a feeling of delight, causing me still to linger amid the scenes I love so well, for

"The jay, the pie, and e'en the the boding owl
That hails the rising moon, has charms for me."

But soon these scenes were shrouded in darkness, and I left them to wend my way to the domestic circle, feeling that I had spent an afternoon with more than usual satisfaction, and was ready to exclaim, with Wordsworth,

"Earth fills her lap with pleasures of her own."

—*Germantown Telegraph.*

CORK.

Many persons see cork used daily without knowing whence comes this useful material. Corks are cut from large slabs of the cork tree, a species of oak, which grows wild in the south of Europe. The tree is stripped of its bark at about fifteen years old, but before stripping it off, the tree is not cut down as in the case of the oak. It is taken while the tree is growing, and the operation may be repeated every eighth or ninth year—the quality of the bark continuing each year to improve as the age of the tree increases. When the bark is taken off, it is singed in the flames of a strong fire, and after being soaked for a considerable time in water, it is placed under heavy weights in order to render it straight. Its extreme lightness, the ease with which it can be compressed, and its elasticity, are properties so peculiar to this substance, that no efficient substitute for it has been discovered. The valuable properties of cork were known to the Greeks and Romans, who employed it for all the purposes for which it is used at present, with the exception of stopples; the ancients most used cement for stopping the mouths of bottles or vessels. The Egyptians are said to have made coffins of cork, which being spread on the inside with a resinous substance, preserved dead bodies from decay. In modern times, the cork was not generally used for stopples to bottles till about the close of the seventeenth century, wax being used till then for that purpose. The cork imported into Great Britain is brought principally from Italy, Spain and Portugal. The quantity annually consumed is upwards of five hundred tons.—*Scientific American.*

FOUR GOOD DOCTORS.

Did you ever read any of Mary Howitt's fine stories or sweet poetry? I hope so. Mary and her husband, William Howitt, live in England, and have been distinguished writers these forty years; and I thus recall them that you may pay greater attention to this interesting experience of William Howitt.

"I am a temperance man," he says, "because I have seen and felt the good of it. If I had lived as many literary men do, kept late hours, passed evening after evening in hot, crowded rooms, sat over the bottle at late suppers; in short, had 'jollified,' as they call it, I should have been dead long ago. For my part, seeing the victims to '*fast life*' daily falling around me, I willingly abandoned the temporary advantages of such a life, preferring the enjoyment of a sound mind in a sound body, and the blessings of a quiet domestic life.

"I am now fast approaching my seventieth year. I cannot, indeed, say I have reached this period, active and vigorous as I am, without the

aid of doctors. I have had the constant attendance of these four famous ones, *Temperance*, *Exercise*, *Good Air*, and *Good Hours*. Often, in early years, I labored with my pen sixteen hours a day. I never omit walking three or four miles or more in all weather. I work hard in my garden, and could tire a tolerable man at that sort of thing. During my two years' travel in Australia, when I was about sixty, I walked, often under a burning sun of one hundred and twenty or one hundred and thirty degrees at noon, my twenty miles a day, for days and weeks together; worked at digging gold, in great heat and against young, active men, my twelve hours a day, sometimes standing in a brook. I waded through rivers, for neither man nor nature had made many bridges, and let my clothes dry on my back; washed my own linen, and made and baked my own bread; slept occasionally under a forest-tree; and through it all was as hearty as a roach. And how did I manage all this, not only with ease, but with enjoyment? Simply because I avoided spirituous liquors as I would avoid the poison of an asp. The horrors I saw there from the drinking of spirits were enough to make a man of the least sense sober.

"So that I have a right to recommend abstinence from *beer*, *spirits*, and their great copartner, *tobacco*. They are all poisoners of the blood; they are all burnt-offerings to death; they are all destroyers of the bottom of the pocket, and what is worse, destroyers of the peace of families and the constitutions of men. They strip those who take them of health, clothes, morals, and mind. The great bulk of the crimes and calamities of society flow from the *tap* and the *spigot*."—*Child's Paper*.

ITEMS.

The success in cultivating cotton and tobacco in southern Illinois, this season, equals anticipation. The cotton fields look well, and some persons estimate the crop will yield as high as 25,000 bales. It would have been much larger than that even could seed have been procured at the planting season. The cotton lands of southern Illinois are not much behind those of Mississippi or Tennessee, and should the crop turn out well this fall, it is thought the crop of 1862 may come up to 100,000 bales.

A Cheap Filter.—In some situations, spring water cannot be obtained; hence rain water is employed for all domestic purposes. To render it fit for drinking and cooking, it requires to be filtered, as showers carry down insects and their ova from the atmosphere, and dust from the roofs upon which they fall. It is best to purify rain water before it enters the cistern, and for this purpose a good filter can be made by any person at the cost of only a few shillings. The way to do this is as follows: construct a tolerably large and stout wooden box with a hole in the bottom, or at the side near the bottom and in connection with a pipe leading into the cistern; nail a coarse cotton or linen cloth over its bottom, inside, and then fill it up to within three inches of the top with layers of clean gravel, sand and charcoal, and over the top of this secure a stout cloth. Into this box lead a pipe, and as the rain passes through it to the cistern, it will be purified and fitted for drinking or any other purpose. The top cloth of this filter can be easily removed and frequently washed. At a little extra cost, this filter may be made so as to rotate on an axis to be turned upside down and washed by making clean water rush from its bottom through to the top. It is necessary to make such filters somewhat large to carry off the water rapidly during heavy showers.—*Scientific American*.

Chronometers.—Prof. Airy has recently made an interesting report to the British Government, involving the results of his examination of various chronometers. Prof. A. says that the material and workmanship of all the chronometers is very good, there being amongst nearly all of them but very little difference in this respect; and, in uniform circumstances of temperature, every one of the chronometers would go almost as well as an astronomical clock. The great cause of failure is the want of compensation, or the too great compensation for the effects of temperature. Another very serious cause of error has its source in the oil, which is injured by heat. This is very different in different cases. Thus, the oil used by one chronometer maker is not at all injured by heat; while some of that used by another chronometer maker was found to be so bad that after going through the same heating as those of the first mentioned maker, the rates of the chronometers were changed, on returning to ordinary temperature, by eighty seconds per week.

Smoke-Consuming Locomotive.—The subterranean railway in London is travelled by a newly-invented engine, which, while in the open air, works like a common locomotive, but when in the tunnel, consumes its own smoke, or rather makes none, and by condensing its own steam, gives off not a particle of vapor. It is stated that in a trial trip, as long as this engine remained in the open air it fizzed and simmered like any other locomotive; but the instant it entered the tunnel it condensed its steam, and scarcely a mark of vapor was perceptible, while, from the flues into the smoke-box being damped, not the least smell of smoke was given off—not even the most distant lamps in the long vista down the sides of the tunnel were dimmed in the slightest degree.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is quiet, with few sales for export. Sales of superfine at $5, extra $5 12, and extra family at $6 00 a 6 25. Sales to retailers and bakers are within the range of from $5 for superfine up to $6 50 a $7 for fancy. The market is poorly supplied with Rye Flour and Corn Meal. Small sales of the former at $3 50 and of the latter at $3 12 for Pennsylvania.

Grain.—There is a fair demand for prime dry Wheat at steady rates. Sales of good and prime Pennsylvania and Western red at $1 29 a $1 30 per bushel, and Southern do. at $1 32 afloat. White ranges at $1 40 to $1 45. Rye is in moderate supply, with sales of Pennsylvania at 74 a 75c, and new at 65 a 68c. Corn is quiet at the decline, and yellow is freely offered at 67 c. Oats are steady. Pennsylvania is worth 40 a 43c and good Southern 36c per bushel afloat. No sales of Barley or Malt.

Seeds.—There is a fair demand for Cloverseed at $5 00 per 64 lbs. New Timothy commands $1 87 a $2 per bushel. Flaxseed ranges from $1 80 to 1 90.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

A Journal of the Life of William Edmundson 465
On Christian Discipline in the Society of Friends 467
On the dutles of Parents to their Children 468
Anecdote of Nathan Bangs 468
"Thy words have I hid in my heart" 469
Home Influences 469
Under the Sea and through the Earth 471
Obituaries 472
The Shepherd's Dog and Child 473
The Land and The Book 473
Poetry 476
Agricultural Department 476
The Conversational Voice 477
Recent African Discoveries 477
Proclamation of the President 478
Items 480

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 451.]

Whilst I was at sea, self reasoned strongly to save the duty of my goods, for I had an opportunity to do it, the troop my brother belonged to quartering at Carrickfergus and Belfast, who would have helped me night or day, but I durst not do it, my conscience being awakened to plead for truth, justice and equity; yet there was a great contest betwixt conscience and self, and in this conflict many Scriptures were opened in my understanding, that duties and customs ought to be paid; and though self struggled hard for mastery, yet at last was overthrown, and the judgment of truth prevailed.

I landed at Carrickfergus; there a trooper readily lent me his horse, and I rode that evening home to Antrim, where my wife lived; when I came to the door, my brother came forth to salute me with his usual compliments; but the Lord's power seized upon me at that instant; he was struck amazed, went in and sat down silent. I was much broken in the power of the Lord before them, and my brother made no opposition, but received the truth and joined with it.

I returned to Carrickfergus to bring my goods ashore, but the officers required an oath to the truth of my bills of parcels, and, not suffering them to come ashore without it, would have seized upon my goods. I told them, I could not swear, it was contrary to Christ's command, which seemed a strange thing to them, having not met with the like before; but the Lord's truth and testimony was precious to me, and after some time, with much difficulty, I got an order to bring my goods to the custom-house: my deportment to the officers and others herein was a wonder to them, and caused much discourse, and various rumors to be spread of the Quakers, and of me in particular.

After I came home with my goods, the Lord's hand was heavy upon me day and night, so that I travailed under a great war and conflict betwixt flesh and spirit, and was much cast down with sorrow and trouble of mind; but none there understood the cause of my sorrow and trouble, or gave a word of comfort to ease me; I would have gone far for the company of an experienced friend. My sleep departed from me, and many times in the night in great trouble of mind, crying and weeping, I wished for day, and when day came, my sorrows remaining, I wished again for night. In this restless state I had none that had trod this path to converse with; so that the rumor of my condition spread abroad among the professors; many would come to gaze on me, jangle and contend against truth, and some would say, I was bewitched; others, I was going mad. So talk and rumor concerning me spread a great way among the people.

About this time, one Miles Bousfield came from England to Ireland, at whose house George Fox had been; he had been in some degree convinced of the truth, and came away upon it;

he was a great talker of religion, but an enemy and a stranger to the cross of Christ, who hearing of me, and of the exercise I was in, came to see me; I was not at home when he came, but he talked to my wife, and spoke well of the Quakers and their principles, seeming to be mighty glad that he had found such a companion as I was in this nation, and the comfort we should have of one another.

When I came home, my wife told me of his having been there, and the discourse he had with her, which I was glad to hear of, and soon took my horse and rode twelve miles to see him, and staid with him all night; he talked abundance of religion, and of the inward work of God in man by his Spirit, and spoke well of George Fox and James Naylor, and of their doctrine, which I liked well; but said, he knew those things before he saw or heard of them; and spoke much of his knowledge of God and Christ. I sat in silence with attention to hear him; for I was cast down, poor and low in my spirit, yet glad that I had met with such a knowing man in the things of God, and his work in man by his Spirit, to advise me in my great troubles of a wounded spirit: so he advised me to be cheerful and merry, and not to look at those inward troubles, that bowed me down; which was the enemy's work to lead me into despair, and destroy me, by swallowing me up in much trouble; and as it was plainly manifest that God had a love for me, to make me a chosen vessel of mercy, he would love me to the end; and nothing in me could hinder his love, or frustrate his will.

This doctrine healed me without the cross of Christ, or self-denial; which answered my will and carnal desires; for I loved the truth which I was convinced of, and would have had it, together with my carnalities, fleshly liberties, worldly pleasures and profits; so when the Lord's power would rise to bow me down under his cross, I would reason against it with those arguments aforementioned, and thereby would get from under judgment: but this ease and slight healing lasted only about a week; for the Lord would not leave me so, praised be his name for ever, whose merciful hand preserved me, and power took fresh hold of my heart and inward parts, which bowed me under his judgments, and opened the eye of my understanding, plainly shewing me there was that alive in me that must be crucified, which opposed the will of God.

Then I saw where Bousfield was, and all of his spirit, and the wounds of my restless spirit were opened wider than before, and Major Bousfield's slight cure was all marred, and the false rest he set me in taken away, I having none now to trust to, but the Lord for counsel and information, whose care was greatly manifested for my preservation, redemption and information, through many temptations and deep afflictions that did attend me many ways, with many opposers and contenders. I was weak, but the Lord's strength was perfect in weakness, and his spirit and power increased in me through obedience to the cross of Christ, wherein I was daily exercised, and thereby grew into acquaintance with the Lord's work, to make me a vessel for his purpose.

In the spring following I removed with my family from Antrim, to live in the county of Armagh; there took a house and grazing for my cattle, and kept a shop of some merchant goods, where I became the talk and gazing-stock of and to the people. Professors watched me narrowly to get occasion against me, and the principles of truth I professed, but the Lord strengthened me in my watch over my words and deeds, so cut off occasion from them that sought occasion against the truth and me.

In those days, to use the true, plain and proper speech, as thee and thou to a single person, and keeping on the hat, were strange things to people, and few could suffer them to be used on occasion; but would reflect in abusive words, and sometimes use blows, or throw stones. The keeping to one price in selling goods, and to the first asking without abatement, was a great stumbling-block to most sorts of people, and made them stand at a distance from buying for some time, until they saw further into the justice of the manner thereof. All things were rough and rugged in the world, and the cross of Christ was foolishness, and a stumbling-block to them.

My exercises and trials both within and without were many, and of divers sorts, beyond what I can express. The Lord's judgments clave close to me; I was made to love them, and willing to wait upon the Lord in the ways thereof: sometimes when the Lord's hand would be easy with me, I would be afraid lest he should withdraw his hand; then my desires were to the Lord not to slacken his hand, but to search me thoroughly; for his judgments were become sweet to my taste, which he many times mixed with springs of mercy, to my joy and comfort; and business in the affairs of the world became a trouble to me, though there were presentations and opportunities to get riches, either by trading, taking land by lease, mortgage or purchase, which I was able to have done.

My brother being convinced of the truth, as before, my wife, he and I met together twice a week at my house; in a while after, four more were convinced, and then we were seven that met together to wait upon God, and to worship him in spirit and truth. The Lord's mercy and goodness were often extended to us to our comfort, and confirmation in the appearance of his blessed truth received in our hearts.

(To be continued.)

ON CHRISTIAN DISCIPLINE IN THE SOCIETY OF FRIENDS.

BY WILLIAM ALEXANDER.

Published in York, England, 1814.

The conducting of meetings for Discipline.

The survey of this subject, opens a more extensive prospect than any of the preceding. Here every individual of the society, not disqualified by infringing upon its rules, or incapable from infancy, crowds upon the sight in one extended view; and so numerous and important are the immediately surrounding objects, that it seems difficult to determine, which shall be made the most prominent in this small perspective. To keep its dimensions within a moderate extent, and represent with perspicuity, what seems needful to be placed in the foreground, therefore presents no small difficulty; and this difficulty may plead some excuse for a very imperfect design.

These meetings, like other constituted assemblies, are provided with an officer or servant, who is like the hands or organ of the body, and in this society is termed a clerk. A mere scribe, however qualified with natural or acquired talents, will do but little towards rightly promoting the designs of any Christian Society, whose discipline is established under Divine influence, and where the same guidance is sought for to direct its movements. The importance of this office varies materially with the extent of the respective meetings, and the powers and nature of them; but whether they are small or large, whether they are Preparative, Monthly, Quarterly, or vested with still higher authority and control, it is desirable, on all occasions, that the individual chosen to preside, should be a faithful supporter of our testimonies.

We may say preside, for although nothing in our meetings is ever determined by vote, yet, especially in difficult cases, a meeting is often greatly assisted by an able, judicious, and rightly exercised clerk. Perhaps more importance attaches to the last consideration than some of us have been fully aware of. When an individual is rightly placed under this appointment, it may not be going too far to suppose that something like the anointing oil, by virtue of the office, may be graciously poured upon that individual. It therefore not only highly behooves meetings for discipline in general, to have an eye to the guidance of Truth, in the choice of their clerks; but it is equally incumbent on those who are thus chosen, to be willing to be dipped into exercise of spirit for the good of the meeting.

Under these impressions, a fear has sometimes taken hold of the writer, when he has seen Friends who were sitting by, and were not under the immediate appointment of the meeting, interfering with the clerk whilst he was forming a minute. Perhaps even the appointed assistants had better, in general, forbear intermeddling till a clerk has essayed a minute, and not interrupt him whilst forming it. We have very different modes of conveying our ideas, and the exercise of patience may evince, that the same thing which we had in view, may be nearly, if not accurately described, by a turn of expression, which at first did not seem likely to present us with similar ideas.

Though a clerk may be said in some measure to preside, yet no duty of his office is more incumbent upon him than condescension; which all will allow is an amiable trait in any to whom power or influence is committed; and who is so likely to have it in possession, as he who is sensible that the Spirit of Christ is the Christian's strength?

However, we are all but fallible creatures, and we must use such means of assistance, as are put into our power. A very long continuance in the office, is unfavorable to condescension; therefore, whilst it is desirable to avoid too frequent changes, it is also *very desirable* to avoid the contrary extreme. The general practice of considering the appointment annually, is a good one, both in superior and inferior meetings; and on these, as on all other occasions, it may be well not to have our judgment too much governed by external considerations; but, whilst we allow them their due weight in the scale, let us also carefully attend to our spiritual leader.

Here it may not be improper to notice a circumstance in our hierarchy, which arises from the persuasion that "there is neither male nor female, for that all are one in Christ Jesus." As women are therefore not only permitted, but invited to assist in the exercise of our discipline, and have meetings peculiar to themselves, and constituted in a similar manner to the men's, the remarks on the present subject, as well as on all the preceding, must equally apply to both sexes.

The utility of the practice of introducing the female sex, as fellow helpers in the concerns of the Society, has been so obvious, that there seems reason to suppose, in process of time, all distinctions will be wiped away, except those which exist, like the offices and cares of domestic life, in the propriety or fitness of the occupations for the different sexes. Thus where our duties may be best performed by keeping them distinct, it will be right to continue separated; but where unison and harmony of labor promote the general cause, why should we not unite our endeavors; and more frequently transact the most important concerns of Society in joint assemblies?

Representatives are another class of individuals, who form a regular constituent part of most of our meetings. They seem essential, in

order that it should be the particular business of some, to preserve a proper connexion between inferior and superior meetings; and perhaps it may not be altogether useless for us to turn our attention a little to the nature and importance of their appointment. Whatever body they are delegated to represent, we should naturally suppose them to be *approved* members of that body; and to be so they ought to be consistent members; such as feel a lively interest in the preservation of our several testimonies. If not, how can they be qualified to promote the exercise of our discipline in the spirit of it; that is, in the meekness and wisdom of Truth?

By no means would the writer wish to draw a line of exclusion from the privilege of sitting in these meetings, or encourage a disposition that could say to any: "Stand by thyself; come not near to me, for I am holier than thou." No! Whatever may be the failings or weaknesses of others, a due sense of our own imperfections will clothe our minds with tenderness for them, and with desires for their help and our own preservation. Yet the same delicacy of feeling will lead us to view, with as tender an eye, the due preservation of gospel order, and the promotion of the cause in which we are engaged. Let us then, in *all* our appointments of every kind, at least "choose men fearing God."

Under this denomination we may oftentimes find tenderly exercised minds, who are yet in infancy, or at most in childhood and youth as to religious experience. To these we may fervently wish "God speed;" yet a very little consideration will convince us that children should not be put to do the work of men. Therefore whilst a careful and judicious nomination of these, to services in the church, will be to their advantage and that of the body, let us remember that even a right feeling for such a nomination at one time, is no warrant for it at another. Want of care in this particular, may often be very injurious, by repeatedly appointing individuals to services for which they may have been once rightly selected; as well as by putting them into offices for which they have never been prepared.

Here we are opened into that wide prospect, in which it is very difficult to arrange the perspective to the best advantage, having no government, but as objects present themselves conspicuously in review, to delineate them as clearly and distinctly as we can.

(To be continued.)

The Strength of Silence.—It is a great art in the Christian life to *learn to be silent.* Under opposition, rebukes, injuries, *still be silent.* It is better to say nothing, than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, *when you speak from God.*

Extracted from the Journal of Job Scott.

ON THE DUTIES OF PARENTS TO THEIR CHILDREN.

Much lies at parents' doors; much may they do, through divine aid, for their children's good, by proper, constant care, watchfulness, advice, reproof, restraint, correction and command; all in Truth's authority, as occasion requires; and that not generally so much in the austerity and rigor of compulsory discipline, as in the meekness and authority of the Lamb, which seldom fails of reaching the witness in their minds, and more or less to bring them under the government of Truth. Oh, that many, very many parents, now too much at ease, may be aroused to a due consideration of the trust reposed in them, and see to the discharge of their duty to the precious souls under their care.

Oh, see to it, parents, I beseech you, for your own and their precious soul's sakes! see to it in season, and unremittingly: great is the care that is necessary, constant the watch that ought to be maintained. These remarks arose under a deep and painful sense of deficiency of care among parents very generally. However, I rejoice in believing that, notwithstanding the general neglect, there are many deeply exercised parents who endeavor honestly to discharge their duty in the sight of God, and I have no doubt but they will have a rich reward, and many of the dear youth will be greatly benefitted thereby. That these may be encouraged, and their number greatly increased, is the fervent wish and prayer of my soul.

The following is narrated of Nathan Bangs, a Methodist minister:

The first year of his ministry was one of great trial. He preached with all the ardor of a youthful evangelist, full of fire and vigor, but souls were not converted. Temptation came; his heart and courage failed; he was disposed to quit his work and go home. One night, after a weary day of fruitless labor, he slept heavily and dreamed. He was working with a pick-axe on the top of a basaltic rock. His muscular arm brought down stroke after stroke for hours, but after all the rock was hardly indented. He said to himself at last, "It is useless, I will pick no more." Suddenly a stranger of dignified mein stood by his side and spoke to him. "You will pick no more?" "No."

"Were you not set at this work?" "Yes." "And why abandon it?" "My work is vain—I make no impression on the rock." Solemnly the stranger replied, "what is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your own hands, the result is not. Go on."

He resumed his task. The first blow was given with almost superhuman force, and the rock flew in a thousand pieces. He awoke, went to work with fresh zeal and energy, and a great revival followed. From that day to this he has never had even a "temptation" to give up his commission.—*Ladies Repository.*

From the N. E. Farmer.

"Thy words have I hid in my heart."—PSALMS.

The religious principle in the heart is the only safeguard of virtue and happiness. Without it, good impulses carry a man along prosperously enough for a season, and until temptation presents itself under some alluring form. Then, if good impulses are all that virtue has for its support, it falls, as fell the house builded on the sand.

The parent who sees that the overflowings of the childish heart are good, that naturally its nature is generous, unselfish, truthful, cannot too gratefully thank God for his precious gift, nor, without sin, neglect to foster and encourage the good growth. The child must be taught to do right, because it is right, and therefore the fulfilment of duty. He must learn that his deeds and thoughts are under his heavenly Father's supervision; that his motives are understood, and his endeavors all appreciated, and that evil is all there is to fear within and without.

Good impulses, unsustained by conscientiousness, without the regulating power of religious principle, can do very little for their possessor in the rough warfare of life; indeed, they not seldom lead astray by their gratification, as generosity leads to recklessness and waste if not restrained by a sense of justice and right. The simple, generous man will give away his creditor's money. The man whose truth springs not from principle, will be tempted to prevaricate, if not to lie, when his interests are at stake.

The world has a host of such men, and little wonder that the ear is so frequently startled by the information that one whose unblemished nature has been the pride of his friends, suddenly stoops from his high place, and is ranked with the betrayers of trust, with thieves and criminals of a dark, dark dye.

He thought to sin in secret, but God's finger broke the meshes of the veil by which he believed himself screened, and the world knew him as he was, without a guiding principle within.

It is only he who bears in his heart God's word, who does right from no mean calculation of chances, but simply because it is the highest wisdom to do so, that safely passes through the daily occurring temptations of this busy world. He who is conscious of God's presence with him when he goes forth unto his daily labor, has a strength that the unbeliever never knows. Evil, to him, wears no shrouded face, neither does it assume the mask of virtue. Under no specious argument does the truth lie concealed; his test is strong and sure. What he cannot do conscientiously, he cannot do at all, because his conscience must not become an accusing fiend, instead of an approving angel.

The fraudulent bargain, the gaming table, the wine cup, the many paths that open invitingly but lead to perdition, these are shorn of their power, before him whose standard is the perfect man—Christ Jesus. The time was, perchance, when he nearly stumbled and fell upon the dark mountain of temptation; but habit has made him strong, and he cannot sell his peace of mind for the base coin of sin.

If holy and good thoughts are hidden in the heart, the life must be stainless and pure. From the untainted fountain within, nought can proceed but streams that refresh as they flow. Not only is the possessor blessed, but all are benefitted, and the otherwise waste places blossom as the rose.

A pure example is a light that streams far and wide over life's busy arena, and all who see it receive some benefit. It attracts by a powerful magnetism, and they who resist it still acknowledge its divine beauty. It is God's word hidden in the heart, blessing him who guards it there, and proving itself sufficient for all the trials of life, and strong enough to conquer death.

H. J. L.

From the Monthly Religious Magazine.

HOME INFLUENCES.

(Continued from page 455.)

I have placed the influence of the mother before the influence of the wife, because I believe it to be not only prior in point of time, but in itself more lasting and powerful. Next to it stands the influence of the wife, though there seems to be some, both husbands and wives, who doubt if there is any such thing. For one, I believe the influence of a wife to be always, for good or for bad, very decided. There is not a woman living, unless she have forfeited all claim to her husband's respect, but is making her mark day by day upon his character. We men are foolishly proud, and do not like to let the women see how they influence us, but we know that, outside of our business,—and sometimes even in it,—all our doings are more or less controlled by our wives, and he is

a knave who will not honestly own it. Is it a disgrace to a man that he is kept at home, away from bad company, away from doubtful pleasures and foolish expense, through his wife's influence? Some poor, cowardly souls think so, and utter senseless cries against her who, as a guardian angel, stands between these and their victim. I think the wife was given to man to supply him with certain things wanting in his own nature, and in yielding to her judgment, her opinion, her desire,—where these are on the side of truth and justice,—he only follows out the leading of a Divine will. But though the husband hide it or deny it, let the good wife be of good cheer. One thing, however, let her understand,—worrying, fretting, fault-finding, direct and frequent harangues, ill-tempered slurs, anything that looks like passion, suspicion, or jealousy, will do no good. These are things a man cannot bear, and have driven many into the thing they were intended to prevent. She lacks judgment and prudence who shall ever indulge in these. Let her know that the strongest influences are those which are silent and indirect, that it is impossible for her to be in the right, gently, patiently, consistently, without its being felt. It may not be acknowledged today, or to-morrow, or ever; it may not do all that she hoped it would do. Counteracting influences may be too strong for that, but it is felt among the deepest and the last things of life, even when he jeers and scoffs and strikes. Women little know how much the destiny of man rests with them. Alas, that there should be so many foolish and selfish and weak and indolent,—angels of darkness rather than angels of light!

Next in a home, too little believed in and too little exercised, is a sister's influence. I am glad to say that I believe in that as a fact, not as a thing of fiction, or as obsolete. I do not think sisters have much cause for believing in it, or much encouragement for exercising it, nor am I much surprised at their saying that there is no use in their trying to do anything for their brothers. Perhaps none of the relations of the home has been more generally and deliberately neglected than this, till the brother and sister life in the home flow on side by side in two separate and well-defined channels, instead of in one full, confluent stream. There is not true harmony in a home until the mutual dependence and influence of the two is recognized. I know that sisters have great influence over their brothers, though the pride of our growing boys prevents their suspecting it. It is true they laugh at them, they won't listen to what they say,—half the time won't speak to them when some other girl is about whom they admire; but if the sister have any genuine character, and the boy a genuine heart, she may rest secure of her power. She, too, must remember that anything like compulsion—especially if exercised in the presence of other boys or girls—will be fatal to her influence. Sisters may, by the silent, imperceptible influence of daily character and life, imbue brothers with the noblest impulses and aims. Let them be content with that, rousing no suspicions by evident attempts or by expressed purpose, turning into a rebel him who would otherwise willingly be led.

I fear there are too few sisters capable of exerting this high influence, too few conscious of their power and their responsibility. In too many homes brothers are influenced for evil by their sisters. They have not the high, womanly principle that belongs to their sex, the keen, quick, delicate sense of truth and right and justice, the pure, unselfish, broad and generous love that belongs to their nature, the untainted and virgin modesty which God gives, but the artificial sanctions and restraints of custom, which confound and dim. Prime movers in deep and lasting mischief are sisters sometimes, from whose sentiments and conduct brothers take their cue. The propriety which a young man sees his sister disregard, the flippant sentiment he hears her utter or approve, the doubtful fashion which he sees her adopt, all go to make the home atmosphere in which he daily grows. Not by deliberate example does she lead him astray, but by what he perceives to be the tendency of her word and act. While I know brothers, coming into the world in the unqualified integrity and grace of manhood, *made* by their sisters,—while I know those who have been influenced to their salvation by them,—there are those who have been encouraged, if not led on, by their sisters to their ruin,—young men who are saying, "If only my sisters had showed and made me love virtue, if only they had dropped their senseless love of pleasure and of self, and given me the model of pure womanhood, how different might have been my fate." Now let the young woman forget that such as he finds his sisters to be, such does he believe all young women are, and what a libel to her sex, and what a life-long injury to her brother, may one heartless and selfish sister be!

If I have dwelt somewhat at length upon the feminine influences of the home, it is because home is the peculiar sphere of woman. With the world at large she has little to do. Her influence, begins, centres, and ends in her home.

Of the influence of sister upon sister, of the daughter and the son upon their parents, of the brother upon the brother and sister, of the husband upon the wife, much might be said, and should be said, in order to anything like a complete view of home influences; but I must content myself with one or two brief remarks upon the influence of the father.

(To be continued.)

From the St. James' Magazine.

UNDER THE SEA AND THROUGH THE EARTH.

To one uninitiated in the practical working of the science of Electricity, the *modus operandi* of transmitting electrical signals or telegrams from one spot to another, through no matter what distance of sea or land intervening, is an object of wonder, and, until thoroughly studied and comprehended, appears somewhat akin to the fabulous; nor is this feeling of the marvelous at all diminished even when the exploits of this wonderful agent are fully understood.

The writer was invited some time ago to the instrument-room at the central station of the Submarine Telegraph Company, to witness an experiment of sending a telegram over the longest distance of land, and through the greatest extent of sea that was then possible—this was to the island of Corfu, a distance of more than fifteen hundred miles.

A continuous wire was joined up from London to that island, but as the wire would be necessarily suspended from hundreds of poles, extending over such a great distance, and where perhaps at every connection a small amount of electric fluid would escape; and as, moreover, the wire never fully discharges itself, for a portion of electricity always lags on the way, and eventually returns home again: the charge would not last out to reach its destination without some additional assistance on the road. It therefore becomes necessary in such operations, to refresh and invigorate the lightning, as in the old slow time a man would water his horses on the road, or as the Brighton "Age" would, in its then wonderful journeys, "change horses in half a minute."

To provide this assistance, instruments called *relays* were placed at distant intervals along the line, the object of which was to receive the nearly exhausted current of electricity, revive it instantaneously with additional strength, and send it on to the next relay, and so on till it arrived at its destination.

In order fully to realize this wonderful achievement, we will trace the progress of a message along the route from London to Corfu.

The transmitting instrument in connection with the battery generating the electricity, is set in motion. A flash of electricity is liberated, and wings its way along an insulated wire, under the busy streets of London, and under the now quiet turnpike-roads to Dover, then under the surging waves through the submarine cable, peacefully lying at the bottom of the Channel, to Calais, where it mounts up to land again, traverses the intermediate country to Paris, picks up a relay of electricity charged from a local battery in waiting to revive its now languishing strength; and, reinvigorated, pursues its silent and instantaneous flight through cities and towns without stopping, but every now and then receiving assistance and new life, till it arrives at Turin; thence on to Genoa, from whence, with increased power, it dashes through the submarine cable, one hundred miles in length, to Corsica, rushes over this island in the quickness of a thought, descends again into the sea, across the straits of Bonifacio to Sardinia, up on land again, through villages, and over the Gallura Mountains, where the deadly malaria fever lurks, that killed so many men in its construction, to the easternmost point of this island; then again taking a header through another submarine cable lying at the bottom of the deepest part of the Mediterranean, to Malta, over its rocky ridges to the other side, from whence it finally flashes through another submarine cable under the sea, to its destination, Corfu; doing the whole distance of fifteen hundred miles in *two seconds and a half*, and passing over, in its transit, some of the highest mountains in Europe, as well as five times descending more than a mile's depth into the ocean.

The estimated speed at which electricity travels is at the rate of two hundred and eighty-eight thousand miles in a second.

But the coming back of this mysterious agent, is still more wonderful than its guided transit along the wire; for there it has an operator, philosopher, guide, and friend, to direct its course; but now it returns home again, not along a conductor supplied by man's ingenuity, but alone through the earth. "This world is all before it where to choose," for, after it has reached its destination and recorded its symbolic mission, it is transmitted down a wire, sunk in the earth for that purpose, to find its mysterious way back to the spot from whence it started, and passes up another wire similarly placed in the ground, again into the presence and power of the operator; for until it has arrived at home, the electric circuit is not completed, and no signal is given.

Wave after wave of electricity was transmitted, until the whole message of some twenty words had been communicated to the island of Corfu; the transit of the whole occupying six minutes; then a brief interval, and click, click, the serpentine length of paper unwinds itself, containing the reply, which came back in even less time than the message sent.

Fortunate it was for the science of telegraphy that this experiment was made just at that time, for it was fated not to be repeated over the same route again.

The cable between Sardinia and Malta, three hundred miles in length, broke soon after, either from the chafing upon a ridge of coral, or, not improbably, from the action of a submarine volcano. From the same cause the Corfu soon

followed the example of fragility, and, owing to the great depths of the Mediterranean, both cables have defied all efforts to repair them. They have now been abandoned, the Company deeming it expedient to change the route, and the communication is now kept up with Malta and Corfu by cables from Sicily.

Another wonderful instance of the marvelous facility of transmitting thoughts by the aid of the lightning has just been recorded. At a telegraph *soiree* given by Mr. Samuel Gurney, M. P., at his residence in Hyde Park, on the twenty-sixth of March last, the Earl of Shaftesbury sent on a message to St. Petersburg, inquiring after the health of the Emperor of Russia, and in *four minutes* he received word from the banks of the Neva, a distance of two thousand miles, that he was in good health.

It was then proposed that the correspondence should proceed along a line making a tour of the whole of the Continent of Europe, and return through France, to the starting-point in London.

St. Petersburg gave the signal that they had connected the wire from London which passed through Berlin on to Moscow. Moscow immediately did the same to Kiev, in Southern Russia. From here it extended through the vast tract of territory intervening to Temeswar, an important fortified town in Southern Hungary, near the frontier of Turkey; thence through Trieste, Venice, to Verona. From Verona it was telegraphed that the projected circuit of correspondence could not be completed, in consequence of an accident to the lines westward, between there and Turin.

But the telegraph lines as above described, extending from London to Verona, completed an unbroken circuit of upward of *five thousand miles*, through which messages passed as instantaneously as though the distance was only a few miles; relays of electricity being placed along the line at various intervals, ready to be picked up as before mentioned.

This achievement is unparalleled in the annals of the science of telegraphy.

The wires of the Submarine Telegraph Company were extended for this occasion to Mr. Gurney's drawing-room, thereby placing an instantaneous communication to all the capitals of Europe at the disposal of the guests.

The great but short-lived success of the Atlantic cable, although disheartening for the time, is cheering to the projectors of a new line, from the certain and established fact that the causes of the last failure can be entirely guarded against for the future, and a final success predicted as a certainty.

In fact, so many improvements have been made both in the manufacture and mode of working submarine cables, that distance and speed of transmission appear to have now no limit, for to such perfection has the paying-out machinery been brought, that perfect success is only a question of fine weather.

Since the Atlantic cable was laid, several long deep-sea telegraph lines have been safely submerged, and worked with great success, in the Mediterranean.

The danger attending these operations required much more engineering skill and attention than the paying out of a line would along the almost level plateau existing between Ireland and Newfoundland; because the bottom of the Mediterranean presents the same geographical formation as the Alps. At one time the cable is resting on the top of a submarine mountain, while at another it makes an almost perpendicular descent of more than a mile's depth to reach the bottom of the ocean; yet, in spite of this difficulty, no less than twenty-three hundred and forty miles of telegraphic cable have been successfully laid and worked during the last two years—namely, between France and Algiers, Toulon and Corsica, Corfu and Otranto, Malta and Alexandria.

This fact at once indisputably establishes the entire practicability of laying and successfully working the telegraph-cable between Great Britain and America.

[To be continued.]

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 4, 1862.

EMANCIPATION.—The President of the United States has at last spoken the word for which philanthropists have been so long waiting, working and praying, sometimes almost without hope.

In the midst of the clash of arms, the terrible bloodshed and degradation of war, this word comes upon the ear of the nation as a promise that yet there may be deliverance in store for the oppressed children of Africa. Among the inscrutable influences which sway the masses of mankind, the ungoverned impulses and wicked passions which rule in time of war, this proclamation seems a bright spot which even the professed followers of the Prince of Peace may consistently rejoice at. May it, by the blessing of an overruling Providence, open the prison doors to them that are bound, and place the nation upon the ground of justice and humanity.

DIED, on the 4th of 7th month last, at the house of her uncle, Jesse Cleaver, in Warminster, ANNA M. WOOD, a member of Horsham Monthly Meeting, Penna., aged 17 years and 4 months.

She was the daughter of John and Sarah D. Wood. When she was about fifteen months old, her mother died, and Anna was placed under the care of her aunt, Lydia D. Cleaver, with whom she lived an agreeable inmate, during the remainder of her life. She was of a mild and amiable disposition, which endeared her to a large circle of acquaintance; remarkable for her tender feelings towards dumb creatures, it grieved her to see them abused or imposed upon. The desire to promote the welfare and happiness of her fellow-beings, together with her little acts of kindness, were conspicuous traits in her youthful character. During the last fifteen months of her life she was much afflicted; but was not known to have uttered a murmur, or complaint, but was always pleasant and cheerful. About two days before her death, she was taken with congestion of the lungs, which caused much pain and difficulty of breathing. The morning before she died she appeared sensible her time here would not be long, and said, "Oh Lord, why is it I am thus afflicted?" and after a little pause, said, "Oh take me home." She continued through the day without saying much, being very weak; but some of her friends coming into her room, she expressed pleasure at seeing them. On being raised up in bed, she appeared quite sensible, reached out her hand and said "Farewell, Farewell." She continued, without much change, until about one o'clock, when she quietly breathed her last, without sigh or groan. So peaceful was the close, that it was scarcely perceptible when she ceased to breathe. And we doubt not her purified spirit is at rest with Him who gave it.

——, at Taylorsville, on the 27th of 7th mo., 1862, after an illness of a few hours, at the residence of her son-in-law, Jacob H. Taylor, MATILDA PITMAN, in the 81st year of her age.

She was the widow of Aaron Pitman, and daughter of Bazillia and Elizabeth Furman, members of Mansfield Particular, and Upper Springfield Monthly Meeting. She filled the station of Elder until she left the neighborhood. Her precious estimable qualities drew many friends around her. Although much missed by her relatives and friends, they feel their loss is her eternal gain

——, on the 16th inst., REBECCA BORDEN, in the 20th year of her age. A member of Upper Greenwich Meeting, N. J.

——, at his residence, in Woodstown, Salem County, N. J., on the 22d of the 8th mo. last, BENJAMIN BALLINGER, a few days over seventy years old. He was a member of Pilesgrove Monthly Meeting of Friends.

——, on 4th day, 24th inst., WM. LOGAN FISHER, in the 81st year of his age.

——, at Repaupo, Gloucester Co., N. J., on the 16th of 9th mo., of typhoid fever, REBECCA A., daughter of Thomas J. Borden, in the 20th year of her age, a member of Woodbury Monthly Meeting.

——, Ninth mo. 21st, PRUDENCE, widow of William Adams, in her 83d year, a member of the Monthly Meeting of Friends of Philadelphia, (Race St.)

INHABITANTS OF THE OCEAN.

Take up a pinch of the soil over which lies 2,500 fathoms of sea-water, submit it to a microscope, and behold! though it looks and feels like fine clay, it does not contain a particle of sand, earth, or gravel. Every atom under the lens tells of life and living things; the bed of the Atlantic is strewn with the bones and shells of the myriads of creatures inhabiting its waters—creatures so numerous that figures fail to convey an idea, or the mind to embrace their vast profusion. The navigator traversing the blue sea sails for days in a fleet ship, through waters so thickly covered with small pulpy sea-nettles, or medusæ, that it looks to him like a "boundless meadow in yellow leaf." The savant, following on his trail, places a single one of the sea-blubbers under a lens, and in one of its nine stomachs finds 70,000 flinty shells of microscopic diatomaceæ, one of the many animalculæ of the sea. Thus each creature in these thousand square leagues of medusæ was sucking from the sea millions of these diminutive creatures, and ejecting their shell, to fall, in a gentle yet perpetual shower, down to the bed of the ocean, and there in time form strata of silicious and chalky matter for future geologists to ponder over. And remember that upon all these medusæ prey legions of bigger creatures, and that into these helpless colonies sails the huge whale with cavernous mouth, and gulps down as many of them at every feast as they do of the minute diatomaceæ.—*Blackwood's Magazine.*

"THE LAND AND THE BOOK."

THE LOCUST OF THE EAST.

(Continued from page 459.)

Here, on the side of this mountain, above Fûliyeh, I had my first introduction, some twenty years ago, to the far-famed locusts of the East. Noticing something peculiar on the hill side, I rode up to examine it, when, to my amazement, *the whole surface became agitated, and began to roll down the declivity.* My horse was so terrified that I was obliged to dismount. The locusts were very young, not yet able *even to jump;* they had the shape, however, of minute grasshoppers. Their numbers seemed infinite, and in their haste to get out of my way they literally rolled over and over, like semi-fluid mortar an inch or two in thickness. Many years after this I became better acquainted with these extraordinary creatures in Abeih on Lebanon.

Early in the spring of 1845, these insects appeared in considerable numbers along the sea-coast and on the lower spurs of the mountains. They did no great injury at the time, and, having laid their eggs, immediately disappeared. The people, familiar with their habits, looked with anxiety to the time when these eggs would be hatched, nor were their fears groundless or exaggerated. For several days previous to the

first of June we had heard that millions of young locusts were on their march up the valley toward our village, and at length I was told that they had reached the lower part of it. Summoning all the people I could collect, we went to meet and attack them, hoping to stop their progress altogether, or at least to turn aside the line of their march. Never shall I lose the impression produced by the first view of them. I had often passed through clouds of *flying* locusts, and they always struck my imagination with a sort of vague terror; but these we now confronted were without wings, and about the size of full-grown grasshoppers, which they closely resembled in appearance and behaviour. But their number was astounding; the whole face of the mountain was black with them. On they came like a living deluge. We dug trenches, and kindled fires, and beat, and burned to death "heaps upon heaps," but the effort was utterly useless. Wave after wave *rolled up* the mountain side, and poured over rocks, walls, ditches, and hedges, those behind covering up and bridging over the masses already killed. After a long and fatiguing contest, I descended the mountain to examine the *depth* of the column, but I could not see to the end of it. Wearied with my hard walk over this living deluge, I returned, and gave over the vain effort to stop its progress.

By the next morning the head of the column had reached my garden, and, hiring eight or ten people, I resolved to rescue at least my vegetables and flowers. During this day we succeeded, by fire, and by beating them off the walls with brushes and branches, in keeping our little garden tolerably clear of them; but it was perfectly appalling to watch this animated river as it flowed *up* the road and ascended the hill above my house. At length, worn out with incessant skirmishing I gave up the battle. Carrying the pots into the parlor, and covering up what else I could, I surrendered the remainder to the conquerors. For four days they continued to pass on toward the east, and finally only a few stragglers of the mighty hosts were left behind.

In every stage of their existence these locusts give a most impressive view of the power of God to punish a wicked world. Look at the pioneers of the host, those flying squadrons that appear in early spring. Watch the furious impulse for the propagation of their devouring progeny. No power of man can interrupt it; millions upon millions, with most fatal industry, deposit their innumerable eggs in the field, the plain, and the desert. This done, they vanish like morning mist. But in six or eight weeks the very dust seems to waken into life, and moulded into maggots, begins to creep. Soon this animated earth becomes minute grasshoppers, and, creeping and jumping *all in the same general direction*, they begin their destructive march. After a few days their voracious appetite palls; they become sluggish, and *fast*, like the silk-worms, for a short time. Like the silk-worms, too, they repeat this fasting *four* times before they have completed their transmutations and are accommodated with wings. I do not remember to have seen this fact in their history noticed by any naturalist. In their march they devour every green thing, and with wonderful expedition. A large vineyard and garden adjoining mine was green as a meadow in the morning, but long before night it was naked and bare as a newly-plowed field or dusty road. The noise made in marching and foraging was like that of a heavy shower on a distant forest.

The references to the habits and behaviour of locusts in the Bible are very striking and accurate. Joel says, He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.* These locusts at once strip the vines of every leaf and cluster of grapes, and of every green twig. I also saw many large fig orchards "clean bare," not a leaf remaining; and as the bark of the fig-tree is of a silvery whiteness, the whole orchards, thus rifled of their green veils, spread abroad their branches "made white" in melancholy nakedness to the burning sun.

In view of the utter destruction which they effect, the prophet exclaims, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes?† This is most emphatically true. I saw under my own eye not only a large vineyard loaded with young grapes, but whole fields of corn disappear as if by magic, and the hope of the husbandman vanish like smoke.

Again, How do the beasts groan! the herds of cattle are perplexed because they have no pasture; yea, the flocks of sheep are made desolate.‡ This is poetic, but true. A field over which this flood of desolation has rolled shows not a blade for even a goat to nip. The land is as the garden of Eden before them, and behind them a desolate wilderness; yea and *nothing shall escape them*. Before their face the people shall be much pained. How emphatically true! all faces gather blackness. They shall run like mighty men; they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks.§ When the head of the mighty column came in contact with the palace of the Emeer Asaad in Abeih, they did not take the trouble to wheel round the corners, but climbed the wall like men of war, and marched over the top of it so, when they reached the house of Dr. Van

*Joel i. 7. †Joel i. 15, 16.
‡ Joel i. 18. § Joel ii. 3, 6, 7.

Dyck, in spite of all his efforts to prevent it, a living stream rolled right over the roof. They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.* Every touch in the picture is true to the life. If not carefully watched, they would have devoured the flowers which were carried into the inner rooms in pots.

The Prophet Nahum says that the locusts camp in the hedges in the cold day; but when the sun ariseth they flee away, and the place is not known where they are.† Paxton and others have remarked that there is much difficulty in this passage, but to any one who has attentively watched the habits of the locust, it is not only plain, but very striking. In the evenings, as soon as the air became cool, at Abeih they literally camped in the hedges and loose stone walls, covering them over like a swarm of bees settled on a bush. There they remained until the next day's sun waxed warm, when they again commenced their march. One of the days on which they were passing was quite cool, and the locusts scarcely moved at all from their *camps*, and multitudes remained actually stationary until the next morning. Those that did march crept along very heavily, as if cramped and stiff; but in a hot day they hurried forward in a very earnest, lively manner. It is an aggravation of the calamity if the weather continues cool, for then they prolong their stay and do far more damage. When the hot sun beats powerfully upon them, they literally *flee* away, and the place is not known where they are. This is true even in regard to those which have not wings. One wonders where they have all gone to. Yesterday the whole earth seemed to be creeping and jumping, today you see not a locust. And the disappearance of the clouds of flying locusts is still more sudden and complete.

David complains that he was tossed up and down as the locusts.‡ This reference is to the flying locusts. I have had frequent opportunities to notice how these squadrons are tossed up and down, and whirled round and round by the ever-varying currents of the mountain winds.

Solomon says, The locusts have no king, yet go they forth all of them by bands.§ Nothing in their habits is more striking than the pertinacity with which they all pursue the same line of march, like a disciplined army. As they have no king, they must be influenced by some common instinct.

I am not surprised that Pharaoh's servants remonstrated against his folly and madness when they heard the plague of locusts announced. Let the men go, said they to their proud master, that they may serve the Lord their God. Knowest thou not yet *that Egypt is destroyed?* And when they came they were *very grievous*, for they covered the face of the whole earth, so that the land was darkened, and they ate every herb of the land, and all the fruit of the trees, and there remained not any green thing in the trees, nor in the herbs of the field. Moses declared that they should cover the face of the earth so that one cannot be able to see the ground.* I have this dreadful picture indelibly fixed on my mind. For several nights after they came to Abeih, as soon as I closed my eyes the whole earth seemed to be creeping and jumping, nor could I banish the ugly image from my brain.

Do you suppose that the meat of John the Baptist was literally locusts and wild honey?†

Why not? by the Arabs they are eaten to this day. The perfectly trustworthy Burckhardt thus speaks on this subject: "*All* the Bedawins of Arabia, and the inhabitants of towns in Nejd and Hedjaz are accustomed to eat locusts." "I have seen at Medina and Tayf *locust shops* where these animals were sold by *measure*. In Egypt and Nubia they are only eaten by the poorest beggars." "The Arabs, in preparing locusts as an article of food, throw them alive into boiling water with which a good deal of salt has been mixed. After a few minutes they are taken out and dried in the sun; the head, feet, and wings are then torn off; the bodies are cleansed from the salt and perfectly dried, after which process whole sacks are filled with them by the Bedawin. They are sometimes eaten boiled in butter, and they often contribute materials for a breakfast when spread over unleavened bread mixed with butter." Thus far Burckhardt. Locusts are not eaten in Syria by any but the Bedawin on the extreme frontiers, and it is always spoken of as a very inferior article of food, and regarded by most with disgust and loathing—tolerated only by the very poorest people. John the Baptist, however, was of this class, either from necessity or election. He also dwelt in the desert, where such food was and is still used, and therefore the text states the simple truth. His ordinary "meat" was dried locusts; probably fried in butter and mixed with honey, as is still frequently done. This honey, too, was the article made by *bees*, and not *dibs* from grapes, nor dates from the palm, nor anything else which ingenious commentators have invented. Wild honey is still gathered in large quantities from trees in the wilderness, and from rocks in the wadies, just where the Baptist sojourned, and where he came preaching the baptism of repentance.

Nor did John transgress the law of Moses by thus eating locusts. Disgusting and nauseous

* Joel ii. 9. † Nahum iii. 17.
‡ Ps. cix. 23. § Prov. xxx. 27.

* Ex. x. 4—14. † Matt. iii. 4.

as this food appears to us, the Hebrews in the wilderness—probably in Egypt also—were accustomed to use it, and in Levit. xi. 22 it is declared to be clean in all its varieties, one of which is wrongly called *beetle* in our translation. No people ever eat any of the *beetle* tribe so far as I can discover, and there can be no reasonable doubt but that *sal'am*, rendered *beetle*, and *khargal*, *grasshopper*, are both varieties of the locust.

(To be continued.)

For Friends' Intelligencer.

A THANKSGIVING.

For the morning's ruddy splendor,
For the sunset's radiant glow;
For nature's smile of gladness,
Illuming all below.
For flowers, those types of Eden
That gem the virgin sod,
And seem to ope their petals,
To tell us of our God.

They flood the silent wilderness,
With beauty and perfume;
They bloom around our pathway,
They blossom on the tomb;
They are alphabets of angels,
Though written on the sod;
And if man would *read* them *wisely*,
Might lead his soul to God.

For the Spring, with all its promise,
For the Summer's boundless store;
For Autumn's richer treasures,
And the Winter's wilder roar;
For the joyous evening fire-side,
By thought and feeling awed,
For the loving hearts around it,
I thank thee, Oh, my God.

For the memories that encircle
The happy days gone by;
For the holy aspirations
That lift the soul on high;
For the hope, in brighter regions,
By seraph footsteps trod,
To meet the lost and loved ones,
I thank thee, Oh, my God.

Bucks County. A. J. P.

From the Christian Register.

AUTUMN FLOWERS.

Still blooming on when Summer flowers all fade,
The golden rod and asters fill the glade;
The tokens they of an Exhaustless Love,
That ever to the end doth constant prove.

To one fair tribe another still succeeds,
As still the heart new forms of beauty needs;
Till these bright children of the waning year,
Its latest born, have come our souls to cheer.

They glance upon us from their fringed eyes,
And to their look our own in love replies;
Within our hearts we find for them a place,
As for the flowers which early Spring-time grace.

Despond not traveller! on life's lengthened way,
When all thy early friends have passed away;
Say not, "No more the beautiful doth live,
And to the earth a bloom and fragrance give."

To every season has our Father given
Some tokens of his love to us from Heaven;
Nor leaves us here, uncheered, to walk alone,
When all we loved and prized in youth has gone.

Let but thy heart go forth to all around,
Still by thy side the beautiful is found;
Along thy path the Autumn flowers shall smile
And to its close life's pilgrimage beguile.

J. V.

THE CARE OF TOOLS.



It is a lamentable fact that nine out of every ten of our farmers, lose as much from a want of proper care of their tools, as from the actual wear and tear of them.

Repeated wetting and drying spoils, sooner or later, any kind of woodwork; the moisture getting into the cracks soon increases them. This may be prevented by a timely and occasional application of some cheap paint. Much has been said and written upon the value of tool-houses, and it is hardly necessary for me to add my mite to the general collection; but providing the tool-house is not all that should be done—the shovels, spades, and forks, are brought into the tool-house, with the dirt sticking to them, and in that condition they remain through the winter, or until they are again needed.

All practical farmers know how much better a bright plow turns the furrow, how much easier it is on the team and driver, and yet they will bring their plows and harrows in every spring and fall, with the dirt sticking to them, and allow them to remain in that condition until again wanted, much to their own loss and expense.

There are various mixtures which might be applied to the iron to prevent rusting, the cheapest of which is common (*unsalted*) grease. A better article may be formed by melting together six pounds of fresh, not salted, lard, and two of resin. An old pot is a good thing to keep and compound the mixture in.

As soon as a tool is done being used for the season, clean it off, and give it a coat of the above mixture, and even if it remains undisturbed for years, it will come out as bright as when put away.—*Germantown Telegraph.*

TRIAL OF STEAM PLOWS.

An interesting trial with steam plows took place on the 5th of August, at York, England, before the County Agricultural Society. The furrows drawn were 330 yards in length;

hree steam engines were on the ground, sta-ioned at the end of the field, and ropes and rindlasses were employed to drag the plows. About one acre per hour was plowed by two of he plows, and the work was executed in a su-erior manner to plowing by horses, while the ntire cost per acre was about thirty-three per ent less. The weight of the plows ranged rom 500 to 700 lbs. in the furrows. One en-ine used was 8-horse power; it had a single ylinder of 9-inch diameter, and a stroke of 12 nches. It carried steam of 70 lbs. pressure, nd the speed was 130 revolutions per minute. The second engine had two cylinders, each of -inch diameter, stroke of 12 inches, steam ressure 70 lbs., speed 130 revolutions per inute, and the power was ten horse. The hird engine was of fourteen horse power; it arried 75 lbs of steam pressure, its two cylin-ers were 7¾ inches in diameter each, and the troke 12 inches. Its speed was 180 revolutions er minute, and it plowed 1 acre, 1 rood and 5½ erches per hour, making four furrows, six nches in depth at once. The smallest engine nd plow required six attendants, the next ten orse power engine, seven, and the largest only hree men and two boys. Mr. J. C. Morton, rom the Committee of the Yorkshire Agricul-ural Society, has made a report on the trial, nd the following is given by him as the prices f the apparatus employed :

	£	s.	d.
. Fowler's 3-furrow plow, 800 yards of rope, 5-tined grubber, and rope porters, two anchors	295	0	0
8-horse power engine	235	0	0
. Fowler's 14-horse power engine, 4-furrow plow, rope porters, 800 yards of rope, and anchors	875	0	0
7-tined cultivator	70	0	0
. Howard's double windlass, 1,400 yards of rope and cultivator	220	0	0
3-furrow plow	50	0	0
10-horse power engine	295	0	0

These figures multiplied by 5 give us the rices in dollars.—*Scientific American.*

THE CONVERSATIONAL VOICE.

The comfort and happiness of home and home ntercourse, let us here say, depend very much pon the kindly and affectional training of the oice. Trouble and care and vexation will, and ust, of course, come; but let them not creep nto our voices. Let only our kindlier and appier feelings be vocal in our homes. Let hem be so, if for no other reason, for the little hildren's sake. These sensitive little beings re exceedingly susceptible to the tones. Let s have consideration for them. They hear so uch that we have forgotten to hear. For, as e advance in years, our life becomes more in-erior. We are abstracted from outward scenes nd sounds. We think, we reflect, we begin radually to deal with the past, as we have for-merly vividly lived in the present. Our ear grows dull to external sound. It is turned in-ward and listens chiefly to the echoes of past voices. We catch no more the merry laughter of children. We hear no more the note of the morning bird. The brook that used to prattle so gaily to us, rushes by unheeded—we have forgotten to hear such things. But little chil-dren, remember, sensitively hear them all! Mark how at every sound the young child starts, and turns, and listens. And thus, with equal sensitiveness, does it catch the tones of human voices. How were it possible, therefore, that the sharp and hasty word, the fretful and com-plaining tone, should not startle and pain, even depress, the sensitive little being, whose harp of life is so newly and delicately strung; vi-brating even to the gentle breeze, and thrilling sensitively, ever, to the tones of such voices as sweep across it? Let us be kind and cheerful spoken, then, in our homes.—*Once a Month.*

RECENT AFRICAN DISCOVERIES.

The Secretary of the American Geopraphical and Statistical Society has received the follow-ing letter from Dr. Livingstone :

River Shire, Jan. 6, 1862.

Having lately returned from the exploration of about two hundred miles of Lake Nyassa, a few notes respecting this part of the lake region of inter-tropical Africa may not be unaccepta-ble to my fellow-members of the American Ge-ographical and Statistical Society.

We carried a boat, passed the Murchison cat-aracts of this river in August last, a distance of thirty-five or forty miles. In that space we have five considerable cataracts, of one hundred to one hundred and fifty feet each; but the in-termediate spaces are very rapid too, as may be inferred by the total descent being twelve hun-dred feet. When we launched the boat on Upper Shire we were virtually on the lake, though sixty miles distant, for that part of the river partakes much of the character of a lake. It spreads out in one spot to a lakelet, ten or twelve miles long and five or six broad.

On the 2d of September we sailed in lake Nyassa; and found it to be very deep. Our means of sounding was very imperfect; we had brought a lead line of thirty-five fathoms. Fail-ing to reach the bottom at a mile from the shore, we employed a fishing line and found bottom in a bay at one hundred fathoms, or six hundred feet; but a mile outside of the bay we felt none within one hundred and sixteen fathoms, or six hundred and ninety-six feet. The water is cool in consequence of its large volume, and alliga-tors (which, well fed on fish, seldom molest men) allowed us to bathe in its waters whenever we chose. This great luxury can be enjoyed in but few African rivers, and palisades are often

made by the natives to protect women in drawing water against these dangerous reptiles.

The shape of the lake is, with the help perhaps of a little imagination, somewhat like Italy on the map; the length is over two hundred miles, probably two hundred and twenty-five, but we failed to reach above the two hundred. It begins in latitude fourteen degrees twenty-five minutes south, and extends into the southern borders of the tenth degree of south latitude. It lies between thirty-fifth and thirty-sixth degrees east longitude, and is very straight.

We sailed along the western shore, and found it to be a succession of bays, all open to the east. We were there during the prevalence of equinoctial gales, and found that furious storms came down with great suddenness from the mountains and highlands with which Lake Nyassa is surrounded. Heavy seas, in which no open boat could live, often get up in fifteen or twenty minutes. There are several small rounded rocky islands, covered with forests, which are uninhabited. These would afford no shelter to a ship, for many rocks put out from deep water near them; an anchorage is to be found only near the shore. Five rivers of fifteen to thirty yards flow into it from the west; possibly another of larger size flows from the north, but we did not see it.

The lake rises and falls about three feet between the wet and dry seasons; the water is fresh but somewhat earthy-tasted and hard. The population on its shores is prodigiously large; all engage in catching fish by nets, hooks, creels, torches or poison. Slavery is the only trade they know. An Arab vessel called a dhow had lately been built on the lake to carry slaves across, and we daily expect a steamer, in parts out from England, to be carried past the cataracts and launched on its waters for a very different purpose. The nations had never seen Europeans before, and we had to bear to be stared at to any amount. They were upon the whole civil; no fines were levied or dues demanded. We were, however, robbed in the sphere of the slave operations; the first time we had suffered loss by thieves in Africa. The people are much less honest where slaving goes on than elsewhere, and there they place little value on human life.

We went up to show a mission (sent out by the Oxford and Cambridge Universities) a healthy locality on the Island south of Mount Zomba, and in trying to induce a tribe called Ajawa, to desist from slave-hunting, were attacked with poisoned arrows and guns, and but for recourse to fire-arms in self-defence would soon have been made food for the vultures; they were the first who had attacked us in Africa, and seemed maddened by continued successes in clever forays against their fellow countrymen.

Africa is a continent of the future. It is impossible to recite its capabilities. It is pre-eminently a cotton country, for here the plant is perennial, and requires little of that heart-breaking toil necessary where it is an exotic; no frosts endanger crops, and the best qualities yield largely. Slave-hunting is the greatest drawback known—it depopulates the country so much that labor becomes dead in proportion to its prevalence. The Portuguese possessions on the Zambezi are valueless, because all the labor is deported to Bourbon.

In addition to the missions of the English University, two other missions in this region are contemplated. Healthy localities can be secured on the highlands, which arise on our east to the height of some seven or eight thousand feet above the sea.

I am &c., DAVID LIVINGSTONE.

By the President of the United States of America:

A PROCLAMATION.

I, Abraham Lincoln, President of the United States of America, and Commander-in-Chief of the army and navy thereof, do hereby proclaim and declare, that hereafter, as heretofore, the war will be prosecuted for the object of practically restoring the constitutional relations between the United States and each of the States and the people thereof, in which States that relation is or may be suspended or disturbed.

That it is my purpose, upon the next meeting of Congress, to again recommend the adoption of a practical measure, tendering pecuniary aid to the free acceptance or rejection of all the slave States, so called, the people whereof may not then be in rebellion against the United States, and which States may then have voluntarily adopted, or thereafter may voluntarily adopt, the immediate or gradual abolishment of slavery within their respective limits; and that the effort to colonize persons of African descent with their consent, upon this continent or elsewhere, with the previously obtained consent of the Government existing there, will be continued.

That on the 1st day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State, or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward and forever free; and the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of such persons; and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

That the Executive will, on the 1st day of January aforesaid, by proclamation, designate the States or parts of States, if any, in which the people thereof respectively shall then be in rebellion against the United States; and the fact that any State, or the people thereof, shall, on that day, be in good faith represented in the Congress of the United States by members chosen thereto at elections, wherein a majority of the qualified voters of such States shall have participated, shall, in the absence of strong, countervailing testimony, be deemed conclusive evidence that such State and the people thereof are not then in rebellion against the United States.

That attention is hereby called to an act of Congress entitled "An Act to make an additional Article of War," approved March 13th, 1862, and which act is in the words and figures following:

"*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled*, That hereafter the following shall be promulgated as an additional article of war for the government of the army of the United States, and shall be observed as such:

"ARTICLE —. All officers or persons in the military or naval service of the United States are prohibited from employing any of the forces of their respective commands for the purpose of returning fugitives from service or labor who may have escaped from any persons to whom such service or labor is claimed to be due; and any officer who shall be found guilty by a court martial of violation of this article shall be dismissed from the service.

"SEC. 2d. *And be it further enacted*, That this act shall take effect from and after its passage."

Also, to the 9th and 10th sections of an act entitled "An Act to suppress insurrection, to punish treason and rebellion, to seize and confiscate the property of rebels, and for other purposes," approved July 17th, 1862, and which sections are in the words and figures following:

"SEC. 9. *And be it further enacted*, That all slaves of persons who shall hereafter be engaged in rebellion against the Government of the United States, or who shall in any way give aid or comfort thereto, and escaping from such persons and taking refuge within the lines of the army, and all slaves captured from such persons, or deserted by them, and coming under the control of the Government of the United States, and all slaves of such persons found on or being within any place occupied by rebel forces, and afterwards occupied by the forces of the United States, shall be deemed captives of war, and shall be forever free of their servitude, and not again held as slaves.

"SEC. 10. *And be it further enacted*, That no slave escaping into any State, Territory, or the District of Columbia, from any other State, shall be delivered up or in any way impeded or hindered of his liberty, except for crime or some offence against the laws, unless the person claiming the said fugitive shall first make oath that the person to whom the labor or service of such fugitive is alleged to be due is his lawful owner, and has not borne arms against the United States in the present rebellion, nor in any way given aid or comfort thereto."

No person engaged in the military or naval service of the United States shall, under any pretence whatsoever, assume to decide on the validity of the claim of any person to the service or labor of any other person, or surrender up any such person to the claimant, on pain of being dismissed from the service.

And I do hereby enjoin upon and order all persons engaged in the military and naval service of the United States to observe, obey, and enforce, within their respective spheres of service, the acts and actions above cited. And the Executive will, in due time, recommend that all citizens of the United States, who shall have remained loyal thereto throughout the rebellion, shall, upon the restoration of the constitutional relations between the United States and the people, if that relation shall have been suspended or disturbed, be compensated for all losses by acts of the United States, including the loss of slaves.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this the 22d day of September, in the year of our Lord one thousand eight hundred and sixty-two, and of the Independence of the United States the eighty-seventh. ABRAHAM LINCOLN.

By the President,

WM. H. SEWARD, Secretary of State.

DROWNING A SQUIRREL.

A BIT OF ADVICE FOR BOYS.

When I was about six years old, one morning, going to school, a ground squirrel ran into its hole before me. I thought now I will have fine fun. As there was a stream of water just at hand, I thought I would pour water into the hole till it would be full, and when the little fellow put up his head I was going to kill him. I got a trough from behind a sugar maple, and was soon pouring the water in on the poor squirrel. I could hear it struggling to get up, and said, "Oh, my little fellow, I'll soon have you now." Just then I heard a voice behind me. "Well, my boy, what have you got in there?" I turned and saw a good old man, with long white locks, who had seen sixty winters.—

"Why," said I, "I have a ground squirrel in here, and am going to drown him out."

"When I was a little boy," said he, "more than fifty years ago, I was engaged one day just as you are, drowning a squirrel; and an old man like me came along, and said to me, 'You are a little boy; now, if you were down in a narrow hole like that, and I should come along and pour water down on you to drown you, would you think I was doing as I'd be done by? God made that little squirrel, and life is as sweet to it as it is to you; and why will you torture to death an innocent ltttle creature that God has made?'" Said he, "I have never forgotten that, and never shall; I have never killed any harmless creature for fun since; and now, my dear boy, I want you to remember this while *you* live, and when tempted to kill another poor little innocent animal or bird, think of this; and mind, God don't allow us to kill his pretty little creatures for fun."

More than forty years have passed since, and I never forget what the good man said, nor have I killed the least animal for fun since. Now, you see, it is ninety years since this advice was first given, and it has not lost its influence yet.

ITEMS.

Figs.—Figs are extensively cultivated in California, and some of them raised and cured in the Sacramento Valley are said to be equal to any produced in Turkey.

Among other discoveries made in Pompeii, is an inscription on the wall of what was probably a workshop of some kind as follows: "*Otiosis his locus non est. Discede, Morato.*" This may be translated, "This place is not for the lazy. Loafer, depart!"

This inscription is interesting as showing that there were loafers in ancient days as there are in modern, and that they were troublsome in a similar manner.

Home-made Molasses.—A correspondent writes that the citizens of Washington Township, Hamilton County, Indiana, have taken much interest in raising the Chinese sugar-cane, and last year they manufactured, according to statistics carefully collected, twelve thousand one hundred and forty-one (12,141) gallons of very good syrup. This quantity was nearly sufficient to supply the wants of the people, so that little molasses was brought into the township last year. A good deal of sugar was made from the sugar-maple trees last spring, but not a full supply, and it is believed that more will soon be produced from the cane, as the process becomes better understood.

The value of the Chinese sugar-cane, and the adaptation of the climate and soil of the West to its cultivation, having been satisfactorily proved, it is hoped that a largely increased quantity of seed has been planted this season.—*Friends' Review.*

The Carboniferous Age.—Whatever else this globe may have possessed during the carboniferous age, we have positive proofs that much of its surface was clothed with luxuriant forests. These, two, were not confined to our tropical or temperate climes, but extended over regions now buried beneath eternal snow and ice. Futile, hitherto, have been all attempts to solve this mystery of a half-tropical vegetation clothing an arctic soil. In vain have men resorted to hypothetical changes in the direction of the earth's axis; to an eternal heat capable of overpowering the unequal distribution of the solar ray; to an altered form of the earth's orbit; or to its passage through regions of space endued with variable heat-giving power. All these suggestions have been offered to explain why Spitzbergen once rejoiced in tropical forests; but, ingenious as such surmises are, they throw no light upon the difficulties surrounding this obscure question. We not only want a cause that will melt the northern ice, but that will give uniformity to the climates of various latitudes; that would enable the same plants to grow on all the wide area between the arctic circle and the Mexican Gulf, and from the boarders of eastern Europe to the flanks of the Rocky Mountains. Of the coal-measures of north-western India, China, Borneo, Japan, and Australia, we yet know too little to enable us to speak with confidence; but we should not marvel if we received from them the same plants that have been already found in those of Europe and America. Be this as it may, there is enough resting on a sure basis of fact to tax our philosophy to the uttermost; and thus far it has failed to untie the knot.—*London Review. for January.*

Sixty-one colored persons—twenty-five adults and thirty-six children—left New York in the bark Chanticleer, last week, for Port de Paix, Hayti. They were farmers from the West, and go to Hayti to raise cotton.

Ornamentation of Porcelain.—The French artizans now ornament porcelain with gold, by hydrophoric acid and electroplating, in the following ingenious manner: The porcelain is first covered with a varnish, upon which the drawing is made with a fine point. The subject is then eaten out by the acid vapors, and the vessels afterwards plunged into gold or silver baths, when a deposit of these metals is determined, in the parts corroded by the acid, by means of galvanism. In some cases certain colored mineral powders are rubbed into the tracings left by the hydrophoric acid, and fixed there by the action of heat, so that any design can thus be produced. This process has the advantage of simplicity, and its effects are permanent.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is quiet, with few sales for export. Sales of superfine at $5, extra $5 50, and extra family at $5 87 a 6 50. Sales to retailers and bakers are within the range of from $5 for superfine up to $6 a $7 50 for fancy. The market is poorly supplied with Rye Flour and Corn Meal. Small sales of the former at $3 62 a 3 75, and of the latter at $3 12 for Pennsylvania.

Grain.—There is a fair demand for prime dry Wheat at steady rates. Sales of good and prime Pennsylvania and Western red at $1 29 a $1 33 per bushel, and Southern do. at $1 32 a 1 33 afloat. White ranges at $1 40 to $1 50. Rye is in moderate supply, with sales of Pennsylvania at 69 a 72c, and new at 65 a 67c. Corn is in demand—yellow at 70c. Oats are scarce. Pennsylvania is worth 39 a 41c., and good Southern 37 a 38c. per bushel, afloat. No sales of Barley or Malt.

Seeds.—There is a fair demand for Cloverseed at $5 a 5 12 per 64 lbs. New Timothy commands $1 75 a 2 12 per bushel. Flaxseed ranges from $1 80 to 1 90.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 481
On Christian Discipline in the Society of Friends 483
The Two Handles 485
Literary Character of the Bible 485
Home Influences 486
A Lesson 487
EDITORIAL 488
OBITUARY 488
Letter from Fortress Monroe 488
Minutes of Ohio Yearly Meeting of Friends 489
The Land and The Book 491
POETRY 492
Review of the Weather, &c 493
AGRICULTURAL DEPARTMENT 494
Under the Sea and through the Earth 494
ITEMS 496

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 451.]

Some time after this, John Tiffin was moved of the Lord to come into Ireland, in Truth's service; he came to my house, abode a while, and sat with us in our meeting, sometimes speaking a few words, which were edifying: then began a concern to come upon me to travel with him to some places, though he had but few words, yet very serviceable. Our going abroad to fairs and places of concourse of people, put many to inquire into the Quaker's principles and religion; and sometimes we had discourses with professors, but people in general were very shy and fearful of us, lest they should be deceived; for the priests persuaded the people against us, by telling them stories and lies, which the priests in England had forged and sent abroad, too many to mention here, neither is it needful, being printed in several books with Friends answers to them.

At this time but few would lodge us in their houses. At Belfast, that town of great profession, there was but one of all the inns and public houses that would lodge any of our Friends, which was one widow Partridge, who kept a public house, and received us very kindly; there John Tiffin lodged, often endeavoring to get an entrance for truth in that town, but they resisted, shutting their ears, doors, and hearts against it.

Near this town there dwelt one —— Laythes, who promised to let us meet in his house, and the day was appointed; accordingly we came there, that is, John Tiffin, my brother and I, but when we came, the man was gone from home, as they said; we supposed on purpose, that we might not meet at his house. His wife was a proud woman, and would not suffer us to meet there. So there were a little from that house in the great road, three lanes' ends that met, there we three sat down and kept our meeting. People came about us, we were a wonder to them, and something was spoken to direct their minds to God's spirit in their own hearts. These exercises, though in much weakness and fear, spread the name and fame of truth, and the minds of many honest people began to enquire after it; and to see the reports which the priests had told them of us were false, which made them more desirous to hear us, and some were added to our meeting at Lurgan, then kept at my house.

Soon after John Tiffin went for England, but our meeting increased, and sometimes the Lord's power and spirit would move in me to speak some few words in meetings; which I did in fear, being under a great concern, lest a wrong spirit should get entrance, and deceive me in the likeness of an angel of light; for I was sensible of my own weakness. Now several gathered to our meeting, and were convinced and received the truth. So we got meetings in several places, there being a great openness among people.

About this time I had some drawings on my

spirit to go for England, and to see George Fox, whom I had not yet seen. So I went over, and met with him at Badgley, in Leicestershire, where there was a great meeting of Friends from several places. When the meeting ended, I went to George Fox, and he took notice of me; we went into the orchard, and kneeling down he prayed. The Lord's heavenly power and presence were there; he was tender over me. I told him where I lived, of several being convinced in Ireland, of the openness among people in the north of that nation, to hear the truth declared, and of the want of ministering Friends in the Gospel there. He wrote the following epistle to Friends, which he sent with me, viz.:

FRIENDS—In that which convinced you, wait, that you may have that removed you are convinced of, and all my dear friends, dwell in the life, and love, and power, and wisdom of God, in unity one with another and with God; and the peace and wisdom of God fill all your hearts, that nothing may rule in you but the life which stands in the Lord God. G. F.

He bid me, when I came to Ireland, to go to Edward Burrough and Francis Howgill, for they were come into the south of that kingdom in the service of truth. So, when I had been at Swarthmore, and some other places in England, to visit Friends, I returned to Ireland and read the aforegoing epistle to Friends in the meeting; there the power of the Lord seized on us, whereby we were mightily shaken and broken into tears and weeping. Now the priests and professors in the south of Ireland, were so envious against Truth, that they got an order from Henry Cromwell, then Lord Deputy of Ireland, to banish Edward Burrough and Francis Howgill out of the nation, and a guard of soldiers were ordered to conduct them from place to place, till they were shipped off, but the guards were loving to them, and suffered them to have meetings where they came; so that several received the truth, and small meetings were settled in divers places, particularly one in Dublin.

About this time, Richard Clayton was moved of the Lord to come for Ireland, in the service of the Gospel. He came by the Lord's directions straight to my house, as he himself told me, and staid with us some meetings; then was moved of the Lord to travel to Colerain and Londonderry; I also was moved to go with him. He published the day of the Lord in Colerain in the street, warning all to repent. We put up several little papers, which we had written, in several places; one we put on the worship-house door; but the professors were highly offended, took and banished us over the water, giving charge that no boat should bring us back. So we travelled the road towards Londonderry, lodging that night in a cabin in the mountains. The next day we came to Londonderry; we travelled on foot, and got two meetings there, where several received the truth. The Governor was at one meeting, where he was convinced, confessing it to be truth that we declared, and whilst we staid he was very loving.

Then we travelled to Strabane, Clougher, Omagh, and six miles cross to Dungannon, so to Kilmore, in the County of Armagh; several honest tender-hearted people lived thereabouts, who had a desire to hear Friends. We came to a widow woman's house, one Margery Atkinson, a tender honest woman, whose house I had been at before. She was convinced of the truth and received us lovingly, so we had a meeting there. The tender people thereabouts generally came to meeting, most of them received the truth in the love of it in much tenderness; for they were waiting for it. We settled a meeting there which became large.

Now Richard Clayton went for England, and about this time there were two women Friends from London, Anne Gould and Julian Wastwood, who came to Dublin, and travelled to Londonderry, having some drawings to that place. After some service done for the Lord there, they travelled to Colerain, so through the Scotch country to a place called Clough, all on foot, in winter time, wading rivers and dirty, miry ways; so that Anne Gould, being a tender woman, was much spent, and staid at Clough; the enemy persuading her that God had forsaken her, and that she was there to be destroyed, so that she fell into despair; but I knew nothing of them.

At this time my brother and I were at a fair in Antrim; being there late, we proposed to lodge that night at Glenavy, six miles on our way homeward. Before we got to Glenavy I was under a great exercise of spirit, and the word of the Lord came unto me, that my shop was in danger to be robbed that night. I told my brother of it; so we concluded to travel home, and went about a mile beyond Glenavy; but my spirit was still under a great exercise, the word of the Lord moving me to turn back towards Clough; whereupon I was brought under a great exercise betwixt these two motions, to travel back, and my service unknown, and my shop on the other hand in danger to be robbed, which brought me into a great strait, for fear of a wrong spirit. I cried to the Lord in much tenderness of heart and spirit, and his word answered me, that which drew me back should preserve my shop. So we went back to Glenavy, and lodged there. That night I slept little, because of many doubts about the concern. On the other hand I durst not disobey, for I knew the terrors of God for disobedience.

The next morning my brother went home, but I rode back to Antrim. That day towards

evening, I came to Clough, and took up my lodgings at an inn; the country being generally Scotch people and Presbyterians. When I came into the house, I found Anne Gould in despair, and Julian Wastwood with her; but when they knew who I was, and heard my name, for they had heard of me before, the poor disconsolate woman revived for joy and gladness, and got up, for she was in bed overwhelmed under trouble of mind. I saw then my service of coming there was for her sake. So when we came to discourse of matters, I told them how I was brought there by the good hand of God, led as an horse by the bridle, to the place where they were; they therefore greatly rejoiced and praised God. The tender woman was helped over her trouble, and she saw it was a trial of great temptations she had lain under.

They had a mind to go to Carrickfergus, so to my house, and to Dublin to take shipping for England; but neither of them would undertake to ride single; therefore I was forced the next day to carry them behind me, first one and then the other. When we came in very foul way, I set them both on horseback, and waded myself through dirt and mire in my boots, holding them both on horseback with my hands. We came to Conyers that night and lodged there; the next day I got them to Carrickfergus, there leaving them, rode home and sent my brother and two horses, to bring them to my house.

When I came home, I inquired about my shop, whether it had been in danger of robbing? They told me, the night I was under that exercise about it, the shop window was broken down, and fell with such violence on the counter that it awakened our people, and the thieves were affrighted and ran away. So I was confirmed it was the word of the Lord that said, That which drew me back should preserve my shop, and I was greatly strengthened in the word of life, to obey the Lord in what he required of me, for I was much afraid lest at any time my understanding should be betrayed by a wrong spirit, not fearing the loss of goods, nor sufferings for truth; its testimony being more to me than all other things. When these two women had staid some time at my house, and visited Friends, my brother set them on horseback to Dublin, so they went for England.

(To be continued.)

MANLIKE AND GODLIKE.—A gentleman who had filled many high stations in public life, with the greatest honor to himself and advantage to the nation, once went to Sir Eardley Wilmot, in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be *manly* to resent it? "Yes," said Sir Eardley, "it would doubtless be manly to resent it, but it would be *godlike* to forget." This, the gentleman declared, had such an instantaneous effect upon him, that he came away quite another man, and in temper entirely altered from that in which he went.

ON CHRISTIAN DISCIPLINE IN THE SOCIETY OF FRIENDS.

BY WILLIAM ALEXANDER.

Published in York, England, 1814.

The conducting of meetings for Discipline.

Continued from page 468.

Will it not be acknowledged by all who know something of the law of the Spirit of Life, that our discipline has been established, by the wisdom and guidance of the Spirit of Truth? Yet, being established through the medium of men, it is very possible that, on some occasions, the weakness of the creature may, from natural bias, have a little swerved from the wisdom of the Creator. There are also other causes which are more likely to render alterations in our discipline, and the mode of conducting it, very essential. Change of circumstances may require variation of rule; so that although the Spirit of Truth changes not, in its divine influences, but invariably points to the one great end of discipline, the good of mankind, and the glory of God; yet, at different periods of time, this one great end may be best effected by diversified means.

Means may change as long as the earth remains; yet, by submitting to the turning and overturning hand of the Lord, we may reach that degree of perfection pointed out for our present attainment. On this terrestrial ball, however, if mankind prevent it not, (and can we suppose that all the combined powers of darkness will be permitted to prevent it?) we may ever have a perpetual evolution of light and knowledge, approaching nearer and nearer to that perfection which dwells in the regions of unfading bliss.

Therefore, though we should touch with a cautious hand the rules and regulations, which those who have gone before us, or we ourselves, at some former time, believed to be right; yet it is no cause of stumbling to feel ourselves constrained to make a change; nor does such a necessity imply that they or ourselves must formerly have been. Yet, whilst it is our duty to keep our hearts accessible to the refining power of Truth, it is equally needful to be on the watch, lest instead of being guided by the Spirit of Truth we should be found "meddling with them that are given to change."

Whatever alterations the influence of Divine wisdom and love may dictate, we may be as-

sured there is one point on which we should never change; that is, in maintaining a HUMBLE, WATCHFUL reliance on superior aid, or in other words on that Wisdom which is from above.

It is very possible that the pointings of Truth may at times direct an individual or two to take the lead somewhat similar to what was enjoined to a certain king when he inquired, "who should order the battle," and was answered—"thou." When this is truly the case, it is a real advantage to a meeting, for such an individual, with a feeling of deference and condescension, to take the lead; and, if such a one keep to his spiritual guide, others may sometimes have little to do but to hear, judge, and silently acquiesce.

Yet for any, however great their religious experience, or how conversant soever they may be, with the business of the meeting, *habitually* to take the lead, and almost at all times to speak to every subject that comes under consideration, is frequently a very great disadvantage to themselves and the meeting.

Such a practice may, with respect to the minor concerns of society, frequently assist to run through business, but not always in the best manner. In relation to those of higher importance, "words without knowledge must tend to darken counsel;" that is, without a portion of that knowledge which springs from the Divine life.

It may not be improper here to advert a little to the practice of regal councils in former times. In some of these it was customary for the junior members of the council to speak first, with a view of obtaining the real sentiments of all. This plan appears to have been adopted under an idea, that if any of the elder members proposed a measure which seemed expedient, the juniors might thereby be awed into silence, and perhaps be prevented from suggesting something still better; whilst the maturer judgment of the aged, might not only qualify them to improve upon any suggestions from the younger, but occasion them less difficulty in doing it.

No rule like this can be laid down for our meetings, yet a little reflection on this plan may, perhaps, induce some of those who may frequently be very active in the discipline to increasingly attend, with singleness of heart, to the only rule that ought to guide our proceedings, for all to keep closely their respective ranks in righteousness.

To fulfil this desirable and essential duty, there may be occasion, at times, in addition to a *humble*, *watchful* reliance on superior aid, for us to be also *patient* and *resigned* when such direction seems to be withheld. Perhaps it will rarely occur that our vision is perfectly clear, whilst any degree of creaturely impatience pervades the mind; and therefore, for any to speak, and not in a feeling of resignation, is likely to darken counsel.

On the other hand, although hurry should be avoided, it may be well to remember that, as in temporal, so in spiritual concerns, "dispatch is the life of business." If those who may have the work laid upon them do not keep their places in faithfulness, it tends to impede the circulation of that life which is not only the crown of our religious gatherings for worship, but of those for the service of the Church.

In these meetings for discipline, all the various classes of society are mingled together, and an attempt to discriminate and unfold the different means by which we may advance or retard the work of the Lord, would perhaps be as unprofitable as it would be arduous; therefore a few particulars more may suffice.

A tender and affectionate solicitude extends towards honest, upright minds, who have but little depth of religious experience, and yet who may frequently be pretty ready in nominating individuals to services in the Church. There is no wish to seal the mouth of the least child in the family, if rightly opened, but rather to incite to faithfulness, yet appointments to services are important both to individuals and to the body at large. When nominations are once made, it is often difficult to object to an individual, unless there is a very obvious inconsistency or impropriety in the appointment. Therefore, light, injudicious nominations often bring a burden on the living members, and may also mar a good work.

Every right and necessary service, we may rationally suppose, will devolve on some that are prepared for it. Meetings as well as individuals, have their seasons of desertion and trial, seasons which may exercise our patience and resignation; but let us all "keep the word of the Lord's patience," and then he will keep us from acting unbidden in his work. There can be no doubt but in appointments, as well as in *every other service*, our intimations or requisitions to act or speak will bear some proportion to the importance and magnitude of the subject in agitation. If, however, each of us, of every rank, on these occasions, is engaged to keep the will in subjection, taking care not to appoint others to excuse ourselves; but standing open to the gentle convictions or voice of Truth; very few nominations would be burdensome to the Church, or be made in vain.

You, dear friends, who stand in the foremost ranks of society, have great need to keep on the watch in these assemblies. You that are rightly placed in these ranks need nothing to convince you this is true; yet permit the truth to be revived, as "stirring up the pure minds by way of remembrance." May such of this class as feel at seasons constrained to offer exhortation

or ministry in such opportunities, receive a few hints for consideration.

Under exercise in these meetings, individuals may be differently circumstanced from any other occasion. The nature of these assemblies is such that the mind may continue for some time in a state of preparation before a suitable opportunity occurs for relief, because if the offering interferes with a subject before the meeting to which it is irrelevant, the burden may be cast off, but the individual will neither edify the body, nor obtain peace, so fully as if patience had completed its work.

When the mind is prepared, it is, in such meetings, a peculiar duty, and if we value that peace which results from well-timed obedience, it is our interest also, to wait carefully and attentively, for the Lord's opportunity, and to move whenever that clearly presents.

In these offerings care may be very essential on the part of those who are sometimes called to public ministry, to attend to the proper distinctions of their gift, and not to offer as ministry that which may be more suitably conveyed in the line of exhortation. This distinction is wisely made by an eminent Apostle, and may be very requisite under different circumstances and on different occasions, in the same individual: "Having then," says the Apostle, "gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation."

Very appropriate to the present occasion is some of the subsequent part of this passage: "Be kindly affectioned one to another, with brotherly love; in honour preferring one another;" yet, "not slothful in business;" but "fervent in spirit; serving the Lord."

NOTE.—Does not an obvious advantage attend the short silent pause, observed at the close of the several sittings of the Yearly Meeting? and might not the invariable practice of terminating the sittings of Quarterly, Monthly, Preparative and other Meetings be equally beneficial?

(To be continued.)

THE TWO HANDLES:—THE WHITE AND THE BLACK HANDLE.

An ancient philosopher says, "Every cup has *two* handles, one *white* and the other *black*, and either may be presented, according to the disposition of the host towards his guest."

The ancient philospher referred to, gives this illustration. A carrier-man, or in modern language, a carman, was seen in a green lane in the suburbs of Athens, plucking the grass, and giving it to his horse. This is the simple *fact*, without any coloring. However, a *black handle* was put to it. For one person, who saw the man and what he was doing, went into the city and told an acquaintance this tale: "I have seen a shameful sight; a man who had been sent to the city with parcels from a distant place, though he had money given him to purchase provender for his horse, he had improperly squandered away his money, and had resorted to the expedient of plucking grass to refresh his horse sufficient for the homeward journey." This was the *black handle* of the occurrence, as it conveyed the report of the action, accompanied with the indirect accusation of the double offence of dishonesty to his employer and cruelty to his horse.

Another person, an eye-witness of the same fact, and who knew the man and his circumstances, went into Athens, and said to a friend, "I have seen Anthrippon, poor fellow! he is too poor to buy provender for his horse, and instead of resting himself while his horse was feeding at the inn, he was working hard, cropping the finest of the grass, and taking good care that his beast might be well fed at small expense, that he might save the money to provide necessaries for his large and afflicted family." This is the same narrative with the *white handle*, and this embraced the true statement of the condition of the man, and the virtuous motives by which he was actuated.

Now let every reader judge himself, and see whether he is not of that evil disposition that is prone to present or take everything "*by the black handle.*" It is a disposition altogether contrary to that charity, or Christian love, "which suffereth long and is kind, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things." A man of this spirit, while earnest for the truth, will always try to take things *by the white handle.*—*Ex. Paper.*

LITERARY CHARACTER OF THE BIBLE.

The following extract from a lecture lately delivered by Dr. James Hamilton, of London, is worth reading:

"Remembering then, that the Bible contains no ornamental passages, nothing for mere display—that its steadfast purpose is 'Glory to God in the highest,' and the truest blessedness of man—I repeat that the Bible abounds in passages of the purest beauty and stateliest grandeur, all the grander and all the more beautiful because they are casual and unsought. The fire that flashes from the iron hoofs of the Tartar steed, as he scours the midnight path, is grander than the artificial fire-works, for it is the casual effect of speed and power. The clang of ocean, as he booms his billows on the rock, and the echoing caves give chorus, is more soul-filling and sublime than all the music of the or-

chestra, for it is the music of that main so mighty that there is a grandeur in all it does, in its sleep a melody, and in its march a stately psalm. And in the bow which paints the melting cloud there is a beauty which the stained glass or gorgeous drapery emulates in vain; for it is the glory which gilds beneficence, the brightness which bespeaks a double boon, the flush which cannot but come forth when both the sun and shower are there. The style of Scripture has all this glory. It has the gracefulness of a high utility; it has the majesty of intrinsic power; it has the charm of its own sanctity; it never labors, it never strives, but instinct with great realities, and bent on blessed ends, has all the translucent beauty and unstudied power which you might expect from its lofty object and all-wise Author."—*Christian Register.*

From the Monthly Religious Magazine.

HOME INFLUENCES.

(Concluded from page 470.)

If it be true that the child inherits more largely from the mother-nature than the father, if it be true that there are certain qualities essential to true manhood, which the mother cannot understand or evoke, and if the whole matter of early culture and influence in the plastic days of childhood, is left in her hands, must it not follow that the race is, little by little, but inevitably, losing the prestige of perfect manliness? To the true developing of the man, certain womanly influences are essential, but only in their just proportion. The absence of that which is manly, must necessarily seriously affect the condition and prospects of the race. Not only, then, is the father who leaves the things of home wholly to the mother, doing an immediate wrong to his child, but a remote injury to posterity; a thing we care too little about. We ought to do something for the race; at least we should do nothing against it.

Every father should understand that every home has its guiding principle, shaping and determining it, which it derives from him. The mother-influence is, as we say, passive, and too often overlaid by that which is more immediately attractive. More obvious and superficial in itself, the father's guiding principle becomes the law of the house, and leaves upon it an impress indelible and deep. Take a man of large and liberal sentiments and sympathies, of clear moral vision and real charity, all whose views are broad and noble, all whose ways are honest and upright, who makes the world the wide theatre for the exercise of virtue, and life the means of growth and faith; is not the man felt in his home through and through? and the great, underlying principle of his life, is it not the corner-stone of the home-life? Take a man whose talk is only of business, of values, of money, whose thought is of markets and of trade, whose domestic intercourse is pitched to the same key that his world-intercourse is. His children catch it: their thoughts, hopes, talk, are in harmony. A discerning ear detects in them the home-pitch; from your knowledge of the child, you know the father's tone at home. The child is broad or narrow, soars or delves, according as the principle of the home is. The thing the child hears, the thing he sees, the thing he detects, are the influences in his life. And we do not think enough of what the child detects. A friend of mine said to another—a man moving among the fashions and conventions of life, and governing himself and his household by them—after his son had gone out, upon whom he had been endeavoring to inculcate a moral principle he did not himself practise, "That boy will find you out." Yes, and what a terrible finding out is this, all through the world, of parental inconsistencies and shams, that stand out livid and stark to the pure eye of childhood, notwithstanding the fancied security of our disguise! And what shall prevent children, who have found moralities only the convenient coin of outside intercourse, from becoming hypocrites, and sycophants, and infidels? Let the father remember, that it is deeds, not words, which influence children; that they are quick to detect inconsistencies; that these at first create confusion, then excite suspicion, then lead to doubt, and perhaps end in making the child an accomplished knave or villain; a result which the parent fails to recognize as the culmination of his own depraving influence. As the Scripture says, in warning to the sinner, "Be sure your sin will find you out;" so may we say to the father, "Be sure your child will find you out;" for every child, at some time, sits in judgment upon parental character, and woe to him who cannot stand before it!

From the long catalogue of special influences which enter into the life of home I shall select but two, and say a single word of each.

From whatever other source flattery may come, never let it come from the home. Do not stoop to be the base pander to one of the lowest cravings of our lesser nature. Praise where praise is due with wisdom, discrimination, caution; but of flattery, which has ever something of the lie in it, never let there be any between the inmates of the home. Beauty, grace, talent, accomplishment, are sure to have it in the world. That penalty must they pay there, that gauntlet must they run; but do not sully home with the presence of a thing so low and grovelling. I have known families which were nothing more than mutual-admiration societies, parents flattering children, children flattering parents, brother repaying sister, with usury. I have known parents sowing the seeds

of a heart-corroding vanity, turning the gift of nature or the gain of art into the mere means of admiration and parade. And you all know what a upas-tree is that vanity, planted and fostered under parental influence!

Besides this, we should be very jealous of the influence we import into our homes: the books, the visitors, the opinions, the customs; things which get the more power from being connected with our homes. Many of these, if we met them casually, or judged them by their own merits, would have little or no influence upon us; but finding them at home, recognized and welcome, they assume a new aspect, acquire importance, and become dangerous. The home should be carefully guarded against the intrusion of those things to which only its sanction gives value and influence.

There are, beside, outside social influences pressing with more or less constancy and importunacy upon the home, modifying its arrangements, its purpose, and its discipline. Inevitably the home is influenced by social surroundings, depressed or elevated by the tone of sentiment outside. We cannot so isolate our home as to be free. We are social as well as domestic creatures, and social influences will make their way into our homes. If they are good in themselves and elevating, they should be welcomed and cherished; if bad, watched and shunned. It is not altogether a misfortune that there is this outside influence. Few but may gain from an infusion of some other life into them; few but may be the wiser and the stronger from resisting what they cannot approve. I know it is a difficult thing when growing children come, desiring this or that liberty or possession which is granted in some other home, when they complain of your strictness where other homes are lax, or get infatuated with styles and modes unlike their own; and I know no other way than to face wisely and calmly each separate case, compromise where no principle is at stake, yield something to the spirit of young life and the changes of habit and custom, and stand as a rock where conscience and duty bid.

Let me, in conclusion, say, that I by no means suppose the success or the failure of its inmates to depend entirely upon the influences of home. All virtue does not spring from these, all vice does not. God has other potent educators, and sometimes they rise against the influences there, and sweep them as with a spring torrent, all away. Good children bless bad parents; bad children curse good parents. Dens of infamy and vice are recruited from pious homes. Why and how this should be we cannot say, but it is just often enough to make us watchful and in earnest, knowing as we well do that these are, after all, but exceptional, and that the great law is, *As the home is, so is the man.* We are not to be troubled or in despair. Give your children good principles, enforced by your own holy lives. Let the influences of home be all pure and good. Then dismiss your children to the care of God.

Who, then, is the faithful and wise householder? He who makes less of government than of influence, who hedges his home about with everything that can purify and elevate, who is felt in it less by word than by example, who makes it his great work to broaden its sympathies, strengthen its integrity, and elevate its aim; in whom no gross inconsistency between word and deed shocks the moral sense or blunts the moral sensibility of childhood,—who makes of home that field of God he will sow and till, watching and choking the springing tares, cherishing and garnering the wheat. How few such householders there are! Amid the many waning things—things which we attach to the past rather than the present—is home influence. Perhaps there are many reasons for it. One to me is not fanciful, but real. Advancing civilization, mistaken economy, have abolished the *hearthstone.* Our homes have no fireplaces, and no one domestic centre. If we have gained economically and physically, we have lost morally. There is no centre of sympathy and of converse now. You cannot make a room with a stove or a furnace like a room with an open fire, nor is the drawing around a hole in the floor, or the gazing at a black iron cylinder, like the fondly remembered circle around the blazing fire. When the fire went out upon the hearth, there went with it one of the strongest and healthiest influences of home. May a better civilization, and a truer economy, and a juster sense of comfort combine to restore it, and with it may there come again a troup of wholesome influences, banished from our homes, but not forgotten in our memories,—influences unconsciously forming the habits and lives of even the youngest sitter there,—influences which, subtracted from our lives, would leave a painful void,—influences we seek in vain in other ways, by other means, to supply to our children.

J. F. W. W.

A LESSON.

Life begets life. Action is the parent of action. Smile, and the child smiles in return. Frown, and the little fair brows of childhood return the monstrous appearance. The smile, the frown, are seeds. Once planted, and they spring up a thousandfold.

The above thought was vividly impressed upon my mind one day last summer while passing from one village to another. For as I neared a house situated some distance from either village, there came through the open door these words: "*Stop your noise, or I will break your*

neck for you!" Judging from the cries of the child, it could have seen no more than four or five summers. And yet, at this tender age, its childish wants are met with such a response—and from its mother! Its mother? No! the child has no mother. Such a being is but a chance protector, to furnish little else besides food and clothes for the body.

I know this woman. She may be Christian in name. The child may at times have the Bible read to it, and be taught to clasp its white hands in prayer, saying, "Our Father who art in heaven;" but one such sentence as the above does more to make it an outcast in this wide world, than hours of religious training a respectable member of society.

The complaint is often made by parents that their children are peevish and fretful, and impatient at restraint. It is true. They are so. But in the majority of cases the lesson has been given by the *daily life* of these same parents. They behold but the ripened fruits of seed by themselves sown. "Spirit," says Carlyle, "grows by mysterious contact of spirit." This is true. Spirit, evil or good, *will* make itself felt. As the teacher, so will be the taught—mainly. The strong, stern reason of the one may be seen in the other. The vacillation of the one emasculates the other. And the parent is a teacher of mightiest power. The child is the image of such parent. The child has caught from the same not only the lineaments of love, but of wrath, and through life shall influence therewith whomsoever he comes in contact with.

There is then an abundant need of better exemplars. When the seniors of society are right, there need be no fear as to the children.

Boston. T. F. C.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 11, 1862.

The attention of our readers is directed to the letter from Fortress Monroe, informing of the destitute condition of the colored people there, and in neighboring localities.

The Associations of female Friends in this city, for the purpose of supplying the wants of this class of sufferers, are still in existence, and by their efforts, clothing was furnished last winter to hundreds of worthy and destitute persons, who in many instances have been forsaken by those who claimed their services.

Any contributions, either in money or clothing may be sent, as heretofore, to Joseph M. Truman, Jr., No. 413 Franklin street, Philadelphia.

DIED, at Sadsbury, Pa., 9th mo. 17th, ELIZABETH, wife of Jesse Webster, aged 63.

She was an exemplary member and minister of Sadsbury Monthly Meeting of Friends.

The language of the wise Solomon, when describing the virtuous woman, is, we think, applicable to our deceased friend—"She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her."

Her religious concern for the right training of a large family of children was evidenced by a daily watchful care over them, not only during their young life, but as they passed on from youth to manhood. This concern still lived and was beautifully manifested during her last sickness. It may be said to have been the last feeling connected with the pleasures and duties of this lower state of being.

When near her close, she left with her children the following impressive words of counsel.

Alluding to her own experience, during her probationary travel, she said, "My candle has not shown very brightly, because of my fear of man. May you not let in the reasoner, as I have too often done, but be obedient to the Truth. Seek to be guided aright, and I believe you will be. Live in love one with another. God has blessed me often, and I believe He will bless you. I leave you nothing but a legacy of love. Be faithful, and all will be well."

Seeing her children troubled, she told them not to mourn for her, saying, "There is nothing in my way." Then the petition of a mother's heart was, "Oh! Lord, hear all the prayers of my children, and accept all their offerings. I love them more than the apple of my eye. May their sun go down in brightness."

She was unable to speak during the last few days of her sickness; but the serenity of her countenance under great suffering, and her peaceful close, gave us the assurance that death had to her no sting, and the grave no victory; and we heard a voice saying, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

For Friends' Intelligencer.

The following letter, referring to the Freedmen of Fortress Monroe, has been received in this city, acknowledging some contributions from an Association of Orthodox Friends. It affords additional proof to that published in the 29th number, of the wants of this distressed class of our countrymen:

FORTRESS MONROE, Sept. 18th, 1862.

Dear Friend—The boxes of clothing and medicines sent by your Society, have arrived, and are found to be very valuable. Mr. Green, one of our teachers, (son of a missionary) is somewhat acquainted with medicine, and I have a smattering knowledge, and I think with the directions of the physicians, as enclosed, we shall be able to make good use of them. They are greatly needed. There is a physician appointed for the contrabands at the Fort, and one for the colored camp recently come to Hampton; but there is still great neglect, there is so much of medical attendance to do. We therefore thank you very much for this aid.

The clothing made, and unmade, is very, *very*

acceptable and valuable; we only wish we had a hundred times as much. The old residents are quite well supplied; but the camp spoken of above, is very, *very* destitute. It consists of women and children, and a few aged and infirm sick men. It is the residuum of the contrabands belonging to McClellan's camp. It numbers about thirteen or fourteen hundred. Then over at Norfolk there are between two and three thousand of the same classes, besides three or four hundred men in government employ there.

The women can make up clothing, if you choose to send in the piece.

There is great need of dresses—plain stuff. Would it not be less expensive to appeal to the public for second-hand clothing? You will be doing a great work of mercy in furnishing a supply.

Bedding and ticking are also greatly needed. I know the Lord will reward you, for I know you do it with a cheerful and liberal heart.

Yours, for God and humanity,

L. C. Lockwood.

Friends are earnestly solicited to contribute of their substance towards the relief of these suffering ones, who, owing to their color and position, are excluded from the sympathies of a large portion of the community who are aiding other classes of sufferers from the war now raging in our country.

The women's Association of Friends have consented to make up clothing that may be contributed, and if Friends in the country would organize sewing circles for this object, it would greatly forward the concern. J. M. T.

Philadelphia, 9th mo., 30th, 1862.

MINUTES OF OHIO YEARLY MEETING OF FRIENDS.

At Ohio Yearly Meeting of Friends, held at Mount Pleasant, by adjournments from the 1st of the 9th mo. to the 4th of the same inclusive, 1862.

Reports were received from the several Quarterly Meetings constituting this Yearly Meeting, and upon calling the representatives therein named, all were present except one.

A Minute was received from Saratoga Monthly Meeting, endorsed by Saratoga Quarter, (State of New York), for Andrew Dorland, a Minister, who is now with us.

Epistles were received from Indiana, Baltimore, Genesse, Philadelphia, and New York Yearly Meetings, and were read to our comfort and edification, and a Committee was appointed to prepare an essay of Epistle to be sent to each of the Yearly Meetings with which we correspond, and produce it to a future sitting of this meeting.

Joseph Cope and Edwin Patterson are appointed to unite with the women Friends in preparing returning minutes for Friends who may be with us; producing minutes from within the limits of other Yearly Meetings, and report to a future sitting.

Samuel England, Daniel Palmer, Elisha Pickering, and Jacob Paxon, are appointed to settle with the Treasurer, and report to a future sitting the amount necessary to be raised the ensuing year; also propose to the meeting the name of a Friend to serve as Treasurer.

A reference was received from Redstone Quarterly Meeting, desiring this to consider the propriety of laying down that Quarterly Meeting, and a Committee was appointed to unite with a like committe of women Friends to confer with Friends from that meeting, who were present with us, and report to a future sitting.

The representatives are directed to confer together, at the rise of this sitting, and propose to next the name of a Friend to serve the meeting as Clerk, and one to assist him.

Then adjourned to 10 o'clock to-morrow morning.

THIRD OF THE WEEK, AND SECOND OF THE MONTH.

Joseph Mead, on behalf of the representatives, reported the name of Joseph S. Hartley for Clerk, and Samuel S. Tomlinson to assist him; which being severally considered, were united with, and they accordingly appointed to the service the ensuing year.

A Committee was appointed to assist the Clerk in gathering some of the exercises of the meeting, if way opens, and produce them to a future sitting, that they may be embodied with the minutes for the benefit of absent Friends.

All the queries were read in this meeting, together with answers from the several Quarters constituting it, and the following summary compiled therefrom:

SUMMARIES.

1st. It appears from the reports, that all our meetings for worship and discipline have been attended, except two Monthly, two Preparative, and several meetings for worship; but generally by the smaller number of our members, particularly in the middle of the week. Unbecoming behaviour mostly avoided therein, and the hour of meeting nearly observed.

2d. Most Friends, we believe, maintain love towards each other becoming our Christian profession; talebearing and detraction discouraged; and when differences have arisen, endeavors have been used to end them.

3d. Some Friends we believe are concerned to set an example of plainness to the rising generation, and to guard them against reading pernicious books, and from corrupt conversation; and also to encourage the reading of the Scriptures of Truth. But more care in the requisitions of this query would be profitable.

4th. Friends appear clear of importing, vend-

ing and distilling, and nearly clear of the unnecessary use of spirituous liquors, and frequenting taverns. And generally clear of attending places of diversion; a good degree of moderation and temperance observed on most occasions.

5th. None amongst us who do not seem to be suitably provided for.

6th. We know of no Friends engaged in clandestine trade, prize goods or lotteries; but our testimonies in the other important particulars not sufficiently maintained.

7th. Friends appear to live within the bounds of their circumstances, and avoid involving themselves in business beyond their ability to manage; they appear generally just in their dealings, and mostly careful to comply with their engagements.

8th. Friends are concerned to bear testimony against slavery. There is but one of the African race under our care, who is suitably provided for.

9th. We believe a concern generally exists amongst us to deal with offenders as queried; but owing to present circumstances there is but little done.

ANNUAL ANSWERS.

1st. The meeting for worship at Smithfield, a branch of Short Creek Monthly Meeting laid down.

2d. There are no schools under the care of Friends.

3d. We believe the queries are read and answered as directed.

Then adjourned to the tenth hour on fifth day morning next.

FIFTH OF THE WEEK, AND FOURTH OF THE MONTH.

The Committee to settle with the Treasurer, made the following report to the Yearly Meeting:

The Committee appointed to examine and settle the accounts of Samuel S. Tomlinson, Treasurer of the meeting, met, and upon examining the same, and comparing with his vouchers, find them correct; showing a balance in his hands of twenty-two dollars forty-nine cents, (22.49), due the meeting; the quotas being paid in by the Quarterly Meetings. We propose the sum of fifty dollars be raised for the use of the Meeting the ensuing year. We also propose the name of Samuel S. Tomlinson for Treasurer.

On behalf of the Committee,

JACOB PAXSON.

Which was united with, and Samuel S. Tomlinson was appointed Treasurer the ensuing year.

The Committee to prepare an essay of Epistle to other Yearly Meetings, produced one, which was read, and, with some alteration, united with, and the Clerk is directed to sign it on behalf of this meeting, and the corresponding committee are directed to send a copy to each of the Yearly Meetings with which we correspond.

The Committee in the case of Redstone Quarterly Meeting, produced the following report, viz.:

TO THE YEARLY MEETING NOW SITTING.

The Committee in the case of the reference from Redstone Quarter, having met and considered the subject, are of opinion that their request had better be granted; which we submit to the meeting.

Signed on behalf of the Committee.

NATHAN THOMAS.
RUTH COPE.

Which received the unity of this meeting, and a committee was appointed to visit that meeting in connection with a committee of women Friends, and render such advice and assistance as way opens for laying down the meeting in 11th mo. next, and report to the Yearly Meeting next year.

The Meeting for Sufferings produced their minutes for the past year, the proceedings of which were approved. The term of their appointment having expired, this meeting, in view of the small number of Quarterly Meetings composing it, direct that four members from each be added to the number now required by discipline.

The Committee to assist the Clerk in gathering up some of the exercises, produced the following, which being united with, is directed to be included with our minutes. During the several sittings of this, our Annual Meeting, a kind Providence has blessed us by his presence, and cheered us by his promises that he will crown with success the efforts of his faithful and dedicated children; a deep and living concern and exercise has pervaded many minds during our silent travail of spirit for the growth and enlargement of our Zion.

The public testimonies were blessed to the comfort and peace of many minds.

During the consideration of the state of Society, many deficiencies were exhibited, eliciting much tender counsel. And all were feelingly exhorted to increased faithfulness in the maintenance of those invaluable testimonies of truth borne by our forefathers in the face of persecution, imprisonment, and even death.

A lively concern was opened amongst us in relation to a more guarded education of our youth; and that schools, under the care and direction of our Society, would tend to preserve them from the many temptations and influences at variance with our religious principles and testimonies.

Many lively and earnest exhortations were given forth for those who neglect the attendance

of our religious meetings, especially those little meetings at home, which need the presence of all our members. "As iron sharpeneth iron," so doth the countenance of a man that of his friend.

Our ancient testimony against war called forth a lively exercise from many deeply concerned members. In the language of the Seer of ancient times, of whom it is said, "his lips were touched with hallowed fire," in alluding to this inconceivably awful subject, said, "Every battle of the warrior is with confused noise, and garments rolled in blood," if the tree is to be judged by its fruits; what must be the character of that tree which drenches the earth with human gore, and fills the air with the cries of widows and orphans. As a nation we present the awful and sad spectacle before the world of one professing Christian in hostile and deadly array against another.

Our testimony against Slavery claimed our especial attention at this time, believing, as we do, that it lies at the foundation of our national troubles; the procuring cause, and whilst the cause remains, the effect will not likely cease; a system at war with every principle of the divine government and order: yea, crushing the spirit of its anguished victims which come within its iron hand, and severing hearts united in the tenderest ties of affection.

And upon our testimony in relation to plainness of dress and address, some minds were dipped into much travail and exercise, desiring our return to our ancient simplicity, and feeling that the precious covering of charity has clothed our spirits, strengthening the fraternal tie that binds us together as a people, having the consolation that the great Head of the Church has been with us, guiding our efforts, and harmonizing our labors for the growth, the interest and welfare of this people.

The committee to prepare returning minutes, produced the following form: Our Friend ———, acceptably attended this meeting; which was satisfactory, and the Clerk is directed to furnish the Friend in attendance with a copy thereof, and sign it on behalf of the meeting.

The following named Friends, viz: Jacob Paxson, Jonathan T. Shaw, and Charles Brosius, were appointed to assist the Clerk in revising the minutes of this meeting, and after having examined the proof sheet have (500) five hundred copies printed, and distribute them amongst the Quarterly Meetings, and call on the Treasurer for the amount of expense.

Having been enabled to transact the business that came before us, in much brotherly love and condescension, and feeling the presence of Divine goodness to overshadow us, we conclude to meet at Salem at the usual time next year, if so permitted. JOSEPH S. HARTLEY, *Clerk.*

"THE LAND AND THE BOOK."

THE TARES.

(Continued from page 473.)

Here is Mejdel, seated on the southern margin of Gennesaret. It is a wretched hamlet of a dozen low huts huddled into one, and the whole ready to tumble into a dismal heap of black basaltic rubbish. This is the city of Mary Magdalene, out of whom went seven devils, and it seems to be in very significant keeping with the only incident that has given it a history. Evil spirits of some sort must possess the inhabitants, for they are about the worst specimen in the country; and yet they dwell on the shore of this silvery lake, and cultivate this plain of Gennesaret, which Josephus calls the "ambition of nature."

And so it well may be called, to judge from this large expanse of luxuriant barley and wheat. The whole plain is one waving field of grain, without hedge, ditch, or fence of any kind, to break the even continuity.

Turn westward here, along the base of the mountain, and in half an hour we shall enter the great gorge of Wady Hamam. Let me call your attention to these "tares" which are growing among the barley. The grain is just in the proper stage of development to illustrate the parable. In those parts where the grain has *headed out*, they have done the same, and *there* a child cannot mistake them for wheat or barley; but where both are less developed, the closest scrutiny will often fail to detect them. I can not do it at all with any confidence. Even the farmers, who in this country generally *weed* their fields, do not attempt to separate the one from the other. They would not only mistake good grain for them, but very commonly the roots of the two are so intertwined that it is impossible to separate them without plucking up both. Both, therefore, must be left to *grow together* until the time of harvest.*

The commnn Arabic name for the tare is *zowan*, and this, I presume, is the root of the Greek name *zizanion*. The tare abounds all over the East, and is a great nuisance to the farmer. It resembles the American *cheat*, but the *head* does not droop like cheat, nor does it branch out like oats. The grain, also is smaller, and is arranged along the upper part of the stalk, which stand perfectly erect. The *taste* is bitter, and when eaten separately, or even when diffused in ordinary bread, it causes dizziness, and often acts as a violent emetic. Barn-door fowls also become dizzy from eating it. In short, it is a strong soporific poison, and must be carefully winnowed, and picked out of the wheat, grain by grain, before grinding, or the flour is not healthy. Of course the farmers are very anxious to exterminate it, but this is nearly im-

*Matt. xiii. 29, 30.

possible. Indeed, grain-growers in this country believe that in very wet seasons, and in marshy ground, the *wheat itself turns to tares.* I have made diligent inquiries on this point, and find this to be their fixed opinion. Nor is this a modern notion, or one confined to the ignorant. It is as old, at least, as the time of our Saviour, and is met with both in heathen writers and in the expositions of the early fathers. Still, I am not at all prepared to admit its truth. If it could be proved, as these old authors assert, that *zizanion* is merely a degenerated wheat or barley, it would be reasonable to allow that such degeneration might occur in a soil and season adapted to cause it, but I do not believe the fundamental fact in the question. *Zowan* differs so essentially from wheat, that it will take the very strongest evidence to establish their original identity. Besides, it does not accord with the general law of degeneracy that it is completed at *once*, and by a single process. Such changes are gradual, and require successive production and reproduction, each adding to the gradual deterioration, before such a radical change can be effected. The farmers, however, stoutly maintain that they "sow good seed in their fields," and in clean ground, and yet that the whole is turned to *tares* in consequence of extraordinary rains during winter—that is, that perfect *wheat* is changed to perfect tares by one single process; and farther, that this change is *permanent.* These extemporaneous tares ever after produce tares, and tares only, nor can you, by any legerdemain, *reverse* the process, and change *tares* back to wheat.

But how are you to answer a farmer who takes you to a field nearly all tares, and declares that he there sowed clean seed, and that in previous years he always reaped good harvests of pure grain? Whence the present crop of tares? he asks, and so do you. I have repeatedly examined such fields with all the care in my power, and without finding an answer. It would be easy to say, as in the parable, an enemy hath done this; but, though I have read in authors *who never resided in Palestine*, that bad men do thus injure their enemies, I have never found a person in the country itself, who had either known or heard of such an act. It is certainly remarkable that Arab malice has never adopted this mode of injuring its victims; but the fact must be told, it is altogether unknown at the present day. It must have been done, however, in the time of our Saviour, or He would not have mentioned it in his parable. At all events, the farmers of this day, will not admit that their fields have thus been filled with tares, and I believe them. We must, therefore, find some other solution of a phenomenon which occurs so often that I have myself had frequent opportunities to verify it. I suppose that several separate causes conspire to bring about the result. First, very wet weather in winter *drowns* and kills *wheat*, while it is the most favorable of all weather for *tares*. In a good season the wheat overgrows and chokes the tares, but in a wet one, the reverse is true. The farmers all admit this, but still they ask, Whence the *seed* of the tares? we sowed "good seed." To this it may be answered, the tare is a very light grain, easily blown about by the wind; that a thousand little birds are ever carrying and dropping it over the fields; that myriads of ants are dragging it in all directions; that moles, and mice, and goats, and sheep, and nearly every other animal, are aiding in this work of dispersion; that much of the tares *shell out* in handling the grain in the field; that a large part of them is thrown out by the wind at the threshing-floor, which is always in the open country; that the heavy rains which often deluge the country in autumn, carry down to the lower levels, this outcast *zowan*, and sow them there; *and these are precisely the spots where the transmutation is said to occur.* It is my belief that in these, and in similar ways, the *tares* are *actually sown*, without the intervention of an enemy, and their presence is accounted for without having recourse to this incredible doctrine of *transmutation.*

(To be continued.)

ABIDE WITH ME.

"*They constrained him, saying, Abide with us; for it is toward evening, and the day is far spent.*" LUKE 24:29.

Abide with me. Fast falls the eventide;
The darkness thickens. Lord! with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide me!

Come not in terrors, as the King of kings,
But kind and good, with healing in Thy wings;
Tears for all woes, a heart for every plea;
Come, Friend of sinners, thus abide with me!

Thou on my head in early youth didst smile,
And, though rebellious and perverse meanwhile,
Thou hast not left me oft as I left Thee;
On to the close, O Lord! abide with me.

I need Thy presence every passing hour,—
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be!
Through cloud and sunshine, O abide with me!

I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me!

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord! abide with me!

LYTE.

LET US TRY TO BE HAPPY.

Let us try to be happy! we may, if we will,
Find some pleasure in life to o'erbalance the ill;
There was never an evil, if well understood,
But what, rightly managed, would turn to a good.
If we were but as ready to look to the light
As we are to sit moping because it is night,
We should own it a truth, both in word and in deed,
That who *tries* to be happy is sure to succeed.

Let us try to be happy! some shades of regret
Are sure to hang round, which we cannot forget.
There are times when the lightest of spirits must bow,
And the sunniest face wear a cloud on its brow.
We must never bid feelings, the purest and best,
To lie blunted and cold in our bosoms at rest;
But the deeper our *own* griefs the greater our need
To try to be happy, lest *other* hearts bleed.

Oh! try to be happy! it is not for long
We shall cheer on each other by counsel or song;
If we make the best use of our time that we may,
There is much we can do to enliven the way.
Let us only in earnestness each do our best,
Before God and our conscience, and trust for the rest;
Still taking this truth, both in word and in deed,
That who *tries* to be happy is sure to succeed.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &C.

NINTH MONTH.

	1861.	1862.
Rain during some portion of the 24 hours,.....	4 days.	8 days.
Rain all or nearly all day,.....	1 "	0 "
Cloudy without storms,.....	8 "	7 "
Clear, in the ordinary acceptation of the term,.....	17 "	15 "
	30 "	30 "

TEMPERATURES, RAIN, DEATHS, &C.	1861.	1862.
Mean temperature of the month at Penna. Hospital,..	68.33 deg.	70.86 deg.
Highest do. during month,	82 "	84·50 "
Lowest do. do. do.	48 "	51. "
Rain during the month,.....	4.40 in.	3.98 in.
Deaths during the month, counting five current weeks for 1861, and four for 1862,	1248	1037

Average of the mean temperatures of the 9th month, for seventy-three years,	66.03 deg.
Highest mean do. during the same period, *the present year*,.....	70.86 "
Lowest do. do. 1840,	60 "

The twelfth day of the month will long be remembered for a great storm and its terrible results. The torrents of rain which fell during the night and forenoon caused the Cohocksink Creek to become greatly swollen. It seems that a culvert bridge on Tenth street, near Camac's wood's, gave way in consequence of the immense pressure of water, and when the mouth of the Cohocksink creek culvert was reached, at Ninth and Berks street, near the Germantown railroad, the volume of water was too great for its capacity, and the walls for conducting the water into the culvert were immediately washed away, causing the water to spread all through the valley at this point, destroying in its course Weaver's rope-walk, then following the old bed of the Cohocksink creek, thus saving the culvert, but the volume which flowed outside rushed with great fury down Randolph street, tearing up the earth, pavements, and demolishing houses, &c. The water is described as pouring along in a perfect wave, carrying away everything in its course, and causing the utmost consternation.

It spread over the low ground in the eastern part of the Twentieth ward, washed across a portion of the Sixteenth ward, and did the principal damage in the Sixteenth and Seventeenth wards. In the neighborhood of Fifth and Sixth and Jefferson, Thompson and Oxford streets, several buildings were tumbled into ruins, and caused the death of some of their inmates.

On Randolph street, between Oxford and Jefferson, stood two small three story brick houses, both of which were demolished, and in the one occupied by Peter Wolf, three of his children, aged seven, ten and twelve years, were unfortunately drowned before they could be rescued. Gunner's Run, near Huntington street, was very much swollen, and in this vicinity two girls were drowned while attempting to catch pieces of floating timber.

It is estimated that not less than two hundred buildings have been more or less damaged. Some are totally destroyed, while others that are still standing will have to be taken down. The damage to furniture and goods is very great, as hundreds of houses had water from a few inches to several feet in depth upon their first floors. A majority of the dwellings that were desolated were occupied by poor working people, and the loss falls very heavily upon them.

Many manufacturing establishments suffered severely; the loss in some cases is said to have reached ten or twelve thousand dollars.

Frankford creek rose to a greater height than was ever known before. The destruction of property by the freshet has been very great all along the creek. The passenger railroad bridge was washed away just as car No. 42 had *passed over* it. The wreck of the bridge was carried rapidly down the stream, passing over the stone-arched bridges at Front street road and the Bristol turnpike.

The water, at its highest stage, was about five feet above the battlement walls of the stone bridge.

The fields were overflowed by the rushing stream, which carried away all the fences, outhouses, &c., in its course. In this vicinity

large manufacturing establishments, coal yards, &c., &c., also suffered severely. The Trenton railroad bridge, over the Frankford creek, was swept away, as well as all the bridges of the Frankford Passenger Railroad Company that cross the road.

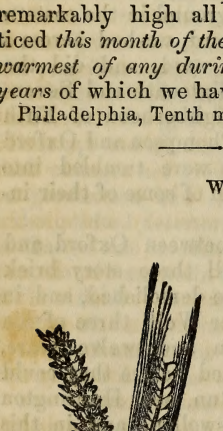
In short, it would be impossible, in a *few words*, to give even a *faint outline* of the desolation and destruction caused by this unprecedented flood.

Of the 3·98 inches of rain this month, 3·30 of it fell on this memorable day, while near Germantown as much as *seven inches* was reported.

In reference to *temperatures*, they have been remarkably high all through. It will be noticed *this month of the present year has been the warmest of any during the whole seventy-three years* of which we have a record! J. M. E.

Philadelphia, Tenth month 3, 1862.

WEEDS.



One of the great mysteries is, where do all the weeds come from? From the short time in which ground newly thrown up from a great depth, will be covered by a luxuriant crop, the theory of spontaneous germination has found many advocates. But it is not necessary to resort to such a hypothesis to account for the abundance and suddenness with which they appear. A single plant of green foxtail will produce from 3000 to 4000 seeds; the rag-weed, or ambrosia, 15,000; and the lamb's quarters at least 20,000. The editor of the *Country Gentleman* says he recently rode by a "garden" which contained plants of the last species seven feet high, the number of seeds on each of which must have been 50,000 to 100,000, or enough to seed ten acres. These seeds if buried below the depth (a few inches only) at which germination will take place, will remain sound for centuries. A bushel of pig-weed seed, enough to give eight plants to every square inch of surface, might lie in an acre of soil without its existence being suspected. Whenever the ground is turned up a large number of these dormant seeds are brought within the influence of air and light, and a fine crop of weeds is the consequence.

The complete extermination of weeds, then, is impossible, unless the ripening of seed is effectually prevented. The allowing of one plant to reach maturity might, in two or three years, result in the necessity of doing all of the work over again.—*The Methodist.*

A correspondent of the *Rural New-Yorker* says:—

"At a fixed period farmers get up their firewood, get out their manure, repair fences, plough, plant, hoe their corn, potatoes, and beans; these things are all laid down in their well-observed programme. Will anybody be so kind as to tell me what season is set aside, by universal custom, for attending to the orchard and the ornamental trees? And yet farmers are beginning to make large calculations about the money they are to receive for apples and other fruit. I should think every dollar received in that way would be a spectre to haunt them for neglected duty.

"It is rather late to talk of this matter now, but every neglected tree should be at once attended to. There is still a period of growth, and an impoverished tree should make the very most of it; besides cultivating the land now prepares for an early growth in the spring. All trees standing in grass ground; all trees standing in wheat, oats, barley, or pea stubble, and unspaded-about, should be at once relieved of all grass or weeds. Every weed should be at once buried, which will destroy all the seeds not perfectly ripe, and furnish excellent manure for the trees.

"In spading round trees it should be observed that the tree occupies, or desires to occupy, a large area; *very little* spading round the trunk does *very little* good. The roots reach out for nourishment and have a good title to all the land they need. Roots an inch thick have been found thirty and forty feet from the apple trees to which they belonged.

Apples are now dropping from the trees. If your orchard is where you cannot let your pigs in, pick up all the wormy windfalls, every day. It will pay, for every apple has the worm that does the mischief, and will produce another brood of these pests of the farm. A little attention to this thing for a few years will diminish the number of the windfalls and wormy apples greatly.

From the St. James' Magazine.

UNDER THE SEA AND THROUGH THE EARTH.

(Concluded from page 472.)

The working of submarine cables has also undergone a complete change; instead of a large quantity of electricity being transmitted at one time to overcome the resistance of the wire, the wave now communicated is as small and as weak as possible, so as not to wear out the cable unnecessarily. The practice of the science has also demonstrated that positive currents of electricity, or those generated from the copper pole of the battery, are better adapted to the working of submarine cables

than the use of the negative currents, or those from the zinc pole of the battery, or both alternately, which, it has been observed, will soon find out the weak and defective places, and destroy the cables at those particular parts.

It was this that, in a measure, accelerated the fatal pause in the Atlantic cable, as every current sent along it literally only made matters worse by increasing the injuries which the cable had received previous to its submersion.

One of the modes of discovering the whereabouts of an injury to a submarine cable is extremely simple; namely, by sending a current of electricity along the wire, and then by observing, upon an instrument called a galvanometer, the amount of electricity which returns, as in every case when a current is sent along a wire, the full discharge of that quantity does not take place at the other end, but small particles of electric fluid linger along the wire, and return to the instrument which sent it. Therefore, if the injury is near at hand, the return current will be comparatively small, because the greater part will have escaped into the sea; but if the injury be several miles away, the return current will be increased, as more of the electricity will have lingered along the wire in its transit over a greater distance, and only a small quantity will have arrived at the fault, and passed away, and by a mathematical calculation based upon these results, the distance of the fault is determined.

The cable is then dragged for about the spot indicated until it is found, then hauled on board, repaired, spliced, and dropped into the sea again. This is an operation requiring great care, experience, and judgment. At a recent repairing operation in the case of the Belgian cable, which was broken by a ship's anchor a short time since, it was found that, although the large iron wires of the outer covering were broken, as well as the internal copper conductor, yet so tenacious was the gutta percha, that it resisted the enormous strain, allowing itself to be literally drawn out from the size of a piece of macaroni to a shred of vermicelli, thus adding another fact to those already established of its indestructibility under water, and its superiority over all other insulating materials for submarine cables.

After a cable has been submerged some time, it becomes incrusted frequently to the size of a man's body, with thousands of muscles, zoöphytes, marine algæ, and infusoriæ. In the case of the cable laid along the Norwegian coast by the enterprising fishermen of that country, for the purpose of enabling them to telegraph from point to point the arrival of the herring shoals, the manager reports that a portion of it, being required to be taken up temporarily, was found to be incrusted to nearly the thickness of a man's body, with beautiful coral formations and other forms of carbonate of lime, and the lime-producing animals had made a nucleus of the external iron for the purpose of mooring themselves to the bottom and carrying on their work. Thus protected, were it not for ship's anchors, it may remain undisturbed to the end of time, as in no instance has gutta percha been found to decay under water, which appears rather to improve than deteriorate its insulating properties.

The very first cable ever laid, which was from Dover to Calais, in 1851, is as good and as perfect as on the day it was finished.

Of the five proposed telegraph routes to America, namely—from Ireland to Newfoundland; France to the Island of St. Pierre, and thence to Newfoundland; Spain to Madeira, the Azores, and the Brazils; the Faro Islands, Iceland, and Greenland to Newfoundland; and, lastly, the Russian overland route to unite the south of China to America—the first decidedly has the precedence over the others for various and obvious reasons, one of the number being that it would be under British control, both ends landing on English territory, and also that it has been *un fait accompli.*

That from France to St. Pierre has the next best chance of being carried out, as it is said the Emperor Napoleon is most anxious to have it done, and has offered a guarantee of seven per cent. upon the capital, conditionally upon the cable continuing in working order.

Then comes the Spanish scheme, which, from the great distance to be traversed, will require such a large amount of capital that the traffic must be very great to make it pay, even if the enormous capital required were ever subscribed. The Queen of Spain has, however, granted the projectors a guarantee, and has intimated her wish to become the first shareholder.

Next is the northern route *viâ* Iceland and Labrador, of which so much has been put forward lately by the parties interested, but which is the least likely of any of the routes to be successfully carried out, as the temperature and magnetic influences may prove an insurmountable obstacle to the successful working of electric instruments in those desolate regions, so frequently agitated by snow-storms and volcanoes, independently of the danger to the cables from the grounding of icebergs.

Lastly, there remains the proposed route through Russia and Asia, which at present appears thoroughly impracticable, not only from the great extent of land to be traversed, but also from the depredations of turbulent tribes inhabiting those uncivilized regions.

The telegraph instrument now universally adopted is an improved arrangement of that invented by Professor Morse, and which records its telegrams in ciphers of long and short dashes upon a continuous slip of paper.

The old system of the vibrating-needle in-

struments patented by Professor Wheatstone and Mr. Cooke, is now very little used, as the constant watching of the vibration of the needles produces an injurious effect upon the eye of the operator. After laborious service, and especially after service at night, the retina is frequently so affected that for a considerable time all small objects appear double and shrouded in a haze.

Another system, invented by Sir Charles Bright, has been successfully adopted by the British and Irish Magnetic Telegraph Company, namely, that of telegraphing by sound produced on two small bells, the *employés* deciphering the signals by listening with their ears instead of watching with their eyes.

It is reported that the Post-office authorities have proposed to the Government to buy up all the telegraph lines in England, and that the whole system should be transferred to them, and every post-office in town and country should become a telegraph office—a uniform rate and postal system being adopted. A similar plan was suggested to the Government of the late Sir Robt. Peel in 1845, by Mr. J. W. Brett, who has done so much for telegraphy in introducing and establishing the invention of the submarine telegraph, and although hundreds of patents have been taken out for different kinds of cables, the original spiral form of twisted wires for the outer covering, originally adopted by Mr. Brett, still keeps its ground. T. A. Masey.

ITEMS.

Cotton Growing in Delaware.—Joseph M. Pusey has cotton growing very finely in the yard, at his factory, corner of Thirteenth and Poplar Streets, in this city. Early last spring he procured three different kinds of plants—Virginia, Georgia, and Sea Island—and immediately set them out. In a short time they began to grow luxuriantly, and gave evidence of a decided success. They are now progressing beautifully, and fully demonstrate the capability of Delaware soil for raising cotton. The Virginia plant has at first a bud with a splendid cream color hue; but in its more advanced stage, which is in a few days after it makes its appearance, it changes to a dark red and falls off. After this takes place, the pod which contains the cotton is formed. We would like to see experiments in raising cotton in Delaware on a more extended scale, as we believe that our climate is adapted to its culture. Mr. Pusey is of opinion that the Virginia plant is the best for our soil. A light soil is preferable for producing cotton to any other, as has been fully demonstrated by those who have had much experience in its culture.—*Wilmington Journal.*

Products of the Great West.—From all over the West we receive accounts of the harvesting of an immense crop of cereals. The yield of this year is almost unprecedented. Ohio has produced 20,000,000 bushels more than her population will consume. Illinois, Indiana, and Minnesota have not been less fortunate; and late intelligence from Iowa informs us that the yield in that State is 20,000,000 bushels, 1,750,000 bushels more than last year's crop. 1,325,000 acres of Indian corn have been cultivated in Iowa this season, producing 70,250,000 bushels—an excess of 16,000,000 over last year. The crop of oats will amount to some 10,000,000 bushels.

Invention of the Compass.—In Duhalde's "General History of China" it is stated that the magnetic needle (compass) was used in China 1,040 years B. C., and was employed in navigation and the direction of armies during war. In 1260, A. C. Palus Venetus brought the compass from China to Italy. Some writers state that the captains of vessels sailing on the Mediterranean sea employed a very simple compass long before the Chinese one was brought to Europe. It consisted of a common sewing needle, touched with a natural loadstone, mounted on a piece of cork, and permitted to float in water placed in a bowl of earthenware.

The Jewish New Year.—On the 27th of last month the Jewish year 5623 began. The first two days of the year are always observed very strictly by the Israelities, and the ceremonies in the synagogues are performed with great solemnity; the "Sophar," or trumpet, is sounded, as commanded in Numbers xxix:—"And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you."

The first ten days of the year are called the "ten days of repentance," the last or tenth day of which is the great day of Atonement. This day is the most sacred of all; it is the great fast day on which the Israelites of both sexes, over thirteen years of age, fast very strictly from sunset of the previous evening until sunset of the next day. Nothing is eaten or drank of any kind during these twenty-four hours, not even one drop of water, in accordance with Numbers 19: 7—"And ye shall have on the tenth day of this seventh month a holy convocation; and ye shall afflict your souls: ye shall not do any work therein."

The ceremonies in the synagogue commence at sunset the previous evening and continue until about ten o'clock, and are resumed the next morning at daybreak and continued without intermission until sunset. This fast-day has always been considered by Israelites throughout the world as a day of awful solemnity. Business of every kind is suspended, and every Israelite in health is at the synagogue during the entire day.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firm, with few sales for export. Sales of superfine at $6 37 extra $5 62, and extra family at $6 37 a 6 50. Sales to retailers and bakers are within the range of from $5 for superfine up to $6 75 a $7 75 for fancy. The market is poorly supplied with Rye Flour and Corn Meal. Small sales of the former at $3 62 a 3 75, and of the latter at $3 12 for Pennsylvania.

Grain.—There is a fair demand for prime dry Wheat at steady rates. Sales of good and prime Pennsylvania and Western red at $1 31 a $1 35 per bushel, and Southern do. at $1 37 a 1 40 afloat. White ranges at $1 48 to $1 60. Rye is in moderate supply, with sales of Pennsylvania at 72 a 74c, and new at 65 a 66c. Corn is in demand—yellow at 70c. Oats are scarce. Pennsylvania is worth 43 a 44c., and good Southern 41 a 43c. per bushel, afloat. No sales of Barley or Malt.

Seeds.—There is a fair demand for Cloverseed at $5 a 5 12 per 64 lbs. New Timothy commands $2 12 $2 25 per bushel. Flaxseed ranges from $1 88 to $1 90.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

A Journal of the Life of William Edmundson 497
On Christian Discipline in the Society of Friends 499
Testimony to Peace 500
Habits—a word to the Children 501
A Bountiful Eye 502
Cheery Kitchen 503
EDITORIALS 504
The Land and The Book 505
The Shepherd's Dog and Child 507
POETRY 508
AGRICULTURAL DEPARTMENT 508
Earthquakes—Brute Sagacity 510
A Picture in a Dark Room 511
Salt and its Offices 512
ITEMS 512
Philadelphia Markets 512

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 451.]

At this time I travelled in truth's service, for the Lord had given me a testimony for his truth in meetings and public places; sometimes at worship-houses, where I met with rough usage, but truth gained ground, many received it and came to meetings; we having meetings in several places, and in some places got meetings settled for the worship of God. About this time I was put in prison at Armagh for the testimony of truth, before the common goal was repaired, so I was a prisoner in a little room in the goaler's house. Though I was weak and contemptible in my own eyes, yet the Lord was with me, his power and dread was my strength and refuge; I was a terror to the goaler and his wife, for if I had come out of my room where the goaler was, he would have hung down his head, not looking me in the face. His wife would sometimes be tormented and cry out, for my presence was a torment to her, though I said nothing.

At this time there came a Presbyterian minister out of Scotland, pretending to visit the churches. There was in his company one Colonel Kerr. This priest came to the goaler's house to lodge, for he kept a public house. 'Twas on the seventh day of the week he came; I was then fallen sick, and in bed. That priest lodged in the next room, so that I could hear what they said. Towards evening many Presbyterians came to visit their minister, and he read a chapter and expounded it to them, sung a psalm, and prayed; after which they left him that night.

The next morning early, being the first day of the week, Col. Kerr came into the priest's room and asked him, What was the meaning of the Apostle John's speaking so much of abiding in Christ? And further asked, How we must abide in Christ? But the priest did not answer him, therefore he was under trouble and dissatisfaction. At this the Lord moved me to rise, put on my clothes, and speak to the priest as he went to his worship, for they passed by the door of my room. So I arose and put on my clothes, the Lord's power strengthening me. Many of the chief of the Presbyterians came to accompany the priest to their place of worship. I stood in my room door, and as he went by, I asked him if he were a minister of Christ? He answered, Yes. Then I asked, What was the reason he did not understand the doctrine of the former ministers of Christ? But he was smitten, and making me no answer, got away.

So I laid down again, being sick. The next morning early, Col. Kerr came to my bed-side, saying, he heard I was in restraint for my conscience, adding, he was a man of tender conscience, and sympathized with my sufferings, therefore came to see me, desiring to have some discourse with me; but he heard I was not well; yet if I would arise, he offered to help me

on with my clothes. I told him I would arise and put on my clothes, for I felt the Lord's power strengthening me.

So he went out of the room; and this was but an apology to get an opportunity for the priest and several of their elders and disputants to run me down, and to glory over Truth and Friends. I got up and dressed myself; presently the priest, Col. Kerr, Col. Cunningham, and a great many of their leading men came into the house—more than the room would hold; I was greatly afraid of my own weakness for truth's sake; therefore I prayed to the Lord in secret for his aid and assistance, and he was pleased to fill me with his spirit, being mouth and wisdom to me; so that the Lord's power, and the testimony of his blessed truth was over them. The priest was confounded in himself, and being restless, went out and came in several times. When the priest had done, then Col. Cunningham began with me; he was a Justice of the Peace, and a great disputant. We discoursed of several things, too tedious to mention the particulars; but the Lord's power foiled him, his mouth was stopped and he sat silent. Then was my heart and tongue full of the Word of Life to declare the way of truth to them, and they went away quiet. The Lord's power and testimony were over them, everlasting praises to his great name.

In this morning's work the Lord healed me of my illness. Afterwards I was brought before the Justices of the County, at the Sessions where Justice Cunningham, before-mentioned, was Chairman. He had a nimble tongue, but left the matter for which I suffered, and would dispute about religion, which I would have avoided, being unwilling to enter thereinto, knowing my own inabilities without the assistance of the Lord's spirit and power; but he urged the discourse; so we went close to it, and he was so pinched with his own argument, that he perceived the Court took notice of it, wherefore he grew angry, threatening me with his authority; but one Justice Powel, a sober man upon the bench with him, stood up and told him he did not do fairly with me; for, said he, if you will dispute of religion, you must come on equal terms, and lay aside your authority of a Justice, and give liberty to be opposed as well as oppose. He commended what I had said, the people seemed to be satisfied, and there was a great appearance of the country at that sessions. After some more discourse, they set me at liberty, for they were ashamed of my commitment.

Now, about this time, it came weightily upon me to leave shop-keeping, and take a farm, to be an example in the testimony against tithes; for as yet that was not broken through, few, if any, stood in that testimony in this nation. There was one Col. Kempston, who was convinced of truth, though he did not join with Friends; he had a great deal of land in the County of Cavan, and other places, and was desirous to have Friends live on his land, promising he would build a meeting-house, and do great matters to promote truth. So my brother and I rode to his house in the County of Cavan, and treated with him about taking several parcels of land for ourselves, and several other families of Friends who were willing to live near us; but for some time we could not close a bargain with him, for he was a hard man. After a while the Lord's power filled my heart. Then was I moved in the Word of Life to tell him I would take his land, let him take what he would for it, and make his own terms; at which he was amazed. So pausing a little, desired half an hour to consider. He walked into his orchard, and in a little time returned to us, and closed a bargain with us for the land, on such easy rent and terms as we could not have brought him to by arguments; whereupon several families of Friends came with us and settled on his land. We kept a meeting for the worship of God twice in the week, in which our hearts were tender before the Lord, and, in his love, near and dear one to another. Now truth was much spread, and meetings settled in several places; many being convinced and brought to the knowledge of God, were added to Friends; but sufferings increased for not paying tithes, priest's maintainance, and towards repairing their worship-houses, for not observing their holy-days, so called, and such like; they fleeced us in taking our goods, and imprisoned some of us.

In those days the world and the things of it were not near our hearts, but the love of God, his truth and testimony, lived in our hearts; we were glad one of another's company, though sometimes our outward fare was very mean, and our lodging on straw. We did not mind high things, but were glad one of another's welfare in the Lord, and his love dwelt in us.

Now I was often abroad in truth's service, visiting Friends and getting meetings in several places. I was moved to travel into Lienster Province, and went from place to place, as the Lord's good spirit guided me. I came to Rossenallis, and there met with two families come out of England, convinced of the truth. From thence I went to Nicholas Starkey's, near Athlone, and had a meeting there on a First day, to which several sober people came, and the Lord's power and presence were with us.

From thence I went to Mullingar, and lodged there one night, where was a trooper that was convinced, who rode with me several miles the next day, and continued coming to meetings. I came that night to Finagh, but the Innkeepers in the town refused me lodging, for that they knew I was a Quaker. It was in winter time

and cold weather; upon which I inquired for the constable, and they shewed me his house. I told him he must provide me a lodging, for I was a traveller, and had money to pay for what I should have, and had been at the inns, where they refused me lodging. He kept an ale-house, and had also refused me; but after much discourse with him, he told me I must be content with such lodgings as he had for me. I told him to let me have a room with a fire to sit by, and hay for my horse, and I would be content. So I alighted, went into the house, and there were troopers drinking, who soon perceived what I was, and began to scoff and to ask me many questions, which I answered in my freedom; but when I thee'd and thou'd them in our discourse, they were very angry, and one of them swore, if I thou'd him again, he would cleave my head; but in our discourse, when it came to its place, I thou'd him again, and he starting up in anger, drew his sword, but one of his corporals sitting by him, stopped him, and commanded him to put up his sword, for there should be no cleaving of heads there, and caused the troopers to go to their quarters; but he staid with me, discoursing late in the night, and was convinced, being tender, received the truth, and came to our meetings.

[To be continued.]

ON CHRISTIAN DISCIPLINE IN THE SOCIETY OF FRIENDS.

BY WILLIAM ALEXANDER.

Published in York, England, 1814.

General and Concluding Observations.

(Concluded from page 485.)

In this little work observations have necessarily been made, whilst treating on particular classes of society, which are of general import. It may therefore be desirable for us individually, if we find any hints which we deem useful to others, to consider how far they also apply to ourselves.

If these lines have any claim to attention, let us, beloved friends, of every class, be willing to receive the word of exhortation. Let none of us be discouraged at the prospects that open to our view; but rather with a holy magnanimity of soul, may we address our petitions for our safe conduct through the dangerous voyage of life, to Him whom winds and waves obey.

As this becomes our steady and happy experience, we shall advance in our course heavenward; but as we attain to greater degrees of religious experience, (be not dismayed at the thought,) we shall more and more behold "our [own] righteousness as filthy rags;" those things which have seemed right in *our* eyes, but which we have not been led into by the pure unerring guidance of truth; *unmixed* with any human alloy.

Whatever may be our state or situation in the spiritual family, whether little children, young men and women, or such as are become strong in the Lord; let us, in all things, endeavor to perform our respective duties with holy simplicity; and, when we have done our best, may we not get into any thing like a confidence that we cannot be mistaken. The greatest and wisest among us may err, and for each, both great and small, to endeavor on *all* occasions, and in every station, to cherish a disposition to be instructed and corrected, is very essential to safety.

This seems to have been the sentiment of the wisest of men when he said: "A haughty spirit goeth before a fall."

How often have we seen this verified in our own society! And when have we ever seen any contemn the voice of their friends, and finally prosper?

As exercise of body promotes the comfort and health of our earthly tabernacles, so exercise of soul, patiently and rightly maintained, promotes the health and vigor of this most noble and immortal part of man. Whatever may be our stage of experience, or our relative situation as members of the body, this exercise or engagement of mind is essential.

As individuals we must be invested with this exercise, for our own sakes, and, as members and component parts of the body, it is equally profitable. Therefore, whether little children, young men, or such as are become strong in the Lord, let us be willing to endure this holy and purifying operation.

In our individual capacities, at home, in our families, or about our lawful occasions, this inward exercise is attended with safety; the effect "is righteousness," and its reward is "peace and joy in the Holy Ghost." In our religious meetings for worship, the united engagement, thus to labor to roll the stone as from the well's mouth, would seldom, if ever fail, of ultimately obtaining access to the well spring and water of eternal life. In those gatherings, which are appointed for transacting the discipline and affairs of the church, the subject on which we are now treating, it is fraught with many advantages.

As this holy vigilance and engagement pervades the mind, we shall be in a situation not only to perceive, but to perform our respective duties in these assemblies, in their due season. Delay, or the neglect of timely obedience may strengthen that disposition in others, which is too apt to speak. Oh! the beauty and excellency of rightly prepared and well-timed offerings!

As we have great need to watch that we touch not the ark unbidden, even though it may be shaken; so it is equally essential, that we are faithful to every requisition of duty. These

undoubtedly vary in the degree of constraining influence that may be extended to us, in some proportion to the scale of importance attached to the business before us; but we can be safe only as we maintain an exercise and watch.

A fervent engagement of mind, to wrestle for a blessing, is more effectual to promote what is right, and to awe in silent subjection that which is wrong, than any words *without life*.

In this secret exercise and engagement, every upright mind can, at times, feelingly unite; therefore the presence of such, even if never called upon to open their mouths, is a comfort and strength to those who are rightly engaged as active members of the church.

Think not, you who are seldom, if ever heard in these meetings, that your presence is unavailing. No! no! if you rightly keep silence, may I not appeal to your own hearts, for the peace and satisfaction that has flowed there, in giving up your time, and perhaps travelling a considerable distance to attend such assemblies.

Finally, dear brethren and sisters, "fear God and give glory to Him, for the hour of his judgment is come," upon the ways of unrighteousness and sin. Is not this a day wherein the Lord is pleased eminently to unfold himself to many, "fair as the moon, clear as the sun, and terrible as an army with banners?" How is He graciously pleased to tarnish in their view the beauty and glories of the world; which fade as a flower, or wither as the grass of the field, before the brightness of his rising!

"The hour of his judgment is come;" an hour in which he increasingly judges and condemns in the hearts of mankind, many of those things which have impeded the progress of his kingdom of righteousness and peace.

These things, if not removed out of the way, will yet obscure the brightness of his rising as "the Sun of righteousness with healing in his wings." Let us then, as a people, faithfully perform the part assigned us. Let us evince that we "fear God," by a complete dedication to all that we are fully persuaded he calls for at our hands; and let us be fully persuaded by frequently *seeking* to know his will, in humility, and the resignation of all within us, to His Divine requisitions. Thus shall we be prepared, by faithful and well-timed obedience, to "give glory to His name."

How often have we found a cross
Whose heavy frame we scarcely bore,
When passed beneath and lifted up,
To be the frame of Heaven's door.
E. A. R., Portsmouth, N. H.

Two Blessings.—"It is a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "It is a greater blessing still, not to desire what one does not possess."

The following letter has been sent us, requesting its publication. It is an earnest avowal of the testimony to Peace by a young mother, and will no doubt find a response in many hearts:

Dear Sister:—You must be in a secluded spot indeed, for my daughter says, "the rebels will never find you, it is so sheltered by the luxuriant growth of trees, and hidden from the public view." But where can one flee in this beautiful world of ours beyond the sound of war or its destructive and sorrowful consequences? It is sad indeed to reflect seriously upon the present state of affairs, and though I know nothing of the fear of danger from which many suffer, still I cannot but mourn over what seems to be so little in accordance with our hopes for the nineteenth century. To think in this day of advanced ideas and truths, that our whole land is a drilling ground for men to learn the art of taking each other's lives! and this as a means of adjusting long disturbing difficulties, which might long ago, if the North had been true to its convictions of duty, been placed at least beyond the possibility of such a contingency as this. But the people tell us, "this is a different war from any which has preceded it, and we are in for it now, there is no evading it, what can we do but fight?" True, we *are* into it *deep enough!* and there are interests at stake vital and absorbing, but does it follow that we must resign our long cherished convictions of right, and do violence to feelings which have strengthened with our years and permeated our whole being?

Having no sympathy nor faith in war for any cause or purpose, I feel more and more like raising the standard of peace, and, if need be, die a martyr for what I believe to be the only true ground for enlightened people to stand upon.

My enthusiasm never has kindled for the war, though there have been times when clouds obstructed my view, but the more vindictive grows the spirit that surrounds me, and the more imminent the danger which threatens, the clearer becomes my vision, and the more ardently do I desire to see consistent advocates raised up for the promulgation of truth and righteousness, in accordance with the spirit which Jesus so beautifully exemplified. Dear uncle John* was such an earnest advocate of the principles of peace! Oh, may his sweet spirit continue to influence us, and may we who were favored to receive instruction from one so pure and gifted, forget not the spirit of love and forbearance with which he ever strove to imbue us! Most assuredly, I cannot wish his pure spirit again chained to earth in this dark hour of peril, yet would I welcome from the depths of my heart, one like unto him, clothed with

*The writer was a pupil of J. Jackson.

power from on high, and the tongue of eloquence to awaken our people to a just sense of the position they occupy. So very few are consistent with the principles which they have hitherto believed to be the essential basis for those to build upon, professing to be led and guided by the spirit of truth. If I took any part in the church and had thy ability, I should feel constrained to proclaim the unpopular doctrine of peace. I sorrow to see my children so imbued with the war spirit! Even little babes lisp vengeance to traitors! Such a schooling for the next generation! But I suppose time will accomplish the work of regeneration. And for those of us who have unbounded hope in the future, there is much encouragement; even the thought that this is not our abiding place, is a ray of light that brings ecstatic pleasure in the darkest hour of despondency. So our faith and trust in the goodness of God, and the beautiful arrangement he has planned for us, must strengthen us for the duties which press upon us, in the present time of need, and prepare us for the enjoyment of the future.

Very truly thy sister, L.

9th mo. 16, 1862.

HABITS: A WORD TO THE CHILDREN.

Do you know, children, that your habits constitute your character? You are at that period of life when the spiritual elements of your nature are easily modified. Have you ever seen a potter at work upon earthern-ware? He puts a lump of shapeless clay upon his disk, and under his hands it quickly assumes the designed shape. The clay is still plastic. He can take it, if he chooses, and make a vessel entirely different in form and purpose. But by and by the vessels he has made are put into an oven, and subjected to heat. Then they yield no longer to the pressure of his hands. Try to correct any defect or alter their shape, and they break. So, my young friends, you are now in the plastic period of life. You can without very great difficulty make your characters what you choose. But by and by, the habits which you are now forming will obtain a grasp upon you which the most arduous efforts will hardly throw off. Out in Calaveras County, California, there are immense trees, three hundred feet high, and twenty-five feet in diameter. They are so large that they cannot be felled with an axe. Men are obliged to take long augers, used for making pump-logs, and bore around at various points in the circumference, in order to bring these monarchs of the forest down. But once, each of these trees was contained in a little seed, and as its plumule started above the surface, a passing partridge or rabbit might have destroyed it without stopping. So, my children, if you take habits in the beginning, you may overcome them by a very little resolution, but let them grow with your growth, let them become inwrought into your nature, and nothing but long and persevering toil will throw them off.

We must do our best in forming our characters, trusting to the steady co-operation of God with us through the uniform methods by which his aid is granted. We must take all bad habits in the germ if we wish to destroy them easily. You know, children, how habits are formed. You do a thing once, and the next time you can do it more readily. You use a word appropriately once, and when you again want it, it comes directly to your lips. You think upon certain subjects, you indulge certain feelings, and these subjects and feelings recur to you. Thus you form habits of action, speech, thought, and feeling. The first time you wrote a word, you had to exercise a great deal of care. You had to spell it over in your mind, and think what letter came first and what next. Then you had to think how each letter was made, and take great pains with every turn and stroke, but now, the older ones among you merely think of the word you wish to write, and the hand goes through with the movements by which it is penned. You have formed a habit of spelling and writing without any conscious effort of the will. Just so it is with numerous other habits that belong to us. Constant repetition of what was once difficult, causes it to be performed without exertion. Let me counsel you, then, my friends, now while you are in the plastic period of life, now when you can bring your characters into Christian grace and symmetry, and ornament them with the most beautiful virtues, not to suffer them to be deformed by sin, but to guard each act, thought, utterance, and emotion, so that you may grow up possessing all good qualities,—grow up unto Him which is the Head, even Christ.—*Religious Magazine.*

WISE SAYINGS.

To be rich is to be content with little.

Is it ill with thee in life? Imitate the traveller who, amid the discomforts of a bad inn, reflects that he has only to pass the night there.

Patience is a tree whose roots are bitter, but the fruit is very sweet.

A diamond, with some flaws, is still more precious than a pebble that has none.

INFLUENCE OF EXAMPLE.—There is hardly any one whose example may not have *some* weight with some one. There is no one who may not on some particular occasion check, in some degree, profaneness or other corrupt language, intemperance, dishonesty, and other sins; or who may not encourage and direct at least some young persons in the love and fear of God. And certainly there is no one, however,

humble or obscure, who may not pray heartily in secret for his neighbor, or whose prayers may not be accepted by his "Father who seeth in secret."—*Archbishop Whately.*

A BOUNTIFUL EYE.

BY ROBERT M. HATFIELD.

A knowledge of the structure and functions of the eye has been prescribed as a cure for Atheism. I am not certain that the prescription would prove generally efficacious among the fools who say in their hearts "there is no God." But certainly the evidences of skill and wisdom are so apparent in the mechanicism of the human eye, as to make manifest the stupid depravity of those who fail to see that a divine hand was employed in its creation. Nor is the human eye more curious or beautiful than the organs of vision of many of the lower orders of animals. The investigations of the anatomist, especially when aided in his studies by the microscope, make us acquainted with a world of wonderful facts. Crabs have their eyes "placed at the extremity of shelly foot-stalks, which are themselves on moveable hinges, capable of being projected at pleasure, moved in different directions, and packed away, when not in active use, in certain grooves hollowed out expressly for them in the front margin of the shell." The garden snail carries his eyes at the extremity of a pair of horns. Most persons suppose the scallop to be blind, but it has eyes by the score. and every one of them bright as an emerald, and beautifully set. A single dragon-fly, according to the computation of naturalists, has more than twenty thousand eyes, and splendid ones they are. The spider has fewer eyes—generally not more than eight in number—but they are perfect in form, finely set, and almost as brilliant as diamonds. The eye of the eel is protected by a tough transparent covering that enables him to thrust his head through sand and mud without at all impairing his vision. The fish-hawk has eyes that are both telescopic and microscopic, to fit him for the life he leads. Animalculæ too minute to be seen by the human eye, are found, when examined by a magnifying glass, to have well-defined and useful organs of vision. Solomon seems to have made the eye a study, and frequently refers to it in his writings. He warns us against eating the bread of him that hath an *evil eye*—that is, of the covetous hypocrite who grudges his guests the entertainment to which he has invited them. In the East, the words of Solomon would receive a more literal application; for to this day there are whole nations that have full faith in the malignant potency of an evil eye. Thomson tells us that the Syrians stand in such dread of this blight that they resort to countless charms to ward it off. If you only *look* at a beautiful child, you must repeat the name of the Prophet of God, or of the Virgin, with a prayer for protection. If you extol the beauty of a horse, you must immediately spit on it; and the same is sometimes done to a child, though most persons are content to blow in its face and pronounce a charm. Bright and striking figures are made on fig-trees to draw attention from the fruit, lest it should be blasted by a too steadfast look. We read also of haughty and lofty eyes, of eyes that are wanton, of the eyes of a fool that are in the ends of the earth, and of the eyes of the spouse in Canticles which are like the "fish-pools in Heshlow, by the gate of Bath-rabbim."

But I do not propose a chapter on eyes in general: our present interest is with the *bountiful eye*, upon which God's Word pronounces a benediction—"He that hath a bountiful eye shall be blessed." What are the characteristics of such an eye, and how may it be known?

It is a gracious and liberal eye. Its owner looks with kindliness and charity upon his fellow-men. He is patient toward all, and has compassion on the ignorant, and on them that are out of the way. Genuine Christianity is catholic and generous in spirit; but many who wear its livery dishonor their profession by their narrowness and bigotry. Even the disciples of our Saviour were slow to learn that. The *end of the commandment is charity out of a pure heart.* One of these disciples once said, "Master, we saw one casting out devils in thy name; and we forbade him because he followeth not with us." John expected to be commended for this attempt to hinder a good work that was being performed in an irregular and unofficial manner. But Jesus said, "Forbid him not; for he that is not against us is for us." This reproof, pointed as it was, did not cure the disciples of a fault to which human nature is ever prone. On another occasion, the Saviour on his way to Jerusalem passed through a village of Samaria. The inhabitants of the place hated the Jews, and refused to receive or entertain the Saviour. The disciples were indignant at such treatment of their Master, and felt that it ought to be punished on the spot. They were in the same region of country where the prophet once called fire from heaven to consume his enemies. And James and John said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elijah did?" How were they chagrined and humbled when he turned and rebuked them, and said, "Ye know not what manner of spirit ye are of." How often we fail to discern our own spirit! What we call *zeal for the Lord* is often a mixture of pride and envy. Our *righteous indignation* needs to be restrained with a resolute purpose, or it quickly degenerates into malice and revenge.

"Alas! for the rarity
Of Christian charity
Under the sun."

But he that hath a bountiful eye is blessed.—To him it is given to look kindly upon his fellow-men, and to see something of good in all. The language of his heart is, "Grace be with all them that love our Lord Jesus Christ in sincerity." If he cannot agree with all the friends of the Saviour with regard to the mint, anise, and cumin, he can heartily join them in singing

"Bring forth the royal diadem,
And crown *Him* Lord of all."

But the man with a bountiful eye is beneficent. He is generous in action as well as in word and feeling. "*He giveth of his bread to the poor.*" A bountiful eye and a liberal hand go together. Such an eye and hand do not always command a full purse, but "if there be *first a willing mind*, it is accepted according to that a man hath, and not according to that he hath not." The widow of Sarepta had only a handful of meal and a little oil, but she had a hand "open as day for melting charity, and enjoyed the luxury of doing good." The poor widow mentioned in the Gospel had for all her living only two mites, yet she so used these as to secure for herself a richer blessing than was pronounced on any of the rich men who cast their munificent gifts into the treasury of the Lord. If it be only a cup of cold water that is given for humanity's sake, and in the name of Christ, it in no wise loses its reward. "Blessed is he that *considereth* the poor; the Lord will deliver him in time of trouble." We are to make ourselves acquainted with the circumstances of the poor, to sympathize with them in their sufferings, and make sacrifices to relieve them. Blessed is the man who does this. "He that in these things seeketh Christ, is acceptable to God and approved of men." *It is more blessed to give than to receive.* The man who gives liberally and without grudging, follows the example of the Saviour, and imitates God. And the blessedness that springs from the exercise of benevolence is pure and permanent. "The good man is satisfied from himself." No depth of affliction could deprive Job of the satisfaction he felt in referring to the past and saying "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out." It followed from this that when the ear heard him, it blessed him—that men waited for him as for the rain, and opened their mouth wide as for the latter rain. The saintly and gifted Herbert, generally known as "holy George Herbert," was once on his way to Salisbury to join a musical party, when he saw "a poor man with a poorer horse that was fallen under his load. They were both in distress, and needed present help, which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man; and was so like the good Samaritan, that he gave him money to refresh both himself and his horse. Thus he left the poor man; and on coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, which used to be so trim and clean, came into that company so soiled and discomposed. But he told them the occasion; and when one of the company told him he had disparaged himself by so dirty an employment, his answer was, that the thought of what he had done *would prove music to him at midnight;* and that the omission of it would have upbraided and made discord in his conscience whenever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure that *I am bound to practice what I pray for;* and let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I praise God for this occasion." Blessed is the man that hath a bountiful eye. To him the midnight as well as the morning chimes ring out melodiously. He finds vineyards in the wilderness, and springs of water in the desert. From envy, hatred, malice, and all uncharitableness, good Lord deliver us!

"O brother man! fold to thy heart thy brother,
Where pity dwells, the peace of God is there."

CHEERY KITCHEN.

A writer in the Country Gentleman puts in a plea for the kitchen:

Very much is written and said about pleasant and tastefully furnished parlors, but the kitchen is left quite in the background, except as it is described in stories of the olden time, "with ponderous beams over head, from which hung festoons of dried pumpkins, apples, &c." It is too important a part of home to be neglected, yet it surely is neglected. The parlor must be cool, and airy, and sunshiny, but the kitchen may be wherever there is room for it, with a view from curtainless windows, of barnyard and woodpile—no paint nor carpet on the floor, no paper on the walls—furnished with chairs and tables, and also with clothes frames and wash tubs, a line of dish towels over the stove, and a row of old hats, coats and frocks for ornaments. This is a picture of too many of our farmer's kitchens—of the place where we housekeepers expect to spend a considerable portion of our time. No wonder mothers look careworn, and farmers' wives and daughters com-

plain of their field of labor. No wonder that soiled morning dresses are seen; for clean calico, white collars, and smooth hair, could never feel at home in a dingy, cheerless kitchen, and the man who will not provide a pleasant one, deserves to take his breakfast every morning opposite a slovenly-looking wife.—*Ex. Paper.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 18, 1862.

Spiritual Impressions.—The language of feeling, so little recognized among many Christian sects, is regarded by Friends as of primary importance, and the cultivation of that internal sense by which this language is apprehended is a distinguishing feature in the moral training of the youth of our religious society. While we place a just estimate upon this feature of our profession, and seek by attention to our individual intuitions to become more susceptible to pure spiritual impressions, let us not overlook the liability, to mistake for those impressions of truth and duty divinely stamped upon the humble, seeking soul, the suggestions of the ever active imagination, which if allowed an illimitable range over the universe of mind is liable to imbibe distorted views of right and wrong. Upon those who believe themselves required to hold forth the language of encouragement and admonition to others, there rests a great responsibility to guard well their own spirits against a zeal which is not according to knowledge, that they may be enabled to distinguish between those admonitions which are for their own strength and instruction, and those which are for the edification of their hearers. There is perhaps no snare so dangerous to a people making a high spiritual profession, as that of assuming individual infallibility in regard to religious impressions, and a consequent independence of the judgment of others who have equal access to the source of all purity and wisdom.

The Executive Committee appointed at the Conference held during the week of the late Yearly Meeting, on the subject of the proposed Boarding School under the care of Friends, held a meeting on Sixth-day last, the 10th instant, and appointed the following Conferences, at which some of the Committee will be present to explain the plan, and to endeavor to awake an interest in the subject of education generally, viz.:

A Conference in Philadelphia to be held at the Race street meeting house, on Third-day evening, the 14th, at 7 o'clock, P. M.

One at Moorestown, N. J., on Fifth-day afternoon, the 16th, at 3 o'clock, at Friends' meeting house.

One at Wilmington, Del., on Sixth-day evening, the 24th, at 7 o'clock, at Friends' meeting house.

One at Attleborough, Bucks Co., Pa., early next month, of which due notice will be given.

A committee was also appointed to attend a a Conference, which it is understood Friends of Baltimore design to hold during the week of their approaching Yearly Meeting. The names of several Friends have been added to the Committee, which now comprise the following:

Philadelphia.—Deborah F. Wharton, Lucretia Mott, Thomas Ridgway, William Dorsey, Jane Johnson, Rachel T. Jackson, Harriet E. Stockly, Stephen Cox, Helen G. Longstreth, Edith W. Atlee, William C. Biddle, William D. Parrish, Sarah T. Price, Anne Shoemaker, Edward Parrish, Edward Hoopes, Joseph M. Truman, Jr., William Griscom, Frankford.

Attleboro, Pa.—Simon Gillam, Pearson Mitchell, Joseph Flowers, Sarah Flowers.

Taylorsville, Pa.—Mahlon K. Taylor.

Trenton, N. J.—Isaac Stevens.

Moorestown, N. J.—Mary S. Lippincott, Sarah Hunt.

Cinnaminson, N. J.—William Parry.

Woodbury, N. J.—David J. Griscom.

Kennett Square, Pa.—Samuel Martin, Thos. Jenkinson.

West Grove, Pa.—Job H. Jackson.

Westchester, Pa.—Thomas Hoopes, Rachel Taylor.

Darby, Pa.—M. Fisher Longstreth, Joseph Powell.

Chadsford, Pa.—Clement Biddle.

Conshohocken, Pa.—David Foulke.

Gwynedd. —Ann A. Townsend.

Salem, N. J.—Abigail Woolman.

Wilmington, Del.—T. Clarkson Taylor.

Notice.—The Annual Meeting of the "Library Association of Friends," will be held at

the Library Room (Race street Meeting House), on Sixth-day Evening, the 24th inst., at 8 o'clock.

Punctual attendance is requested, by both male and female.

THOS. RIDGWAY, *Clerk.*

10th mo., 1862.

"THE LAND AND THE BOOK."

THE TARES.

(Continued from page 491.)

We are now on ground poetically, or, rather, prophetically illustrious. Here, in this very village, dwelt that good Shunamite, who built a little chamber (an ulliyeh, upper room) on the wall for the "holy man of God," and put there a table, and a bed, and a stool, and a candlestick.* In some part of these fields, which slope down southward into Jezreel, her only son, given in reward for her hospitality to Elisha, received a stroke of the sun while looking at the reapers, and I know by experience that this valley glows like a furnace in harvest-time. The poor lad cries out to his father, My head! my head!† and, being carried home, he sat on his mother's knee till noon, and then died. Elisha was on Carmel—probably near the altar of Elijah—at El Makhrakah, ten or twelve miles off. The mother saddled an ass, and said to her servant, Drive and go forward, slack not thy riding for me, except I bid thee; and away she flew past Fuliyeh, and westward down the plain to the foot of Carmel. The man of God sees her coming in such haste, fears some calamity, and sends Gehazi to meet her, with these inquiries, Is it well with thee? is it well with thy husband? is it well with the lad?‡ She answered, It is well; but, at the same time, she rushes up the "hill," and seizes the prophet by his feet. This scene is natural, and very graphic. If you ask after a person whom you know to be sick, the reply at first will invariably be, *Well, thank God*, even when the very next sentence is to inform you that he is dying. Then the falling down, clasping the feet, etc., are actions witnessed every day. I have had this done to me often before I could prevent it. So, also, the officious zeal of the wicked Gehazi, who would thrust the broken-hearted mother away, probably thinking her touch pollution, agrees perfectly with what we know of the man, and of the customs of the east; and so likewise, are the injunctions to Gehazi, *Gird up thy loins* that you may run; if *thou meet* any *man, salute him not;* and if any salute thee, answer him not—this is no time for idle compliments. The mother followed with the man of God in company; and when he had brought back her son to life, she *fell at his feet, bowed herself* to the *ground*, took up her son and went out. Nothing can excel the touching simplicity of this narrative. How came it to pass that the good Shunamite lost her land by merely going to reside during the famine in the country of the Philistines, as we read in 2 Kings viii. 3.

It is still common for even petty sheikhs to confiscate the property of any person who is exiled for a time, or who moves away temporarily from his district. Especially is this true of widows and orphans, and the Shunamite was now a widow. And small is the chance to such of having their property restored, unless they can secure the mediation of some one more influential than themselves. The conversation between the king and Gehazi about his master, is also in perfect keeping with the habits of Eastern princes; and the appearance of the widow and her son so opportunely, would have precisely the same effect now that it had then. Not only the *land*, but all the *fruits of it* would be restored. There is an air of genuine verisimilitude in such simple narratives which it is quite impossible for persons not intimately familiar with Oriental manners to appreciate, but which stamps the incidents with undoubted certainty. The thing happened just as recorded. It is too natural to be an invention or fabrication. * * * * *

And now we are about to leave this interesting region for one almost a desert.

It may be desert, but it is very green and inviting; and what a beautiful brook comes babbling down the wady!

If it derived its name, *Kusab*, from the abundance of *cane* on its banks, they seem all to have disappeared; but here are splendid oleanders in their place, and I see that the guide has halted for our noonday rest and lunch under a pyramid of these flowery bushes. We shall not be detained long, I dare say, in this solitary place. Hassein is evidently uneasy, and looks suspiciously at those horsemen coming down the wady. They are acquaintances, however, I perceive; and while they discuss Arab politics, we will discuss bread and cheese, chicken and ham.

As I expected. These men advise us to be moving, and to keep close together until we reach the next village, after which there is no danger; and so we are off. It is well we improved the time, or we might have had a long ride on an empty stomach.

These hills are entirely naked, and mostly barren, or, rather, uncultivated, for I see nothing to prevent their being planted with orchards and vineyards.

Nothing but insecurity, and the ferocity of the people in this region. As we advance, you

* 2 Kings, iv. 8–10. † 2 Kings, iv. 19.
‡ 2 Kings, iv. 26.

perceive that the wady splits into many branches. We take this one on the west, and our track opens on to beautiful views of Carmel in the north. That village about three miles to the west of us, is called Um Ezzeinat, and the one south of it Rehanieh. The name of the district is Belad er Rohah, and it includes all the southeastern border of Carmel down to Cæsarea. As we are taking leave of Carmel, let us while away the time spent in climbing these tedious hills, with a few facts and remarks in regard to that celebrated mountain. It is steep and lofty only at the northwest corner, and on that face which overlooks the plains of Acre and Esdraelon. The ascent is comparatively easy from the sea, and it sinks down gradually to the south into the wooded hills of Samaria and the rich plain of Cæsarea. There are, however, deep ravines, in some of which I became entangled on my way from Tantura to the Mukhrahah, and had no small trouble to extricate myself from their perplexing sinuosities and abrupt precipices. There is no special "excellency" in Carmel at present, whatever may be said of Sharon.* Its name, *Kermel*, signifies vineyard of God; and we read that Ussiah, who loved husbandry, had vine-dressers in Carmel.† These vineyards have all disappeared, and, in fact, so have the forests, which were celebrated in ancient song. It is a glorious mountain, however, one to swear by, according to Jeremiah: As I live, saith the King, whose name is the Lord of hosts, surely as Tabor is among the mountains, and as *Carmel by the sea*, so shall he come.‡ Amos lets us know that in his day the top of it was a famous place to hide in, nor has it changed its character in this respect: Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence.§ My experience would not have prompted me to place the "top of Carmel" third in such a series of hiding-places, but yet I can fully appreciate the comparison. Ascending it from the south, we followed a wild gorge, through which my guide thought we could get up, and therefore led us on into the most frightful chasms, overhung by trees, bushes, and dark creepers, until it became absolutely impracticable, and we were obliged to find our way back again. And even after we reached the summit, it was so rough and broken, and the thorn-bushes so thick-set and sharp, that our clothes were torn, and our hands and faces severely lacerated; nor could I see my guide ten steps ahead of me. It was a noble pasture-field, however, and in reference to this characteristic, Micah utters this sweet prayer: Feed thy people with thy rod, the flock of thy heritage, which dwell solitarily in the wood in the midst of Carmel.* From these and other hints, we may believe that Carmel was not very thickly inhabited. There are now some ten or eleven small villages on and around it, occupied by Moslems and Druses; and besides these, I have the names of eight ruins, none of which, however, are large or historical. Carmel was a habitation of shepherds,† and it is implied that its pastures were not liable to wither. This may in part be occasioned by the heavy dews which its great elevation, so near the sea, causes to distil nightly upon its thirsty head. I found it quite green and flowery in midsummer. Our road now begins to descend towards the southwest, and the village to which we are coming is called Dalia er Rohah, to distinguish it from another of the same name on the top of Carmel, settled by Druses from Lebanon.

This is a singular brook which we are following down the wady. Back yonder I thought of watering my horse, but, supposing the stream would become larger, I omitted it, and here it has vanished altogether, like one of Job's‡ deceitful friends—I mean brooks.

The phenomena of streams in this country aptly illustrate the character of his false friends. In winter, when there is no need of them, they are full and strong, and loud in their bustling professions and promises; but in the heat of summer, when they are wanted, they disappoint your hope. You think your fields will be irrigated, and yourself and your flocks refreshed by them, when lo! they deal deceitfully and pass away. Nearly all the streams of this country, "what time they wax warm," thus vanish, go to nothing, and perish. Such were Job's friends. There is another illustration equally pertinent. You meet a clear, sparkling brook, and, so long as you follow it among the cool mountains, it holds cheerful converse with you by its merry gambols over the rocks; but as soon as you reach the plain, "where it is hot," it begins to dwindle, grow sad and discouraged, and finally fails altogether. Those which suggested the comparison of Job probably flowed down from the high lands of Gilead and Bashan, and came to nothing in the neighboring desert; for it is added that the "troops of Teman looked, the companies of Sheba waited for them, and were confounded because they had hoped." It was in those high mountains only, that Job would become familiar with the winter phenomena, where the streams are "blackish by reason of the ice;" for not only are Lebanon and Hermon covered with snow in winter, and the brooks there frozen, but the same is true also of the higher parts of the Hauran, and of the mountains to the south of it, where Job is supposed to have resided. We shall fol-

* Isaiah xxxv. 2. † 2 Chron. xxvi. 10.
‡ Jer. xlvi. 18. § Amos ix. 2, 3.

* Micah vii. 14. † Amos i. 2. ‡ Job vi. 15, 19.

low this Wady Dalia, called also Shukkah, for an hour at least, and, owing to some peculiarity in the strata, the water repeatedly sinks away, and then reappears lower down. The pastures on either side are extremely rich, and, when I passed along it in February, it was all glowing and blushing with an infinite number and variety of flowers, sending up incense to the skies, and offering their honeyed cups to millions of bees. I saw here a flower altogether new to me; the stem resembles a strong rank pea, but the flowers hang in pendent clusters like hops. The upper part is a light bronze color, dashed with purple, the rest pure white. I could get no name for it. We now leave this Wady Dalia, and take over the hill southward for half an hour to Subbarin, near the head of another valley, which bears the name of Sindiany, from a village of that name farther down towards Cæsarea. Perhaps both wady and village are so called from the oak woods with which the whole country is clothed. I shall not soon forget the ride on that lonely evening of February when I first passed this way. The setting sun glowed and trembled among the tree-tops, and, streaming down aslope, filled the valley with transparent gold and living emerald full up to the brim and running over. It seemed like fairyland, and I no longer questioned the unequal charms of Cæsarea and her surroundings. From our present position we can gaze through this glorious vista of oak glades, and along many a solemn aisle, leading every way far into the deep forests. I was taken by surprise, having anticipated nothing but a barren desert, where I met with rural beauty unsurpassed by anything in this country. The scene now is changed; the fields are white for the harvest, the flowers have faded and fallen, and the grass is sear and dead, but the same round hills are here, and the grand old oaks, with their robes of fadeless green. It never can be less than lovely while they remain. But our guide beckons us onward, and with reason, for there is yet another hour to Sindiany, and this neighborhood has a villainous reputation.

"Every prospect pleases,
And only man is vile."

However, my experience enables me to trust the people of Sindiany, and there is a charming camp-ground just north of the village. Take notice of this fountain of Subbarin. We shall meet it to-morrow, where one would least expect it.

(To be continued.)

THE SHEPHERD'S DOG AND CHILD.

One day a shepherd, on going to his flock, which were feeding on the higher parts of the Grampian Mountains, took his little boy with him, as well as his dog. The child was only three years old. The father left him alone while he looked after some sheep, when suddenly a thick fog came on. The anxious father instantly hastened back to find his child; but it was so dark he could not see him, and, unfortunately, he missed his way. After a search of many hours among the caverns and holes, in the mountains, he was at length overtaken by night. Still wandering on, he discovered by the light of the moon that he had reached the bottom of the valley, and was within a short distance of his cottage. He hoped that the child had gone home, but when he inquired, he found his wife had not seen him.

To renew the search that night was equally fruitless and dangerous. He was therefore obliged to remain where he was, having lost both his child and his dog, which had attended him faithfully for years. Next morning, by daybreak, the shepherd, accompanied by a band of his neighbors, set out in search of his child; but, after a day spent in fruitless fatigue, they were at last compelled, by the approach of night, to descend from the mountain. On returning to his cottage, the shepherd found that the dog, which he had lost the day before, had been home, and, on receiving a piece of cake, had instantly gone off again. For several days the shepherd renewed the search for his child, and still, on returning at evening disappointed to his cottage, he found that the dog had been home, and on receiving his usual allowance of cake had instantly disappeared. Struck with this singular circumstance he remained at home one day, and when the dog, as usual, departed with his piece of cake, he resolved to follow him, and find out the cause of this strange conduct. The dog led the way to a waterfall, at some distance from the spot where the shepherd had left his child. The shepherd, stepping from crag to crag, crossed the roaring stream. The dog at last disappeared into a cave, the mouth of which was almost on a level with the torrent. The shepherd with difficulty followed; but, on entering the cave, what were his emotions when he beheld his little boy eating with much satisfaction the cake which the dog had just brought him, while the faithful animal stood by, watching his young master with love and pleasure in his looks!

From the situation in which the child was found, it appears that he had wandered to the brink of the precipice, and then either fallen or scrambled down till he reached the cave, which the dread of the torrent had afterwards prevented him from quitting. The dog, by means of his scent, had traced him to the spot, and afterwards prevented him from starving, by giving up to him his own daily allowance. He appears never to have quitted the child by night or day, except when it was necessary to go for his food, and then he was always seen running at full speed to and from the cottage.—*Harper's Sagacity of Animals.*

USE ME.

BY DR. BONAR.

Make me of use, My God!
Let me not be forgot;
A broken vessel cast aside—
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of thine.

Thou usest all thy works—
The weakest things that be;
Each has a service of its own,
For all things wait on Thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak, the little hill,
My God, O use me too!

Thou usest tree and flower,
The rivers vast and small;
The eagle great, the little bird
That sings upon the wall.

Thou usest the wide sea,
The little hidden lake,
The pine upon the Alpine cliff,
The lily in the brake.

The huge rock in the vale,
The sand-grain by the sea,
The thunder of the rolling cloud,
The murmur of the bee.

All things do serve Thee here—
All creatures, great and small;
Make use of me, of me, my God,
The weakest of them all.

LINES ON A HOLLY-TREE.

BY ROBERT SOUTHEY.

O Reader! hast thou ever stood to see
The holly-tree?
The eye that contemplates it well, perceives
Its glossy leaves
Ordered by an intelligence so wise
As might confound the atheist's sophistries.

Below a circling fence, its leaves are seen
Wrinkled and keen;
No grazing cattle through their prickly round
Can reach to wound;
But as they grow where nothing is to fear,
Smooth and unarmed their pointless leaves appear.

I love to view these things with anxious eyes
And moralize:
And in this wisdom of the holly-tree
Can emblems see
Wherewith perchance to make a pleasant rhyme,
One that will profit in the after-time.

Thus though abroad perchance I might appear
Harsh and austere;
To those who on my leisure would intrude
Reserved and rude;
Gentle at home amid my friends I'd be
Like the high leaves upon the holly-tree.

And should my youth, as youth is apt, I know,
Some harshness show,
All vain asperities I day by day
Would wear away,
Till the smooth temper of my age should be
Like the high leaves upon the holly-tree.

And as, when all the summer trees are seen
So bright and green:
The holly-leaves their fadeless hue display
Less bright than they;
But when the bare and wintry woods we see,
What then so cheerful as the holly-tree?

So, serious should my youth appear among
The thoughtless throng,
So would I seem among the young and gay
More grave than they,
That in my age as cheerful I might be
As the green winter of the holly-tree.

For Friends' Intelligencer.

A THREE DAYS' TRIP AMONG THE FRUIT GROWERS.



As some of the readers of this paper are farmers, and are, or should be, interested in fruit-culture, a few observations made on a recent short visit to Cornwall and Newburg, in Orange Co., N. Y., may be of interest. The farmers in this section, adjoining the Hudson River, have mostly engaged in raising, in addition to their usual farm produce, some one or more kinds of fruit for market.

Prominent among them is the growth of raspberries, and they claim to have been the first that introduced the Hudson River Antwerp to market; and that it succeeds better there than in any other part of this country.

The product is enormous, employing in the picking season, for the conveyance of the fruit from a section thirty or forty miles along the river, a steamboat and barge every night. The red Antwerp is the best berry for transportation, and the picking affords employment to large numbers of women and children, who earn from fifty cents to over one dollar a day. They are sent to Washington Market in large strong boxes, filled with the baskets holding one-third of a quart, and they sometimes find their way over the New England States, and the neighboring cities of Philadelphia, Baltimore, and others more remote. The bushes are planted in hills like corn, and about the same distance apart, tied to stakes, and about five canes to the hill, to be cut out as soon as done bearing.

They should be bent down, two hills together, in the fall, and covered with earth; and if a sure product of fine fruit is wanted, manure ought to be spread over the surface in the winter. When uncovered in the spring, if the ground is worked and kept clean, they will yield a basket to a hill each day. I saw fine

pear and plum trees growing among them, without apparent detriment to their fruit.

This was the season, and this the year for plums. Some have large orchards bearing profusely, the limbs bending with the luscious fruit. By some freak of fancy I learned that the finest of all plums, the green gage, and other light colored varieties, were hardly worth sending to market; the purple varieties selling for much higher price. One cultivator, who had six hundred bearing trees, thought he had saved his fruit from the ravages of the plum-weevil, by sowing salt around the trees, thus killing the young grub before it is transformed into a perfect insect. He cuts off every appearance of knots on the limbs, when the bark first shows the disease, early in summer; and now his trees were full of fine blue plums, to reward his efforts. Late blue and purple plums are the most profitable, and the Blue Imperatrice is one of the best for market. Smith's Orleans is a fine large plum, which is said to be a desirable variety among the new kinds.

Grape culture for market, is engaged in by many, both farmers and amateurs, and the vineyards looked exceeding well, and we enjoyed the examination of their method of cultivation, as it was nearly new to us. There are many vineyards along the banks of the river, from the widely celebrated plantations of Drs. Underhill and Grant, to the small acre patch of the unobtrusive farmer. We visited a vineyard in the village of Canterbury, of seven or eight acres, the property of John Cromwell, and as we found his vines in excellent order, and his views of grape cultivation eminently practical, it may be instructive to others. His vines were trained to wires fastened to strong posts, well braced at each end, with intermediate posts perhaps ten feet apart. They were kept perfectly clean, and a top-dressing of manure spread on the ground nearly every year. Being engaged in the tannery business, he saves all the offal, hair, ashes and refuse of every kind, and makes a compost with his stable manure; thus affording the very best food. The grape requires partly animal and partly vegetable, and his vines showed the effect of this liberal treatment. He started with the idea that the grape-vine should be trained with mathematical precision; but he has found it impossible to carry it out, as the vines sometimes are partially killed by winter; and again, some vines and parts of vines grow much faster than others. The only way to succeed, is by careful study and observation. A vine should not bear over fifteen pounds of grapes, and experience will soon show about how many bunches will make this weight, and the overplus must be picked off. A great error has prevailed among the early cultivators of the vine, in cutting off too many leaves, thus robbing the fruit of proper nourishment. As each vine has eight or ten feet to spread sidewise, and six or seven to the top of the trellis, it is requisite that too many young shoots be not allowed to grow in any place, so as to resemble a thicket, nor too few, so as to expose the grapes too much. If they are too much stripped the remaining leaves die, and the grapes wither. They require constant attention, both in tying up, shortening, and breaking off the laterals. If a space is rather open, he allows the laterals to grow and fill it, so as to present an even appearance to all the vines in the whole vineyard. Before winter sets in, the vines are cut back to three or four canes of from four to five feet in length, and buried in the earth to protect them from freezing.

Nearly all the grapes grown here for market, are the Isabella; that being, for that section, the only reliable vine yet tested. The Catawbas were rotting, and are too uncertain north of New York. Hartford Prolific and Concord are but little grown, yet they promise well; the first was the earliest variety that we saw. There was one vine of Allen's Hybrid that made a beautiful appearance, resembling, to some extent, the foreign light grapes; perfectly hardy, a good grower, large and prolific. We visited the vineyard of another gentleman, named Woodward, who is propagating the Skunnymunk grape. It resembles the Isabella, and if as good, ripening too in the middle of 8th month, it is truly a desirable variety. The old vine having been removed this spring, we had no means of proving its quality, as the fruit was retarded, but it looked well. He had vines of the Garrigues, a large beautiful black grape, and the Perkins. The latter bore fine compact bunches of brown color, overspread with white bloom; but the foxy odor was quite an objection to us. The vines were trained on the renewal system; the old vine extending on the lowest wire four or five feet each way, and upright shoots growing from these fifteen inches apart to the top of the trellis. He allows one shoot to bear one year, and next year he removes it to the old vine. The succeeding year a shoot grows again to bear next year, and so on with all the shoots or canes. The vineyard was kept in nice order, and the regularity of this system made it an interesting sight. We visited the vineyard of H. B. Mace, near Newburgh, who is chiefly employed in the cultivation and propagation of the Delaware. His vines denoted very high culture, and were in excellent order. Three year old canes cut down to the ground, had made a growth of eight or more feet. His bearing vines hung very full of fine large bunches, just turning brown; some I think were six inches in length, and nearly as large as common Isabella's. They assert that the Delaware is to be the wine grape of America; thrifty and hardy; never rotting, like the

Catawba; more prolific than the Diana, which it nearly resembles, and sweeter than the Isabella.

There were some fine vines of the Hartford Prolific and Concord. Each vine is trained to a stake, and the fruit-bearing shoots laden with large bunches, tied to other stakes around it, resembling, in a measure, the spokes of a wheel. H. P. falls from the bunches as soon as, if not before, it ripens, which makes it unfit for market. The Concord's were nearly double the size of the Isabella, and well worthy of cultivation. The Delaware grows slowly for two or three years, but after that it appears to give entire satisfaction: provided, always, it receives proper care. No vegetables were allowed to grow between the vines; those that had tried that experiment, found it unprofitable. We saw some vines of the Diana; but it was not always regarded with favor there, but with us on Long Island it is the best and finest flavored grape we cultivate. We saw, perhaps, fifty new varieties cultivated; but very few were equal to the Isabella in their estimation. No new grape looked as promising as the Creveling or Catawissa. The bunches were large and perfect—a very important particular for the market—the vine thrifty and productive, and the rich black bunches were nearly ripe about the first of 9th month. Another good black grape, that was well spoken of, is the Union village, or Ontario; the largest of all black grapes. Its growth was fair; it was said to be equal to the Isabella in flavor, and earlier in ripening. The growth of the Rebecca, although the best white grape we tasted, is very slow; but it compensates it in profuse bearing and hardiness. The multiplication of varieties is carried to a great extent, and we believe that but few of the new kinds are equal to our old favorites in all their good qualities. Interested propagators are continually calling the public attention to some new superior variety far surpassing all others in excellence, hoping to enrich themselves thereby; but the plain fruit grower had better not purchase. While it is desirable for the amateur, who has taste and experience, to test all the new sorts that are for sale, the farmer can afford to wait for their judgment.

Westbury, L. I., 10th mo. 1, 1862.

EARTHQUAKES—BRUTE SAGACITY.

To man, nature affords no symptom of the approach of an earthquake, even of the most destructive description, in time to put him on his guard, and enable him beforehand to consult the means of safety. It is true, that where there are active volcanoes, and they sulk for a season, or cease to smoke as usual, a convulsion in the vicinity may be predicted with tolerable certainty. But the day and hour of its occurrence is a profound secret; and the event is often warded off by the craters resuming their activity. Down to almost the latest moment prior to the dread event, which will slay its thousands, convert their houses into sepulchres, and demolish the marts of commerce, the halls of justice, and the temples of religion, both heaven and earth appear as on days destined to pass peacefully or gladsomely away. It was on Old Saints' Day, which broke with a serene sky and a fine easterly breeze in the early morning, when the churches were thronged with congregations, that Lisbon was smitten to the dust. On the afternoon of a similar festival, beneath a calm and cloudless sky, Caraccas perished, while the moon hung her brilliant lamp over the ruined city at eventide, and the night of the torrid zone set in with peculiar loveliness. If long calms, oppressive heats, and prevalent fogs have been the observed antecedents of many catastrophes, it is certain that the events are merely coincident, and not physically connected, since such states of the atmosphere often occur without being followed by terrible phenomena, while earthquakes have as frequently transpired during gales of wind, under the brightest skies, and when heavy rains have been pouring down.

As the solemn crisis approaches, human intelligence seems inferior to brute sagacity. Men buy and sell, eat and drink, marry and are given in marriage, on the eve of a change which will nullify contracts, and terminate the engagements of life to the busiest plotters for the future; while many of the lower animals renounce their customary habits, and display unmistakable apprehension of some alarming though unknown incident being at hand. Rats, mice, moles, snakes, and lizards abandon the holes and cavities in the ground in which they dwell, and run about with evident trepidation. Some of the higher species also, especially goats, hogs, cats and dogs, with horses and cattle in a lesser degree, seem to scent the coming earthquake, and exhibit remarkable restlessness.

Various interesting facts have been noted in relation to the demeanor of animals prior to a great convulsion. It was towards noon, beneath a clear and almost cloudless sky, with the sea-breeze freshly blowing, that the cities of Conception and Talcahuano, on the coast of South America, were desolated in the year 1835. At ten o'clock, two hours before their ruin, the inhabitants remarked with suprise, as altogether unusual, large flights of sea-fowl passing from the coast towards the interior; and the dogs at Talcahuano abandoned the town before the shock which levelled its buildings was felt. Not an animal, it is believed, was in the place when the destruction came. In 1805, previous to an earthquake experienced at Naples, which took place in the night, but was most severely felt in the provinces, the oxen and cows began to bellow;

the sheep and goats bleated strangely; the dogs howled terribly; and the horses fastened in their stalls leaped up, endeavoring to break the halters which attached them to the mangers. Rabbits and moles were seen to leave their burrows; birds rose, as if scared, from the places on which they had alighted; and reptiles left in clear day-light their subterraneous retreats. Some faithful dogs, a few minutes before the first shock, awoke their sleeping masters by barking, and pulling them, as if anxious to warn them of impending danger; and several persons were thus enabled to save themselves. On the recent occasion, all the dogs in the neighborhood of Vallo howled before the people were sensible of their danger. To account for these circumstances, it is conjectured that, prior to actual disturbance, noxious gases and other exhalations are emitted from the interior of the earth through crannies and pores of the surface, invisible to the eye, which distress and alarm animals gifted with acute organs of smell. This seems to be the true explanation, for it is undoubted that gases of various descriptions are thus set free, both while earthquakes are in process and antecedently. In 1827, when the valley of Rio Magdalena was shaken, large quantities of carbonic acid gas escaped from some crevices, which killed a considerable number of burrowing animals as well as reptiles. It has likewise been frequently observed that the surface of the sea, or of a river, has exhibited the appearance of ebullition, owing probably to the disengagement of gas or air from the bottom. In a report from the Syndic of Salandro, one of the communes which suffered severely from the recent scourge, it is stated that for nearly a month, about two miles from the town, a gas was observed to issue from a water-course, which ceased altogether about a week after the first shock of the earthquake.—*Leisure Hour.*

A PICTURE IN A DARK ROOM.

HOW CHILDREN MAY MAKE A CAMERA OBSCURA.

"Oh! oh!! oh, father!!!" Such was the exclamation I heard a few days since, from my son, a boy not very old.

What do you suppose made him cry out in this way? I will tell you something, and then see if you can guess the cause.

I have a chamber in the back part of the house, that has served for various things, but at present is a play house for the children. Last week I procured some boards, and was putting them up inside of the windows, so as to make the room perfectly dark. (Do you think I intended to shut my children up there in the dark, for a punishment?)

Whilst thus at work, my son, (call him Frank, if you please,) Frank came into the room, and asked, "What are you going to do, father?" I said, "I will tell you, if you will take your knife and whittle some pegs, and stop up those nail holes in the boards." Frank was whittling. He is a yankee boy, and takes to whittling readily. He may have to whittle his own way in the world, when older, so let him begin when young!

Frank was whittling, and I was putting up the last board in the last window, which, of course, made the room very dark, when I heard the cry, "oh! oh!!" Do you think Frank had cut his fingers, or was he afraid of the dark? What do you think was the matter? "Father, look! what makes it?"

I had intended to surprise the children by showing them a beautiful picture in a dark room.

No matter where you live, in the city, in the village, among the mountains, out on the prairies, in a large house, or in a small one, I will tell you how you can see a beautiful picture, with the blue sky, and white clouds, and green field, and trees, and moving animals, and houses, and a thousand other things.

As I was saying, I had just put up the last board, when I heard Frank cry, "Look, look, what makes it?"

The room was dark, only there was a knot-hole in one of the boards that I did not notice. That little hole betrayed me, for it told what I intended by darkening the room.

On the sides of the room, and overhead, there was a picture of three houses, a field, a garden, a church, a railroad, and trees, and many more things.

I took some pieces of boards and made the edges straight, and sawed them off so as to fit into the windows closely. I pasted some thick brown paper over the cracks, to make all dark. I took a small auger, or bit, that would make a hole about half an inch, or a little more, in diameter, and bored a hole through the board, in the upper part of the window. I cut away the wood around the hole so as to leave it quite thin just there, making the hole smooth.

Now the picture is seen all around the room. Then I took a glass from a pair of spectacles that had been used by an old person, and fastened it up to the hole. Now no picture can be seen. Next I took a sheet of white paper and fastened one edge of it to a straight stick, letting the other part hang down. I held this up near the hole, and on this paper there was a picture of all one could see if he should put his eye close to the hole and look out. I fixed up something for the ends of the stick to rest upon, so as not to be obliged to hold it all the time.

I found the picture more beautiful by taking a clean sheet of paper, such as a newspaper is printed upon, and oiling it all over by brushing

it with a feather dipped in oil, hanging it up as before.

If you want to see a beautiful picture, fix a room as I have told you. You must try to find out why everything is bottom upwards. You will observe that the best view will be in the morning, if the window looks towards the west, and in the afternoon, if towards the east. Remember, the sun must shine to see it to good advantage.

This is the way a child may see a picture in a dark room!—*"C." in the Independent.*

SALT AND ITS OFFICES.

Some modern agricultural writers have doubted the necessity of giving animals salt. The remarks as to the effect of salt upon health, by Professor Johnston, may be relished by those who still put salt in their own puddings, and allow their cattle a little now and then. He says:

The wild buffalo frequents the salt licks of Northwestern America; the wild animals in the central parts of South Africa are a sure prey to the hunter who conceals himself behind a salt spring; and our domestic cattle run peacefully to the hand that offers them a taste of this delicious luxury. From time immemorial, it has been known that, without salt, man would miserably perish; and among horrible punishments, entailing certain death, that of feeding culprits on saltless food is said to have prevailed in former times. Maggots and corruption are spoken of by ancient writers as the distressing symptoms which saltless food engenders; but no ancient or unchemical modern could explain how such sufferings arose. Now we know why the animal craves salt, why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upward of half the saline matter of the blood (75 per cent), consists of common salt, and as this is partially discharged every day through the skin and the kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile also contains soda as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to assist the digestion, nor allow the cartilages to be built up again as fast as they naturally waste.—*Scientific American.*

ITEMS.

The Proposed Substitutes for Cotton.—The annexed extracts from the *Times*, give interesting particulars of what may prove a substitute for cotton:

At a special meeting of a Committee of the Manchester Chamber of Commerce, Henry Harben produced a specimen of a fibrous material which he had discovered. He stated that his discovery is the applicability of the fibres of the marine plant known as *Zostera Marina*, or common grass wrack, for manufacturing or other purposes. This plant is common on the English sea coast, and under the name of Alva, is largely used by upholsterers as a material for bed stuffing. It has also been applied with success in the manufacture of paper, for which purpose a large trade in it has sprung up from the Mediterranean. This important fact has gone far to encourage sanguine anticipations of the results to be obtained from the experiments now to be instituted.

The manner of H. Harben's discovery is thus described:

"The circumstances under which this familiar plant has been discovered, so as suddenly to become an object of national solicitude, are both singular and instructive. The gentleman to whom we owe the discovery is Henry Harben, of Oxford Villa, Haverstock Hill. He was taking a seaside holiday a few weeks back, when his attention was attracted to the scarcity of suitable material for paper making, and, while walking with his children along the sea shore, and seeing the quantity of sea-weed lying idle and waste, it occurred to him to try what could be done with it towards supplying the want he had been thinking about. He made certain experiments with different kinds of sea-weed, such as bladder-wrack, notched-rack, &c., and found that they produced a small quantity of fibre. But on coming to examine the grass wrack, he found it to contain fibre to an extent that surprised him. He immediately collected a quantity, and, separating the filament, submitted it to a powerful microscope.

"It was then only that the resemblance of what he saw to cotton first suggested the idea that here was something which might turn out useful as a substitute for that material. He at once made experiments which satisfied him of the value of the discovery, and his conviction of its importance was so strong as to induce him to note down on the spot the time and place—'Dovercourt, near Harwich, August, 1862.'"

Chloride of Lime as an Insecticide.—Dingley's Polytechnisches Journal says that sprinkling beds of vegetables with even a weak solution of this salt effectually preserves them from caterpillars, butterflies, mordella, slugs, &c. It has the same effect when sprinkled on the foliage of fruit trees. A paste of one part of powdered chloride of lime, and one-half part of some fatty matter, placed in a narrow band round the trunk of the tree, prevents insects from creeping up it. It has ever been noticed that rats and mice quit places in which a quantity of chloride of lime has been spread.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firm, with a fair shipping inquiry. Sales of superfine at $5 50; extra $6 00, and extra family at $6 25 a 6 75. Sales to retailers and bakers are within the range of from $5 50 for superfine up to $7 a $8 for fancy. The market is poorly supplied with Rye Flour and Corn Meal. Small sales of the former at $4, and of the latter at $3 12 for Pennsylvania.

Grain.—There is a good demand for prime dry Wheat, which is scarce. Sales of good and prime Pennsylvania and Western red at $1 42 per bush. in store, $1 45 afloat. A lot of Southern red sold at $1 47. White ranges at $1 55 to $1 65. Rye is in moderate supply, with sales of Pennsylvania at 74 a 75c. Corn is in demand at 70 a 72c. Oats are scarce. Pennsylvania is worth 42 a 43c., and good Delaware at 41 a 43c. per bushel, afloat. No further sales of Barley.

Seeds.—There is a fair demand for Cloverseed at $5 a 5 25 per 64 lbs. New Timothy commands $2 per bushel. Flaxseed ranges from $2 to $2 05

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 513
The Principle of the Spiritual Harvest 514
Memorial of Friends to the Virginia Legislature 516
The Power of God 518
Influence of a Holy Life 519
Salutations to Children 519
EDITORIAL 520
OBITUARIES 521
The Land and The Book 521
The College in Liberia 523
POETRY 524
For the Children—The Adopted Birds 525
AGRICULTURAL DEPARTMENT 525
Concerning Atmospheres 526
Out Door Exercise of English Women 527
ITEMS 528

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 499.]

About this time we had a meeting at Belturbet, and the Lord's power and presence were with us; but the provost of the town was an envious man, who came with some rude people, broke up our meeting and took us to prison, both men and women. We were all night in a very cold place, the women were mostly pinched with cold, it being frost and snow. The next morning he set all the other Friends at liberty, but me, he put me in the stocks in the market place, and people gathered about where I had an opportunity to preach the truth to them, which they heard with soberness, were tender and reflected much upon the provost for abusing us.

Robert Wardell then, being but a boy, told the provost he had set a better man than himself in the stocks, and there was a time when such as he durst not meddle with me: wherefore the provost took him, and set him in the stocks by me; but his father soon heard of it, and threatened the provost with the law; for he was then master of the store, there being a garrison of soldiers there, so that Robert Wardell was soon taken out of the stocks, who being convinced, kept to truth and with Friends, afterwards became a serviceable man for truth, and a preacher of it.

The people were much dissatisfied with the provost; so he sent his officer to let me loose, who opened the stocks and bid me take out my leg, for I might go my way. I told him I had been grossly abused, and made a public spectacle to the people, as though I had done some great offence, but was not convicted of the breach of any law; so let the provost come himself and take me out, for he put me in. The provost came and opened the stocks, bidding me take out my leg; I told him, no, for he had made me a spectacle to the people, and I knew no law that I had broken; but let him take out my leg that put it in. Upon which he opened the stocks with one hand, and took my leg out with the other. His name was Richard West.

At this time Oliver Cromwell had put forth a declaration, that such should be protected in their religion, as owned God the creator of all things, and Christ Jesus the Saviour of man, and the scriptures, and several other things mentioned therein. So the governor of that garrison, with the officers and chief men in the town, and abundance of people with them, that filled the court-house, would try us by the declaration, whether we and our religion were under Oliver's protection or not; the provost was there, and I was sent for in. The clerk of the garrison, who was then a Baptist, but afterwards a Friend, read the declaration, and I was called to answer to the particulars. I answered them so, that the governor and they with him gave their judgment, that we were under protection, and our religion was to be protected.

Then I called aloud, that they would bear witness, how long we had been imprisoned illegally, and that I sat in the market place in the stocks wrongfully, and that the law provided reparation in such cases. Several of the chief of them offered to be evidence, if we would take the advantage of the law against the provost. He was quite dashed and looked very pale. The governor came from his seat and took me by the hand, saying, he was sorry that I and my friends were so abused; and did assure me he had no hand in it. I asked him, who he was? He said he was the governor of that garrison. I asked him, where he had been those two days, that he did not appear with his band of soldiers to appease the uproar; for I had read in the Scriptures, that at Jerusalem, when there was an uproar on the like account, the governor came with a band of soldiers, and rescued Paul from them, and appeased the uproar; and was it not a shame for him, that a heathen should outdo him who professed to be a Christian? He was a Baptist, and so were several who were in authority thereabouts. My spirit was borne up in the power of the Lord, as upon the wings of an eagle that day; truth's testimony was over all their heads, and my heart was filled with joy and praises to the Lord: many were convinced that day, and several of them received the truth, and abode in it.

There was one William Parker, a preacher among the Baptists, who had opposed me strongly at a court a little before this; his wife was a Friend, convinced in England, and she was a prisoner with us. They lived then in the country, and his wife not coming home, in the morning he came to look for her, and finding me sitting in the stocks in the cold winter, in the open market place, he was smitten to the heart. After I had done with them all I was at liberty, and came to Friends with my heart full of joy: the said Parker was with Friends, so I asked him, what he thought of his brethren to suffer us to be thus used, and they chief in command in that place? He answered with tears in his eyes, he was ashamed of them, that had been so long professing and fighting for conscience, now to suffer conscience to be trodden in the dirt. He went to them no more, but came to our meetings, taking up the cross of Christ. He became an honest, zealous man for truth, having a public testimony in meetings, and died in the true faith which Jesus is the author of.

There was also one William Morris, an elder among the Baptists in great repute, captain of a company, justice of the peace, commissioner of the revenues, chief treasurer in that quarter; also chief governor of three garrisons, to whom the news of this day's work was soon carried; whereat he was much troubled in mind, and told the messenger, who was a justice of the peace, it was a shame for them to suffer us to be so abused; saying, the time would come that they would be glad to shelter under our wings. The rumor soon went among the Baptists, and also to the court at Dublin, that captain Morris was turned Quaker: whereupon he was removed with his company southward. Not long after he was sent for to Dublin, to appear before the general and chief officers, many of whom were Baptists. He was examined about his being turned Quaker, which he did not deny, but confessed our faith and principles, and at that time was discharged from his command, because he was a Quaker. He was a worthy, a wise man, had a testimony in our meetings, and died in the faith of Jesus. I was at Dublin at that time when they took his command from him. He would often say, that I was a great help and strength to him in the truth.

Now our meetings increased, and our sufferings also increased; but Friends being innocent, were faithful to keep up truth's testimony punctually and faithfully: so that truth gained ground. Now our landlord, Kempston, would not confirm our leases according to covenant, but would impose several things on us, which Friends would not submit to; so that several Friends left his lands, and removed with their families towards Mountmelick; but some abode there longer, and kept up a meeting for divine worship twice in the week.

(To be continued.)

THE PRINCIPLE OF THE SPIRITUAL HARVEST.

BY FREDERICK W. ROBERTSON.

"Be not deceived; God is not mocked: for whatsoever a man soweth that shalt he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—Gal. vi. 7, 8.

There is a close analogy between the world of nature and the world of spirit. They bear the impress of the same hand; and hence the principles of nature and its laws are the types and shadows of the Invisible. Just as two books, though on different subjects, proceeding from the same pen, manifest indications of the thought of one mind, so the world's visible and invisible are two books, written by the same finger, and governed by the same idea. Or, rather, they are but one book, separated into two, only by the narrow range of our ken. For it is impossible to study the universe at all without perceiving that it is one system. Begin with what science you will, as soon as you get beyond the rudiments you are constrained to associate it with another.

You cannot study agriculture long without finding that it absorbs into itself meteorology and chemistry; sciences run into one another till you

get the "connection of the sciences;" and you begin to learn that one Divine Idea connects the whole in one system of perfect order.

It was upon this principle that Christ taught. Truths come forth from his lips not stated simply on authority, but based on the analogy of the universe. His human mind in perfect analogy with the Divine mind with which it mixed, discerned the connection of things, and read the eternal will in the simplest laws of nature. For instance, if it were a question whether God would give His Spirit to them that asked, it was not replied to by a truth revealed on His *authority;* the answer was derived from facts lying open to all men's observations. "Behold the fowls of the air,"—" behold the lilies of the field,"—learn from them the answer to your question. A principle was there. God supplies the wants which he has created. He feeds the ravens; He clothes the lilies; He will feed with His Spirit the craving spirits of His children.

It was on this principle of analogy that St. Paul taught in this text. He tells us that there is a law in nature according to which success is proportioned to the labor spent upon the work. In kind and in degree—success is attained in kind; for example, he who has sowed his field with beechmast does not receive a plantation of oak; years spent on agriculture do not qualify a man to be an orator, but they make him a skilful farmer. Success, again, is proportioned to labor in degree; because, ordinarily, as is the amount of seed sown so is the harvest: He who studies much will know more than he who studies little. In almost all departments it is "the diligent hand which maketh rich."

The keen eye of Paul discerned this principle reaching far beyond what is seen, into the spiritual realm which is unseen! As tare seed comes up tares, and wheat seed wheat, and as the crop in both cases is proportioned to two conditions, the labor and the quantity committed to the ground,—so in things spiritual, too, whatsoever a man soweth that shall he also reap. Not something else, but "that." The proportion holds in kind; it holds too in degree, in spiritual things as well as natural. "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." If we could understand and rightly expound that principle, we should be saved from much of the disappointment and surprise which come from extravagant and unreasonable expectations. I shall try first to elucidate the principle which these verses contain, and then examine the two branches of the principle.

The principle is this: "God is not mocked: for whatsoever a man soweth, that shall he also reap."

There are two kinds of good possible to men—one enjoyed by our animal being, the other felt and appreciated by our spirits. Every man understands more or less, the difference between these two: between prosperity and well doing; between indulgence and nobleness; between comfort and inward peace; between pleasure and striving after perfection; between happiness and blessedness. These two kinds of harvests and the labor necessary for them respectively is of very different kinds. The labor which procures the harvest of the one has no tendency to secure the other.

We will not depreciate the advantages of this world; it is foolish and unreal to do so. Comfort, affluence, success, freedom from care, rank, station,—these are in their way real goods: only the labor bestowed upon them does not procure one single blessing that is spiritual.

On the other hand, the seed which is sown for a spiritual harvest has no tendency whatever to procure temporal well-being. Let us see what are the laws of the sowing and reaping in this department, Christ has declared them: "Blessed are the pure in heart, for they shall see God." "Blessed are they that hunger and thirst after righteousness, for they shall be filled" (with righteousness.) "Blessed are they that mourn, for they shall be comforted." You observe,—the beatific vision of the Almighty —fulness of righteousness—comfort. There is nothing earthly—spiritual results for spiritual labor. It is not said that the pure in heart shall be made rich; nor that they who hunger after goodness shall be filled with bread; nor that they who mourn shall arise in life and obtain distinction. Each department has its own appropriate harvest, reserved exclusively for its own method of sowing.

Every thing in this world has its price; and the price buys that, not something else. Every harvest demands its own preparation, and that preparation will not produce another sort of harvest.

Now the mistakes men make, and the extravagant expectations in which they indulge, are these. They sow for earth and expect to win spiritual blessings; or, they sow to the spirit, and then wonder that they have not a harvest of the good things of earth. In each case they complain, what have I done to be treated so?

The unreasonableness of all this appears the moment we have understood the conditions contained in this principle, "whatsoever a man soweth, that shall he also reap."

It is a common thing to hear sentimental wonderings about the unfairness of the distribution of things here. The unprincipled get on in life; the saints are kept back. The riches and rewards of life fall to the lot of the undeserving. The rich man has his good things, and Lazarus his evil things. Whereupon it is taken for granted that there must be a future

life to make this fair; that if there were none, the constitution of this world would be unjust. That is, because a man who has sown to the spirit does not reap to the flesh here, he will hereafter: that the meed of well-doing must be, somewhere in the universe, the same kind of recompense which the rewards of the unprincipled were here, comfort, abundance, physical enjoyment, or else all is wrong.

But if you look into it the balance is perfectly adjusted even here. God has made this world much better than you or I could make it. Everything reaps its own harvest, every act has its own reward. And before you covet the enjoyment which another possesses, you must first calculate the cost at which it was procured.

. . . . . .

Religious men in every profession are surprised to find that many of its avenues are closed to them. The conscientious churchman complains that his delicate scruples, or his bold truthfulness stand in the way of his preferment: while another man who conquers his scruples, or softens the eye of truth, rises, and sits down a mitred peer in Parliament. The honorable lawyer feels that his practice is limited, while the unprincipled practitioner receives all he loses; and the Christian physician feels sore and sad at perceiving that charlatanism succeeds in winning employment, or, if not charlatanism, at least that affability and courtly manners take the place that is due to superior knowledge. Let such men take comfort, and judge fairly. Popularity is one of the things of an earthly harvest, for which earthly qualifications are required. I say not always dishonorable qualifications; but a certain flexibility of disposition, —a certain courtly willingness to sink obnoxious truths, and adapt ourselves to the prejudices of the mind of others,—a certain adroitness at catching the tone of those with whom we are. Without some of these things no man can be popular in any profession. But you have resolved to be a liver, a doer, a champion of the truth. Your ambition is to be pure in the last recesses of the mind. You have your reward: a soul upright and manly; a fearless bearing that dreads to look no man in the face; a willingness to let men search you through and through, and defy them to see any difference between what you seem and what you are. Now, your price is dislike. The price of being true is the cross. The warrior of the truth must not expect success. What have you to do with popularity? Sow for it, and you will have it. But, if you wish for it, or wish for peace, you have mistaken your calling; you must not be a teacher of the truth; you must not cut prejudice against the grain; you must leave medical, legal, theological truth to harder and nobler men, who are willing to take the martyr's cross and win the martyr's crown. This is the mistake men make. They expect both harvests, paying only one price. They would be blessed with goodness and prosperity at once. They would have that on which they bestowed no labor. They take sinful pleasure, and think it very hard that they must pay for it in agony—souls deteriorated. They would monopolize heaven in their souls, and the world's prizes at the same time. This is to expect to come back, like Joseph's brethren, from the land of plenty, with the corn in their sack's mouths. No, no; it will not do. "Be not deceived; God is not mocked." Reap *what* you have sown. If you sow the wind, do not complain if your harvest is the whirlwind. If you sow to the spirit, be content with a spiritual reward—invisible—within—more life and higher life.

(To be continued.)

It has been suggested that the re-publication of the following memorial and letter written in 1810, might be useful and interesting at the present time. It is from the 7th vol. of "Friends' Miscellany."

MEMORIAL OF FRIENDS TO THE VIRGINIA LEGISLATURE.

From information received, it appears that the following memorial was presented to the legislature of Virginia, and read: soon after which, the house adjourned on account of dinner. A little while before the members assembled at the next sitting, the committee of Friends who presented it met in the lobby, and were in waiting. An eminent lawyer by the name of Hay entered, and seeing them, politely addressed one of the Friends with whom he had some acquaintance after this manner—"Do you not think, sir, that your request to be released from bearing your part in common with your fellow citizens, in supporting the State, is a little unreasonable?" Benjamin Bates, one of the committee, perceiving that the sagacious lawyer was more than a match, in argument, for the Friend with whom he was engaged, judiciously drew his attention by a question which he proposed. The conversation soon became confined between Hay and Benjamin Bates, and proved so very interesting, that every member of the legislature, in approaching the hall, stopped to listen.

After some time, whispers were heard among the heretofore *silent*, though crowded auditory; such as "the old Quaker is too many for Mr. Hay"—"I never knew Mr. Hay beat until now," &c. Those whispers were heard by Hay, and the *fact*, that he had a very powerful antagonist was evidently felt. To escape the dilemma which seemed to threaten him, he thus addressed his opponent: "Mr. Bates, some of your arguments are quite new to me; and that

I may have an opportunity to consider them more at leisure, I will thank you to throw them on paper." This request produced the letter annexed to the memorial.

Hay and William Wirt were attending the legislature, and lodged in the same room. After Hay had received the letter, on retiring to their chamber, he presented it to William Wirt. When he had perused it, he asked Hay what he designed to do with this letter. Hay said, "I have not yet made up my mind on the subject." Wirt then said, "I know what *I* should do with it." "What would you do with it?" said Hay. Wirt replied, "Pocket it—for it is unanswerable." It would seem that Hay adopted this conclusion, for Benjamin Bates received *no answer*.

To the Legislature of Virginia:

The Memorial and Petition of the Religious Society of Friends, (commonly called Quakers,) respectfully shew,—

That your memorialists, estimating the high regard with which the legislature will be disposed to consider every subject affecting the great principles of civil or religious libery, beg leave to solicit your attention to the militia laws of this commonwealth, and to the incompatibility which sometimes results between the requisitions of the law, and the obligations of religious duty.

In this enlightened age and country, and before this legislature, your memorialists conceive it unnecessary to urge the unalienable rights of conscience, or to adduce any arguments to show that the relations between man and his Creator, neither can, nor ought to be, prescribed or controlled by any human authority. It is unnecessary, because the propsition is self-evident, and especially because it is one of the fundamental principles, upon which the civil and political institutions of this country are established. This principle is recognized in the bill of rights; it is confirmed by the law of 1785, passed in the enlightened and liberal spirit of that instrument; and the *State itself*, by its convention which ratified the federal constitution, expressly declared, that "the liberty of conscience cannot be cancelled, abridged, restrained, or modified by any authority of the United States." The free exercise of religion, therefore, is not merely tolerated; it is declared in the most solemn form, it is confirmed in the most explicit manner.

But the liberty of conscience, your Memorialists conceive, cannot be restricted to the mere liberty of thinking, or to the silent and unseen modifications of religious opinion. Religion has duties to be performed, and it points out offences to be avoided; its free exercise must therefore consist in an active compliance with its dictates, enforced by no legal compulsion, restrained by no legal impediment.

Your Memorialists, in common with every virtuous citizen, would disclaim any exemption, under the color of religious liberty, from the universal obligations of moral duty. But the law of 1785, in making "overt acts" of an injurious nature the limit of the privilege, and the criterion of its abuse, removes all danger to the community. Any encroachment on the rights of others, or violation of the moral law, under pretence of liberty of conscience, would immediately betray its own guilt and hypocrisy, and afford a legitimate cause for the interposition of the civil authority.

These considerations are suggested, as applicable to the case which is now submitted to the wisdom and justice of the legislature.

Your Memorialists are Christians; and impressed with the firm conviction, that war is forbidden under the gospel, they cannot bear arms. To require it under legal penalties, is to reduce them to the alternative of refusing a compliance with the laws of their country, or of violating what they most solemnly believe is, *to them*, a law of God, clothed with the most awful sanctions.

Your Memorialists plead no new doctrines, they set up no novel pretensions. They ask *permission*, only to practice the precepts of Jesus Christ—to adhere to the principles which prevailed through the first centuries of the Christian dispensation, which pious men through every subsequent age have maintained; and which their predecessors from the time they have been known as a religious society, under various forms of government, and through suffering imposed by rigorous and persecuting laws, have uniformly supported.

It is true that in the lapse of time the spirit of persecution has faded before the lights of truth. Our own country, as already stated, has been particularly distinguished for maintaining the principles of civil and religious liberty, and for rejecting those of coercive law and religious intolerance. The very grievance to which we now solicit your attention, has been acknowledged and redressed. A legislature, composed of enlightened statesmen and sages, who had assisted in establishing the chartered rights of America, who had seen the principles which your Memorialists maintain, tested through the revolutionary war, convinced, it is believed, of their sincerity, and of the justice of their claim, exempted them from the obligation to bear arms, and from certain fines and penalties which had been imposed on their non-compliance with military requisitions. But the laws are changed. They now require that your Memorialists, notwithstanding the insuperable objection of their religious scruples, should be trained to arms. Their refusal subjects them to fines, which, within certain limitations, are fixed at the discretion of the courts martial, and become in nu-

merous instances extremely oppressive. Nor is this all: your Memorialists conceive that the voluntary payment of a fine imposed on them for adhering to their religious duty, or the receiving of surplus money arising from the sale of their property, seized for the satisfying of these demands, would be to acknowledge a delinquency which they cannot admit, and to become parties in a traffic or commutation of their principles. Hence also considerable loss is sustained.—And notwithstanding your Memorialists may acknowledge that many officers of the government in these cases manifest great reluctance, and execute their trust with a scrupulous regard to the interest of the sufferers; yet there are other instances, in which wanton depredations are made on the property of individuals.

Your Memorialists are aware that it may be said that the law does not discriminate between them and others, and that they ought equally to support the public burdens, and yield their services to the exigencies of the State. This objection supposes that a general law cannot have a partial or unequal operation. It supposes, too, that what may be deemed a national concern, may supersede the chartered rights and privileges of the people. But your Memorialists cannot suppose that these principles, which indeed are no other than the maxims of tyranny, will ever be deliberately adopted or acted upon by this legislature. If one member of the community believe that it is his duty to fight, and to slay the enemies of his country, and if another believe that he is prohibited by Divine command from planning the destruction or shedding the blood of his fellow-creatures; the question, as it relates to the present subject, is not *which*, or *whether either is wrong*, but whether a law commanding *both* to take arms, would not operate *unequally*, and violate the rights of conscience? It would operate unequally, *because it does not discriminate*—because to the conscience of the one it would enjoin the performance of a duty; to that of the other, the commission of a crime. It would violate the liberty of conscience, because it would compel under pains and penalties the performance of an act, which is believed offensive to the Divine Being. Human authority cannot, like the Great Searcher of hearts, try the spirits of men respecting truth and error; it cannot remit the penalties of sin, or control the convictions of the heart; and therefore, in this country at least, the liberty of conscience is wisely placed beyond the sphere of legislation, and protected from the encroachment of any power in the government.

It may be recollected too, that in every nation of the civilized world where this Society is found, they profess and maintain the same principles. That no hope of reward, no dread of punishment, nor confiscations, imprisonments, or death, would induce them to bear arms against their country, or in any other cause whatever, and that every attempt to coerce them would result on the one side, in the triumph of principle, however severely tested, and in unavailing persecution on the other.

While it is therefore evident that the ostensible object of the law, or training them to arms, cannot be effected, and it is presumed from the general notoriety of their principles, that it is not even expected to be attained—while your Memorialists believe that the principles they hold can in no sense prove injurious to the community, and are persuaded that this legislature would disclaim the idea of raising revenue by laws inflicting fines on the free exercise of conscience—they trust that a privilege conferred by the Supreme Being, and by the highest authority in this country declared to be sacred and inviolable, may be safely expected from its justice and liberality. They therefore respectfully petition, that the laws imposing military requisitions and penalties for non-compliance, may be considered as they respect your petitioners, and such relief afforded as to the wisdom of the legislature shall seem just and necessary.

Signed by order and on behalf of a meeting of the representatives of the aforesaid Society, held in Dinwiddie county, the 17th of the 11th month, 1810, by

BENJAMIN BATES,
Clerk at the time.

(To be continued.)

THE POWER OF GOD.

Were the attribute of God's power made the foundation of our prayers, it would impart enlargement to our petitions, vigor to our pleadings, and life to our expectations. In asking for temporal mercies, or for spiritual, "He is able to do exceeding abundantly above all that we ask or think;" "The earth is the Lord's, and the fulness thereof;" "The silver and gold are his;" "Promotion cometh not from man;" "God is the judge, he putteth down one and setteth up another." All nature obeys his command; all gifts are at his disposal; the hearts of men are in his hands, to turn whithersoever he will; the dispensations of providence are simply the working out of his purposes; with him are the issues of life and of death; the angelic host wait his directions and do his pleasure. From the minutest atom, from the very hairs of the heads of his people, or the sparrow that falleth to the ground, to the worlds that roll in space, and the cherubim and seraphim that surround the throne, all is subject to, and all is controlled and directed by, the Almighty God. The same Almighty One can break the stony heart, can cause the tears of penitence to flow, can make pure as snow souls defiled with sins red as crimson. With him is

the residue of the Spirit; he can open the windows of heaven, and pour down blessings greater than we know how to receive.—*Christian Observer.*

INFLUENCE OF A HOLY LIFE—There is an energy of moral suasion in a good man's life passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend is more effectual to strengthen such as do stand in virtue's ways and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts and parables of Jesus Christ, but to his own character. The beauty of that holiness which is enshrined in the four biographies of the Man of Nazareth, has done more, and will do more to regenerate the world, than all other agencies put together. It has done more to spread his religion in the world, than all that has ever been preached or written on the evidences of Christianity.—*Chalmers.*

From the Independent.

SALUTATIONS TO CHILDREN.

BY ROBERT M. HATFIELD.

As I was preparing to leave the house the other day, my little two-years-old girl came running to me, and turning up a rosy and dimpled cheek, said, "*I think you had better kiss me, papa.*" Of course I kissed not only the upturned cheek, but about every square inch of her face upon which a kiss could be planted. Passing into the street, I walked along, with her voice, soft and musical as the notes of a bird, lingering in my ears, and repeating over and over the words, "I think you had better kiss me, papa." This incident—so unimportant in itself that perhaps I ought to apologize to your readers for referring to it—has served to remind me of our obligations to our children, and of their claim not only to our love, but also to its frequent and appropriate manifestation. And they begin very early in life to plead for the recognition of this claim. Some people ridicule the terms of endearment in which mothers address their infant children. And ridiculous enough this motherly small talk, no doubt, sounds to those whose hearts have never thrilled with parental love. But to one who understands the significance of these simple words, they are eloquent and beautiful. The babe that nestles in its mother's bosom, or that lies in its cradle cooing like a turtle dove, is saying in the only language it is capable of using, "Mother, I think you had better kiss me—or *do something* else to show how much you love me." He who can coldly criticise and ridicule a mother for the manner in which her heart responds to these appeals, is just the man to shoot a parent bird as she cowers over her callow brood, or to commit any other meanness. The hearts of children yearn for sympathy and affection, and turn to their parents to receive it as naturally as the flowers turn to the sunshine. This little girl of mine knows nothing of the unweary love that watches over her day and night, and rejoices to make sacrifices for her welfare; but she does know how to appreciate a kiss from her father, or words of endearment from her mother. One's heart aches for the children who, when they look to their parents for bread, receive only a stone. It is not enough that our children have food and clothing, and an opportunity to attend church and school, they often need to be soothed and strengthened by assurances of our love and confidence; and parents who are wise and considerate will not forget this in the management of their families.

Your boy comes in from school with a cloud upon his usually "bright and sunshiny" face. He is getting his first real view of the dark side of human nature, and the sight saddens and disheartens him. A careless and blundering teacher has upbraided him for offences of which he is not guilty, or school companions have derided him for adhering to the principles in which you have educated him with diligent and painstaking care. It is just the time for you to take that boy to your heart and kiss him. Let him lean his head upon your bosom and tell you all that he feels. You have now an opportunity to speak the word that may, with God's blessing, "confirm him in goodness and bring him to everlasting life." Far be it from me to encourage any neglect of family discipline. I am so old-fashioned as to have faith not only in words of reproof, but also in Solomon's rod of correction. I have yet to see the first family of children in which it is not sometimes needed. If a child is refractory and obstinate, you must bring him to terms, nor let your soul spare for his crying. But there are a thousand instances where kisses are better than blows in the government of a family. After years of observation, I am clearly of the opinion that a stern and exacting father is often credited with having conferred benefits on his children, which are mainly due to the influence of a kind and gentle mother. Many of the faults of children result from ignorance and inconsideration, and are to be treated tenderly and in the spirit of Him who did not break a bruised reed or quench the smoking flax. And as soon

as there is evidence of genuine penitence for the wrong done, there should be prompt and hearty forgiveness. Some parents have a way of repelling their children, and treating them with coldness and suspicion after an offence has been considered and disposed of. The practice is essentially cruel, and most pernicious in its results. When the prodigal son was yet a great way off, the father saw him, and had compassion, and ran and fell on his neck, and kissed him;—and when our Heavenly Father forgives our sins, he casts them behind his back and remembers them no more. How many boys who have gone to swift destruction might have been saved by words of encouragement and timely kisses of forgiveness. O, parents! let no barriers of distrust grow up between yourselves and your children. Keep bright every link of the golden chain that binds your hearts together. When a little one comes to you, saying by word or deed, "I think you had better kiss me," act on the suggestion at once, and let the kissing be done not perfunctorily, but in a manner to show that your heart is in it. There is no danger that your children will get an impression that you love them more than you really do; and the remembrance of your ardent and tender affection will crown them with benedictions after you are in your grave. But there are others besides our children who have a right to expect us to show that we love them. I do not plead for any ostentatious displays of affection, nor for the restoration of the "holy kiss" to the place it held in the time of the apostles. Our hearts are not to be carried in our hands, or worn upon our sleeves. But on the other hand, love for a mother, or wife, or sister, is not a thing to be ashamed of, nor are we to act in a manner that seems to say that we are ashamed of it. More than this, affections that are constantly repressed must lose their freshness and power, if they do not perish outright.

It is natural that the mouth should speak out of the abundance of the heart. There is a great fault in this matter among many married people—*especially on the part of husbands.* What a change marriage makes with many men in this regard! Here is one who was all devotion to the girl he loved only a few years ago. But all is changed now. He provides his wife with the comforts of life, and treats her with respect; but his bearing towards her is reserved, and coldly formal. He is so full of business that he hardly finds time to kiss his children, or to repeat in the ears of his wife the tender words he was once so fond of uttering. He takes it for granted that she will understand that he loves her, or at least that he regards her as an excellent wife and mother. This man does not intend to treat his wife unkindly, but he is a poor specimen of a husband, and fails utterly to keep in its spirit and true intent the vow by which he bound himself to *love, comfort and honor* his wife so long as they both should live. These severely practical men, out of whom the world has sucked all sentiment and poetry, till they are as prosaic as a multiplication table, are the cause of a great deal of suffering, and have many sins to answer for. Many a wife who has such a husband is heartsick, and finds it impossible to restrain her tears

> "As memory idly summons up
> The blithe blinks o' lang syne."

If you, my reader, are the husband of one of these wronged and suffering women, amend your ways, I entreat you, and bring forth works meet for repentance. Embrace the first opportunity to sit down with your wife and talk over by-gone days—the blessed time

> "Of morning life and morning love,
> The lightsome days and lang,
> When hinnied hopes around your hearts
> Like simmer blossoms sprang."

You can hardly do this and not be led to feel, and to say that your first love has not declined nor grown cool. Such an avowal will do you good, and your words will fall upon the heart of your best earthly friend "like rain upon the mown grass, as the showers that water the earth."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 25, 1862.

FREE LABOR IN SOUTH CAROLINA.—Our readers are aware that the experiment of cultivating cotton, corn and other provisions by free labor, on that rich and fertile portion of the seaboard called the Sea Islands, is being tried on a sufficiently large scale to test its practicability, perhaps for the whole of the Southern States. Should the intention of our government be carried out, and the millions of bondmen throughout the South become possessed of their natural right to liberty, it will undoubtedly become one of the greatest economical and philanthropic questions of the age, how to induct them most successfully into their new estate, and to develop those energies which have so long been latent through the degrading influences of slavery. Industry is the true and natural groundwork of prosperity; and by a people subjected through generations to coercive and exacting requirements without the stimulus of self interest, there is, perhaps, no reason to expect that it can be learned at once. The springs of enterprise and thrift which begin to

operate from early life in the free born will be first set in motion in the emancipated slaves when they realize their legally prescribed title to the fruits of their toil and the duty and necesity of self maintenance. Many have doubted whether for some generations these ideas could be rightly adjusted in the mind of the degraded slave, and have thence regarded his immediate emancipation as unsafe and impracticable. Others have trusted more to the adaptability of human nature to improved conditions, and believed more in the expediency of doing justice; this has been one of the most prominent subjects of speculation connected with the great slavery question which has agitated our country for the past thirty years. It is a practical question which obviously could not be determined beforehand, but in addition to the experience of the British West Indies, in some of which emancipation was immediate and unconditional we now have that of the Sea Islands which were deserted by the planters about a year since, a large proportion of the slaves being left behind destitute and unprovided for. In this district there are now 15,000 acres of cotton, corn and other provisions in an advanced and satisfactory state of cultivation, or probably much of it by this time harvested. The labor has been accomplished by freedmen, working cheerfully and thankfully for limited wages, under the direction of superintendents—many of whom volunteered as a labor of love, to oversee the planting, cultivation and harvesting of the crops—and teachers of both sexes who have devoted themselves to the moral and intellectual training of adults and children. The experiment of free labor, as thus tried, is eminently successful and proves conclusively that with wise provision for kind and judicious care of the nation's freedmen they will soon learn to labor effectively for their own support and to avail themselves gladly of all the instruction which the humanity of the age can vouchsafe, to a race to which we owe a debt which years of Christian care and guardianship can scarcely repay. We commend to the reader a pamphlet by J. Miller McKim, of Philadelphia, published by Willis P. Hazard, 724 Chestnut street, detailing the result of his observations among the freedmen of South Carolina. If we mistake not it will deepen the interest in those who are alive to this subject in all its relations, and may lead some who have the time and opportunity, to enter this new and interesting field of Christian labor.

Died, on the 29th ult., in Preston Hollow, Albany Co., N. York, Margaret, wife of Samuel Coon, aged sixty-five years, a member of Rensselaerville Monthly Meeting. Her last illness (paralysis of the brain) was of only forty-eight hours' continuance, during which she spoke little, but gave ample evidence that her work was done, and well done. Her last utterance was, "all is peace." Of a pleasant and cheerful disposition, she was a loving wife, affectionate mother, a kind neighbor and faithful friend. She was diligent in the attendance of meetings, and weighty in her deportment while there, thus furnishing a worthy example to many whose privileges were greater, she having been a member of the Society of Friends less than three years.

——, on 10th mo., 1st, 1862, Esther W., wife of Jonathan K. Bonham, in her 63d year, a member of the Monthly Meeting of Friends of Philadelphia, (Race street.)

——, on the evening of the 11th of Fifth mo., 1862, at his residence in Horsham, Montgomery Co., Pa., Atkinson Hughs, aged 74 years. He was a member or Horsham monthly meeting, and filled the station of elder from the year 1828 until his death. Beloved and respected by those who knew him, his loss is deeply felt; especially by his young friends who have spent so many hours pleasantly and profitably at his fireside. At the ripe age of seventy-four, with spiritual perceptions clear and strong, his intellectual faculties bright and active; without much wasting of the physical, our brother was called to the fuller fruition awaiting him.

——, on the 14th of Ninth month, 1862, Hannah Ballinger, aged nearly 81 years. She was a minister and member of Westfield Monthly Meeting of Friends, Preble county, Ohio.

"THE LAND AND THE BOOK."

(Continued from page 507.)

Look well before your horse's head, or you may fall into some of these open-mouthed cisterns. The whole face of the hill is pierced with them.

I see; but what are they for? Not to hold water certainly, for there is no way in which they could be filled.

They are wells or cisterns for grain. In them the farmers store their crops of all kinds after the grain is threshed and winnowed. These cisterns are cool, perfectly dry and tight. The top is hermetically sealed with plaster, and covered with a deep bed of earth, and thus they keep out rats, mice, and even ants, the latter by no means a contemptible enemy.

I read lately, in a work of some pretension, that ants do not carry away wheat or barley. This was by way of comment on the word of the wise man, that the "ant gathereth her food in the harvest."* What have you to say of the criticism?

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* Prov. vi. 8.

That it is nonsense. Tell it to these farmers, and they will laugh in your face. Ants not pilfer from the floor and granary! They are the greatest robbers in the land. Leave a bushel of wheat in the vicinity of one of their subterranean cities, and in a surprisingly short time the whole commonwealth will be summoned to plunder. A broad black column stretches from the wheat to their hole, and you are startled by the result. As if by magic, every grain seems to be accommodated with legs, and walks off in a hurry along the moving column. The farmers remorsely set fire to every ant city they find in the neighborhood of their threshing-floors.

Are these Eastern granaries mentioned or alluded to in the Bible?

The custom is doubtless an ancient one, and it extended from this country through the Carthaginians of North Africa into Spain. They seem to be alluded to by those ten men who said to Ishmael, "Slay us not, for we have treasures in the field, of wheat, and of barley, and of oil, and of honey,* and thus they saved their lives from that treacherous Ishmaelite. These cisterns not only preserve the grain and other stores deposited in them from insects and mice, but they are admirably adapted to conceal them from robbers. These ten men had doubtless thus hid their treasures to avoid being plundered in that time of utter lawlessness; and in a similar time I found people storing away grain in cisterns far out in the open country between Aleppo and Hamath, and they told me it was to hide it from the government tax-gatherers. It is quite dangerous to come upon a deserted site full of these open cisterns and wells, especially at night, as I have often found. Frequently they are entirely concealed by the grass, and the path leads right among them. They must always be dug in dry places; generally, as here, on the side of a sloping hill. They would not answer in a wet country, but in these dry climates, stores have been found quite fresh and sound many years after they were thus buried. The farmers also resort to various expedients to keep the grain from injury. One of the most common is to mingle quicksilver with oil, or with the white of an egg, and rub it in well with the wheat. This will preserve it free from insects of all kinds. Joseph in Egypt must have understood how to preserve grain, at least for seven years; and I suppose that in ancient times, when cities and fortresses *were liable to very long sieges*, it was of the utmost importance to know the best methods of preserving their stores. Askelon is said to have been beseiged *twenty-eight years*, and of course the people must have had an immense amount of provisions laid up and well preserved. That this was common is implied in the parable of the rich fool, who built greater store-houses and laid up provisions for *many years*. If there had been no such store-houses in the land, and the custom of laying up grain for many years was unknown, the terms of the parable would have lacked verisimilitude.*

Are we to suppose that these vast downs have really been formed by sand blown in from the sea-shore? All the way from Cæsarea we have had them, and here they are three miles broad and several hundred feet high.

Yes; and they continue, with only partial interruptions, far down the coast beyond Gaza towards Egypt. But, extensive as they are, they are all the work of the winds and waves, acting in the same manner through countless ages. The gradual encroachment of the sea is slowly wearing away this underlying rock, as we have seen in the strange cliffs along the shore, and the new-made sand is being driven farther and farther inland. If this process goes on long enough, the entire plain will be buried under this slow-creeping desolation. There are many parts of the coast where this has actually been accomplished, and the sea now lashes the perpendicular cliffs of the mountains, and along this valley of Sharon are places where the sandy deluge has reached nearly to the foot of the hills, leaving only a narrow strip of fertile soil between them. These shifting banks greatly perplex the brooks which cross the plain. They are not sufficiently powerful to keep their channels open during summer, and hence they are often dammed up at the mouth, and form large marshes along the very margin of the sand. We shall encounter one of these a short distance ahead of us. Strong permanent streams, like the 'Aujeh, maintain their right of passage at all times, and have done so in all ages. The 'Aujeh, in fact, effects an entire break in this line of sand-hills, but, south of Joppa, the weaker and less permanent brooks are constantly shut up during summer, and when swollen by winter rains, flood the country, until they can force open a channel to the sea.

The plain here has evidently been buried deep under this sand long ages ago, precisely as at Beirut, and here are the usual pine forests growing upon it. These are the finest specimens we have seen in Palestine, though every sandy ridge of Lebanon and Herman is clothed with them, and often of a much larger growth. They are not seen on the mountains of Palestine, because that peculiar sandy formation is not found there. This tree the Arabs call *snubar*, and in my opinion it is the Hebrew *berosh*, concerning which there is so much confusion in the various translations of the Bible. In the English it is generally rendered *fir*, but many modern critics think that it should be *cypress*. I, however, suppose that *berosh* is the generic name for the pine, of which there are several varieties on Lebanon. Cypress is rarely

* Luke xii. 18, 19.

found there, but pine everywhere, and it is *the* tree used for beams and rafters. *Ers* is the distinctive name for the cedar, *berosh* for the pine.

This tree bears a very large and compact cone, from which is obtained the *nut* of the market. This cone, when ripe, is gathered by the owners of the forests, and when thoroughly dried on the roof, or thrown for a few minutes into the fire, it separates into many compartments, from each of which drops a smooth white nut, in shape like the seed of the date. The shell is very hard, and within it is the fruit, which is much used in making pillau and other preparations of rice, and also in various kinds of sweetmeats. In the Arabic Bible, the *myrrh*, which the Ishmaelites who bought Joseph, were carrying into Egypt, is called *snubar;* and if this is in truth the *berosh* of the Bible, scarcely any other tree is more frequently mentioned, and this would be in exact correspondence with its actual value.

The variety of pine which we saw on the north of Em Khalid, and in which the field-sparrows have made their nests, is found all over Lebanon, but it never grows tall, and is but little used in building or in the arts; and the same is true of all other kinds in this country, except the stone pine of this grove.

There is your sand-perplexed brook, with its accompanying marsh, I suppose?

Yes; it is called Nahr Falej—the Palsy River. On the shore near its mouth is Arsuf, and from it the river takes that name on many maps.

What an extensive view this elevation commands! The precipice breaks sheer down to the sea, while to the east the country declines gently over many a mile of this sandy desert. Isaiah says that Sharon shall be a wilderness,* and the prediction has become a sad and impressive reality. And so these flocks of the Arabs fulfill that other prophecy, Sharon shall be a fold of flocks.† Why is Sharon always joined with Carmel?

Because, as we remarked when turning round the extreme end of it to Cæsarea, the broad vale which stretches southward to this distance and a great deal farther, does actually commence at the base of that mountain. This long plain seems always to have been celebrated for its flocks and herds. David appointed one of his great officers—Shitrai, the Sharonite‡—over the herds that fed in Sharon.

By the way, we have skirted this plain for so many miles without meeting any of those roses about which Solomon sings so sweetly.§

There are wild roses enough in some parts, with their ever-accompanying thorny thickets; and, if the Hebrew word khubbaizly may be interpreted by the Arabic khubbaizy (malva), I have seen thousands of Solomon's roses on Sharon, and certain kinds of mallows grow into a stout bush, and bear thousands of beautiful flowers. However, I will not contend for the identity of *khubbaizly* and *khubbaizy*, for that would exclude our favorite rose from the Bible altogether, a calamity which the critics seem determined to bring about at any rate, for some of them maintain that the khubbaizly is the *narcissus*, others that it is the *asphodel*, and some translators call it *lily*.

But come, bid adieu to El Haram, and, for the present, to Sharon also, and slide down this steep declivity to the shore, along which our track lies all the way to Jaffa, a distance of three hours. You may go to sleep for the first two, for there is nothing to attract attention except the infinite quantity of shells, of which there are banks many miles long and several feet thick. A whole fleet might be loaded with them.

[To be continued.]

*Isaiah xxxiii. 9.
†Isaiah lxv. 10.
‡1 Chron. xxvii. 29.
§Song ii. 1.

For Friends' Intelligencer.

THE COLLEGE IN LIBERIA.

The following is an extract from the twenty-first Annual Report of the Massachusetts Colonization Society, describing the condition and prospects of the Liberia College, which is now completed and ready for use. The officers and professors are intelligent colored men, some of whom have been highly educated in European Colleges, and all who feel an interest in the elevation of this persecuted race will rejoice in the establishment of a Collegiate Institution under their exclusive control.—Eds.

The plans and specifications for the buildings were drawn by L. Briggs, Jr., Esq., architect of Boston, under the direction of the trustees, in consultation with President Roberts, with a careful regard to economy, in view of the uses of the building, the nature of the climate, and the probable necessity of future enlargement. The main builing is seventy feet long by forty-five feet wide, and three stories in height, on a foundation of Liberia granite, and surrounded by a verandah, eight feet wide, on an iron frame, the posts of which are inserted into blocks of granite. It contains apartments for two members of the faculty and their families, who will reside in the building and have the immediate oversight of the students; a dining-room sufficient for these families and the students; a room for the library and philosophical apparatus: a hall to be used for a chapel, lecture-room, or any other purpose for which all the students need to be convened; rooms for recitation and for study in classes; dormitories for students, and the necessary offices, store-rooms, and other

accommodations. The kitchen is a detached building, in easy communication with the dining-room. The eleven dormitories furnish all desirable accommodation for twenty-two members of the regular college classes, which is as great a number as can be expected for some years. They may, without discomfort, receive twice that number; and when it becomes necessary, more dormitories may be added with little expense.

The Legislature of the Republic has done liberally. It has granted the site of twenty acres, on which the college stands, and where it must remain till removed by the concurring votes of its Trustees and the Legislature. It has granted, as an endowment, one thousand acres of land in each of the four counties, to be selected by the Trustees. It has appropriated six hundred dollars, to enable the professors to visit foreign institutions. It has given the college a carefully revised charter, the result of the best thinking in Liberia, aided by able counsel in the United States, and satisfactory to both Boards of Trustees who are concerned in its management. And it appears ready to grant any other favors in its power which the best interests of the college may be found to require.

The college has already an able President, the Hon. J. J. Roberts, under whose superintendence the buildings were erected. The following appointments were made August 9, 1861, viz: Hon. J. J. Roberts, Professor of Jurisprudence and International Law. Rev. Alexander Crummell, Professor of Intellectual and Moral Philosophy, and of the English Language and Literature. Rev. Edward W. Blyden, Professor of the Greek and Latin Languages and Literature.

Till other arrangements are made, Prof. Crummell is to give instruction in Logic and Rhetoric, and in History; Prof. Blyden in the Hebrew and French Languages; and the two, conjointly, in Mathematics and Natural Philosophy.

Prof. Blyden removed his family into the rooms prepared for a professor's residence in the main college building, about the close of the last year.

Professor Crummell, being necessarily detained for a time in the United States, engaged in procuring books for the library. He is understood to have procured about four thousand volumes, many of them very valuable and difficult to be obtained. A list of these, with the donors, will probably appear, from the proper source in due time; but it seems a duty now to mention the gift of about six hundred volumes by the corporation of Harvard College, through J. L. Sibley, Esq., librarian.

A part of these books have been sent out, and have arrived. With them have been sent about seven hundred specimens for the cabinet of mineralogy, gathered from most parts of the world between the Mississippi and the Ganges, and wanting only two or three specimens, which are already promised, for a complete elementary cabinet. A small but well-selected box of specimens in conchology accompanied them.

"BLESSED ARE THEY THAT MOURN.'

BY WM. H. BURLEIGH.

Oh, deem not that earth's crowning bliss
Is found in joy alone;
For sorrow, bitter though it be,
Hath blessings all its own:
From lips divine, like healing balm
To hearts oppressed and torn,
This heavenly consolation fell—
"*Blessed are they who mourn!*"

As blossoms smitten by the rain
Their sweetest odors yield—
As where the plowshare deepest strikes,
Rich harvests crown the field;
So, to the hopes by sorrow crushed,
A nobler faith succeeds;
And life, by trials furrowed, bears
The fruit of loving deeds.

Who never mourned, hath never known
What treasures grief reveals—
The sympathies that humanize—
The tenderness that heals—
The power to look within the vail
And learn the heavenly lore—
The key-word to life's mysteries,
So dark to us before.

How rich and sweet and full of strength
Our human spirits are,
Baptized into the sanctities
Of suffering and of prayer!
Supernal wisdom, love divine,
Breathed through the lips which said,
"*Oh, blessed are the souls that mourn,*
They shall be comforted!"

LITTLE BY LITTLE.

One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral-workers,
By their slow but constant motion,
Have built those pretty islands,
In the distant dark-blue ocean;
And the noblest undertakings
Man's wisdom hath conceived,
By oft repeated efforts
Have been patiently achieved.

Then do not look disheartened
O'er the work you have to do,
And say that such a mighty task
You never can get through;
But just endeavor day by day
Another point to gain,
And soon the mountain which you feared
Will prove to be a plain.

"Rome was not builded in a day,"
The ancient proverb teaches;
And Nature, by her trees and flowers,
The same sweet sermon preaches.
Think not of far-off duties,
But of duties which are near;
And having once begun to work,
Resolve to persevere.
—*Christian Register.*

NOT DEATH.

It is not death to die,
To leave this weary road,
And, 'mid the brotherhood on high,
To be at home with God.

It is not death to close
The eyes long dimmed with tears,
And wake, in glorious repose
To spend eternal years.

For the Children.

THE ADOPTED BIRDS.

"Switch, switch," went the scythes, as the men, early in the morning, were mowing the tall grass. Round the field they went, not minding the grasshoppers that leaped in terror, or the meadow mice that scampered in the thickest grass. By-and-by the owner of the field came to them, when one of the men pointed to a little stick which he had stuck in the ground, and said with a laugh, "We cut all before us."

"No harm, I hope."

"Nothing of consequence. But see!"

The gentleman went to the stick, and there found a poor meadow-lark, with her head cut off by the scythe! She was on her nest keeping her little young birds warm, and thus the scythe took her life. Faithful mother!

The gentleman took up the nest, containing four very small, featherless birds. What to do with them he knew not. So he carried them home, and on his way recollected that near his house was a faithful old robin, which had made her nest in the cherry tree, and also that she had just begun to sit.

On reaching the tree, there the robin was, to be sure, and he well knew that she must have her own way. So he watched her. In a few hours she flew off to get her food. The moment she was out of sight the gentleman climbed up and took out the four little blue robin eggs, and put the four little larks in their place. Again he took his place to watch.

In a short time Mrs. Robin came flying back to her nest. She went straight to it, and was just going to hop into it, when she looked in. She raised her wings and stood in utter amazement. A few moments ago she had left eggs, and now they were birds! She stood and looked, turning her head one way and then the other, and seeming to scan them very closely. After her amazement had gone past, she flew off, and in a few moments came back with the male robin. Then they both poised themselves, one on each side of the nest, and looked in, most earnestly, with raised wings. Sure enough it was even so! They were birds, and not eggs! Then they began to chatter, as if talking the matter over, and explaining the state of things. How they looked and peered in, and talked! After a while they flew off in great haste. The gentleman feared it was now all over with the little orphans. But no! In a very few minutes they both returned, each bringing a worm, with which they began to feed them! They had adopted them, and from that hour they took care of them and raised them.

From the Scientific American.

HOW TO SOW POTATOES AND PRESERVE THEM FROM ROT.



MESSRS. EDITORS:—I enclose a receipt for keeping potatoes, which may be useful to farmers, &c., as the rot is exceedingly prevalent. I have tried it for four years, and it has proved a sovereign remedy, as I have not lost a bushel in that time after they were harvested, though in some cases they were half diseased when taken out of the ground.

Dust over the floor of the bin with lime and then put in about six or or seven inches deep of potatoes and dust with lime as before. Put in six or seven inches more of potatoes, and lime again; repeating the operation till all are stowed in that way. One bushel of lime will do for forty bushels of potatoes, though more will not hurt them; the lime rather improving the flavor than otherwise.

If you are disposed to insert the above in your paper, I think you will be doing the public a favor. R. T. PARSONS.

From the Germantown Telegraph.

ICE HOUSES.

Ice houses have become a necessity, not merely with the man of wealth, but to every farmer, as well as business man who owns the premises he occupies. The cost of construction, when built of wood and above ground, or when built under the ground, where the situation is suitable, is comparatively trifling. There is scarcely a neighborhood where ice cannot be obtained, and in most neighborhoods can be had for the hauling. There are thousands of farmers having running water upon their premises, who could dam the stream

properly and make their own ice. This can be done with little expense. A pond one hundred feet in diameter would furnish ice for the largest house. It should not be over two feet in depth, but kept free from all nuisances and protected against disturbance by cattle. One freezing over of five inches of ice, will give you five and thirty two-horse loads, which is as much as is generally required.

Some time ago—perhaps a couple of years—we printed directions for making a good and cheap frame ice-house above ground, furnished by a gentleman who had built one for himself after the plan, and found it to answer most satisfactorily. We have recently seen statements made by several writers in the agricultural press, of their success with frame houses. One of these states that he prefers a wooden house above ground, with twelve inches between timbers, and the spaces filled with pulverized charcoal or the cinders from railroad engines.

CONCERNING ATMOSPHERES.

Some people are so energetic and so much in earnest, that they diffuse about them an atmosphere which is keenly felt by most men. And it often happens that you are very much affected by the moral influence of people, from almost all whose opinions you differ. And without supposing any special good fortune in the case of the reader, I may take for granted that you have known two or three persons whose presence you felt like a constant rebuke to anything mean or wrong in thought or deed, and like a constant stimulus to things good and worthy. You have known people, in the atmosphere of whose influence the evil in your nature seemed cowed and abashed. It seemed to die out like a nettle in frost; that clear, brisk, healthy atmosphere seemed to kill it. And you may have known men, after reading whose pages, or listening to whose talk, you felt more kindly charity towards all your brethren in the helplessness and sinfulness of humanity. Of course, to diffuse a powerful influence, whether towards evil or good, a man must possess great force and earnestness of character. Ordinary mortals are like the chameleon, which takes something of the color of any strong-colored object it is placed near. They take their tone very much from the more energetic folks with whom they are placed in contact.

I dare say you have known a man who powerfully influences for good the whole circle of men that surrounds him. Such a one must have a vast stock of vital and moral energy. Most people are like the electric eel, very much exhausted after having given forth their influence. A few are like an electric battery, of resources so vast that it can be pouring out its energy without cease. There are certain physical characteristics which often, though not always, go with this moral characteristic. It is generally found in connection with a loud, manly voice, a burly figure, a very frank address. Not always, indeed; there have been puny, shrinking, silent men, who mightily swayed their fellow-men, whether to evil or to good. But in the presence of the stronger physical nature, you feel something tending to make you feel cheerful, hopeful, energetic. I have known men who seemed always surrounded by a healthy, bracing atmosphere. When with such, I defy you to feel down-hearted, or desponding, or slothful. They put new energy, hopefulness and life into you. Yes, my reader, perhaps you have found it for yourself, that to gain the friendship of even one energetic, thoughtful, good man, may suffice to give a new and healthier tone to your whole life.

The thing about a book which affects your mind and character most, is not its views or arguments, it is its atmosphere. And it is so also with persons. It is not what people expressly advise you that really sways you; it is the general influence that breathes from all their life. A book may, for instance, set out sound religious views; but in such a hard, cold way, that the book will repel from religion. That is to say, the arguments may push one way, and the atmosphere the opposite way; and the atmosphere will neutralize the arguments and something more. And you will find people too, whose advices and counsels are good; who often counsel their children or their friends to duty, and to earnestness in religion; but who neutralize and reverse the bearing of all these good counsels by the entire tone of their life. The words of some people say, Choose the good part, Give your soul to your Saviour, Ask for the blessed Spirit's guidance and influence day by day; but their atmosphere says, Anything for money—for social standing—for spitefulness—for general unpleasantness. You will find various Pharisees nowadays who loudly exclaim, "God be merciful to me, a sinner;" but woe betide you if you venture to hint to such that anything they can do is wrong! Let me say, that you may read and you may hear religious instruction, which, without asserting anything expressly wrong, still deteriorates you. It lowers you; you are the worse for it. There is an indefinable, but strongly felt lack of the Christian spirit about it. Its views are mainly right; but somehow its atmosphere is wrong. I do not say this in any narrow spirit; it is not against one party of religionists more than another that I should bring this charge. Perhaps the teaching which is soundest in doctrine, is sometimes the most useless, through its want of the true Christian life; or through merely giving you the metaphysics of Christianity, without any real bringing of the vital truths of

Christianity home to the heart, and to the actual case of those to whom they are told.

Probably you have known people who were placed in a sphere where the atmosphere, moral and physical, was awfully depressing. They did their work poorly enough; and many blamed them severely. For myself, I was inclined to wonder that they did so well. There are human beings set in a moral atmosphere in which moral energy and alacrity could no more exist than physical life in the choke-damp of the mine. Be thankful, my friend, if you are placed in a fairly healthful atmosphere. You are doing fairly in it; but in a different one, you might have pined and died.

You are leading a quiet Christian life, free from great sin or shame. Well, be thankful; but do not be conceited; above all, do not be uncharitable to those for whom the race and the warfare have been too much.

I have said that it is the more energetic of the race that diffuse a moral atmosphere: the ordinary members of the race feel it. The energetic give the tone; the ordinary take it. There are minds whose nature is to give out; and minds whose nature is to take in. But most men have energy enough, if rightly directed, to affect the air somewhat; and though the moral ingredient they yield may not be much in quantity, it may be able to supply just the precious ozone. Let us try to be like the sunshiny member of the family, who has the inestimable art to make all duty seem pleasant; all self-denial and exertion, easy and desirable; even disappointment not so blank and crushing; who is like a bracing, crisp, frosty atmosphere throughout the home, without a suspicion of the element that chills and pinches. You have known people within whose influence you felt cheerful, amiable, hopeful, equal to anything! Oh! for that blessed power, and for God's grace to exercise it rightly! I do not know a more enviable gift than the energy to sway others to good; to diffuse around us an atmosphere of cheerfulness, piety, truthfulness, generosity, magnanimity. It is not a matter of great talent; not entirely a matter of great energy; but rather of earnestness and honesty—and of that quiet, constant energy, which is like soft rain, gently penetrating the soil. It is rather a grace than a gift; and we all know where all grace is to be had freely for the asking.—*The Country Parson.*

EFFECTS OF INDUSTRY.

All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance. It is by this that the quarry becomes a palace, and that States become united by electric wires. If a man were to compare the single stroke of a pickaxe, or one impression with the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion; yet these petty operations, incessantly continued, in time surmount the greatest difficulties, and mountains are leveled and oceans bounded by the slender force of human beings. —*Scientific American.*

OUT-DOOR EXERCISE OF ENGLISH WOMEN.

The women of England are blessed with one pre-eminent advantage as regards exercise out of doors, which to us must be always wanting, and that is the character of their climate. Say as much as you will against the English climate, it could hardly be better for walking, and that is something, all must admit. There is nothing, comparatively, of summer heat or winter cold. Eighty in the shade is reckoned a very warm day in ordinary seasons. You will remember such a day a good while. The nights are few in which a blanket is not required for comfort. As to winter, England can hardly lay claim to anything to which we should accord the name. Snow is a rarity, and seldom remains on the ground for two days together. The ice in the London parks is so thin at best, that the skaters are constantly breaking through, and being taken out half dead. Gardening operations are suspended only for a very short time, if at all. Cabbages are left in the garden through the winter, and taken as they are wanted. The crocus anemone, ranunculus and polyanthus, are out in all their beauty in January, and peas are up and potatoes are planted by the middle of February. Mud is but little known, because there are excellent gravel sidewalks all over England. What is there to prevent the women of England from walking, then, if they want to, on almost any day from New Year's to Christmas? It is true they have gloomy clouds, and damp chilly winds, and rain in abundance, but these are hardly allowed to stand in the way. Equipped from head to foot, according to the weather, they sally forth in almost all weathers, and in almost all circumstances. The young wife never shuts herself up at home, nor stays away from church, as long as she is well enough to go abroad.

A deeply interesting illustration of the good health of English women is the fact that deaths among young wives and mothers are, comparatively, very infrequent. Such cases are far more numerous among ourselves. We remember to have seen an English lady amazed and appalled in wandering over a New England cemetery, and reading on the headstones the many inscriptions which tell this exceedingly sad and mournful tale. To her it seemed as if some very fatal pestilence must have visited that particular locality. Yet it was simply the tale which all our places of burial tell, and to which no one among us takes heed. An Englishman

who should have committed his third wife to the grave at forty years of age, would be regarded with feelings approaching to superstition, and another woman would hesitate to assume the thrice vacant place. We knew one such case, and only one, in a period of fourteen years.

An English woman is a pedestrian almost from her birth, being taken out for an airing when she is scarcely a week old, passing several hours of every fine day out-of-doors, during the first year of her existence, and walking thousands of miles before she has numbered her teens. Would it not be strange if she had not a full form, and a rosy cheek, and a merry, laughing eye? An English girl who would not rejoice in a walk of four or five miles, would be thought a poor feeble thing.—*Boston Review.*

HOME COMFORTS.

Wealth is not essential to neatness. We have visited a large, showy house, in disorder from cellar to garret—nothing home-like, nothing inviting; and on the other hand we have seen a low, log cottage, whitewashed outside, and embowered with roses, a model of neatness and comfort inside, with its white window curtains, and every article of furniture handsomely arranged. This was owing to the excellent housewife. But while skill and labor within are so important in this great element of high civilization, namely, Home Comfort, the surroundings of the house under the care of the owner, should never, for a day, be forgotten.

Remember—the highest mark of civilization is attention to domestic comforts, domestic happsness, and to elevating the condition and character of the female members of the family.

ITEMS.

The question, "What becomes of all the pins?" is partly answered by one of the papers in Birmingham, England. An old sewer in that city, just opened for repairs for the first time in many years, was found to be paved with a deposit of millions of pins, compacted into a mass as hard as the slag from a blast-furnace. Every sewered town would probably furnish a similar spectacle.

Number of Words in actual Use.—It is a curious thing that, with some 125,000 English words, people can get on with very few. D'Orsey, a philologist of ability, records that a country clergyman in England told him that some of the laborers in his parish had not 360 words in their vocabulary. On the average, the children of persons with ordinary education do not use more than two hundred words until the age of ten. Max Muller says: "A well educated person in England, who has been at a public school and at the University, who reads his Bible, Shakspeare, the *Times*, and all the books of Mudie's library, (*i. e.* nineteen-twentieths of all the books published in England,) seldom uses more than 3,000 or 4,000 words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions, and wait till they find the word that exactly fits their meaning, employ a larger stock; and eloquent speakers may rise to a command of 10,000. Milton's works are built up with 8,000; and the Old Testament says all that it has to say with 5,642 words."—*Press.*

Science in Russia.—In St. Petersburg there is a building of vast dimensions, devoted to the use of the Academy of Sciences. This academy once enjoyed the labors of Euler, who constituted the whole of its mathematical department, and composed more than half the treatises in this branch of science, which are contained in forty-six quarto volumes, published from 1727 to 1783. This academy was founded by Peter the Great, in 1725, and under the influence of foreign professors, it has acquired a European reputation. It has a library of more than one hundred thousand volumes, and an extensive collection of manuscripts, some of which are of great value. In the museum of natural history there is a skeleton of a remarkable mammoth, well preserved, only a single foot being deficient. It is sixteen feet long, without including the tusks, and nine feet high. The skeleton of a common elephant by the side of it appears small in comparison. The monster to which this frame belonged was found in Siberia in 1803, on the banks of a stream in latitude seventy degrees north.—*Sci. Amer.*

A Relic.—An exchange paper gives an account of an old English watch, which was purchased of Joseph Story, Clerkenwell street, London, in 1676, by Benjamin Andrews, then about the first hardware merchant in Boston. It was given to the father of the present owner, for good behavior and attention to business, in his sixteenth year, on condition that he would never dispose of it. He died in 1803, and the present owner has had it in his possession ever since. The first time it was cleaned, there were but two watchmakers in Boston, and one of them was unwilling to take it in hand lest he should injure the fine work. The watch was then sent to London, where it remained a year, and was cleaned at a cost of $5. The original watch paper still remains in the case with the date of its purchase. This venerable ticker keeps as good time as ever, and seems likely to hold good for a hundred years more.

PHILADELPHIA MARKETS.

Flour and Meal.—There is not much shipping demand for Flour, and the only sales reported are 2 a 300 barrels. Extra at $6 75 a 7, and 100 barrels sour at $5 50. There is a steady home consumption demand at $6 25 a 6 50 for superfine; $6 75 a 7 for extras, $7 25 up to $9 for extra family and fancy lots, according to quality. There is but little Rye Flour or Corn Meal here. Small sales of the former at $ 4 25. The latter is held at $5 25 for Pennsylvania, and $4 Brandywine.

Grain.—The offerings for Wheat are light, but the demand has fallen off, and prices are 3c per bushel lower. Sales of 3 a 4000 bushels, at $1 50 per bushel for Southern red, afloat, and $1 45 for Pennsylvania do., 1000 bushels red, in cars, sold at $1 43; white ranges from $1 55 to $1 75. There is a steady demand for Rye at 76 a 80c. Corn is rather quiet, but there is not much coming in. Small sales of yellow at 75c. Oats are lower. Sales of 1000 bushels of Pennsylvania at 43c., and 2500 bushels Delaware at 41c. No sales of Barley or Malt.

Seeds.—There is a fair demand for Cloverseed at $5 50 a 5 81 per 64 lbs. New Timothy sells at $1 75 a 2 25 per bushel. Flaxseed ranges from $2 20 to $2 25.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

A Journal of the Life of William Edmundson 529
The Principle of the Spiritual Harvest 531
Trusting in God in Times of Trial 531
Sonnet 533
Letter of Benjamin Bates to a Member of the Legislature 533
EDITORIAL 536
MARRIAGE 537
OBITUARY 537
Reflections on Past and Passing Events 537
The Land and The Book 538
POETRY 540
Ancient Glass 541
Use of the Nostrils 542
AGRICULTURAL DEPARTMENT 542
The Age of the Earth 543
ITEMS 544

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 499.]

I was then kept close prisoner in Cavan jail for the testimony of truth, in a nasty dungeon, among thieves and robbers, the dungeon being arched overhead. In the day we had the benefit to look out through an iron grate; but at night the door was close shut, and then we were as if we had been in an oven. In the day the prisoners would beg turf, and at night, when the door was close shut, they would kindle a fire, which filled the dungeon with thick smoke, there being little air; this annoyed me very much, but they could endure it, being used to the like in their cabins.

One night the smoke stifled me, and stopped my breath, so that I fell down and lay on the ground. The prisoners cried out that I was dead, then the jailor threw open the door in haste, and when he saw me lying on the ground, he was in a rage, and thought they had killed me, but when he understood the cause, he carried me into the air. In a little time I recovered. Then he called for a pail of water, and quenched the fire. After that when he locked the door at nights he was careful to put the fire quite out; so it wrought for my good, being eased thereby from that noisome smell and smoke, which had before very much impaired my health, and was so offensive, that when fresh people came to the gate to see me, they could not endure the smell, but many times would go away with tears. Thus the minds of people were moderated, and their hearts tendered towards Friends.

But what added to my trouble, news was brought me of James Naylor's miscarriage. This came very near me, and brought me under great trouble of mind, so that I said in my heart, how shall I be able to stand through so many temptations and trials which attend me daily, since such an one as he is fallen under temptations? And I mourned in my spirit: in the interim the Lord answered me, and said, Truth is truth, though all men forsake it. This strengthened me, and comforted me in my trouble. I was kept in that dungeon fourteen weeks.

When the assizes came, the judge and justices being on the bench, as I was looking out through the iron grate, a justice of the peace, one of them that committed me, whose name was William Moore, going by, saw me standing, and coming up to me, said, he was very sorry to see me there, and had been many times troubled in his mind for me since I was committed, but he could not now help it, for I was committed without bail or mainprize. I told him he had brought that trouble on himself by his haste and passion in committing me on those terms, for my faith and conscience towards God. He said he was sorry for it, and if he could do any thing for me, he would readily do it. Now the enemies of truth reported that I was in prison, because I and the Quakers were for no

law or government, but the light in man. So I thought it would be a good opportunity to show the falsehood of this report to the country: and I desired him to get me leave to come into court before the judge, for I had something to say. He said, he had spoken to the judge about me, but he would not meddle with me, being I was committed at the sessions. I desired him, however, to let me come into court: so he went into court, and presently sent the jailor for me; but so soon as he put me into the session-house he slipped away.

Then I spoke to the people who thronged, bidding them make way for the prisoner; on which they made way, and I got near the judge; but he spoke aloud and asked, who I was? what I was? and what I came there for? I answered with a loud voice and said, I am a prisoner, and have been a close prisoner for fourteen weeks, for my religion and faith towards God, and I want justice, and to be tried by the law now established; for I know no law that I have broken: and I am one who have ventured my life to establish the government as it now stands; and own the government and the laws. But the judge was disturbed, and cried out to the jailor to take me away. So the jailor came, and I cried aloud to the people, to take notice and bear witness, I owned government and wholesome laws, and desired justice accordingly; but could not have it. So he took me away, but presently one was sent to bid him not put me in the dungeon. Now I was very easy in my spirit, and much comforted in the Lord, for his power was with me; some sober professors came to me and said, they were very glad, and well satisfied with what I said of our owning the government and laws, for they had heard other things concerning us. This wrought mightily in the minds of people, and truth got ground: and the next day I was turned out of prison without any trial.

Now the most of the land we had of Kempston was recovered from him by law, by one —— Cozby; so that we sent our cattle to graze near Rossenallis, and being now at liberty, I went there to live with my family; the Friends that removed having settled thereabouts, where we kept a meeting twice in the week for the worship of God, and we also got meetings in several other places to spread truth.

About this time several Friends in the ministry came from England, laboring in the gospel of Jesus Christ, viz.: Thomas Lee, John Burnyeat, Robert Lodge, and several others, and many were turned to the Lord, and to the knowledge of his way of life and peace. I often travelled in the north in the service of truth, viz. to Cavan, Belturbet, Newtown, Omagh, Strabane, Londonderry, and those parts, and went through many hardships and dangers, being often in prison; yet the Lord's powerful arm preserved me, and carried me through them all, praised be his name! At Strabane, where I had often been imprisoned, were several convinced, and a meeting settled; also at Londonderry several were convinced of the truth.

One time I travelled from Strabane into the county of Dunnegall, which is mostly inhabited by Scotch people, being Presbyterians; I was moved to ride from house to house, and still asked, if there were any that feared God? They looked strangely at me, and wondered I should ask such a question of such religious people. I came to one house and called, and the master of the house came out: I asked him, if there were any that feared God there? He said, he hoped so. I told him, I was seeking a people that feared God. He said, it was a good errand; and asked, where I dwelt, and my name? I told him; he said, he was an Edmundson, and bid me alight and come into his house. I asked him, if he would let me have a meeting in his house, and tell his neighbors and friends of it? He said, that he perceived I was a Quaker, and he durst not do it, for their minister was much set against the Quakers, and himself was an elder of their church: and after some discourse of religion, we parted lovingly, and I travelled on, and that night lay at an ale-house.

The next day I came to Londonderry; it was market-day, and there were stage-players and rope-dancers in the market-place, and abundance of people gathered. The Lord's spirit filled my heart, his power struck at them, and his word was sharp. So I stood in the market-place, and proclaimed the day of the Lord among them, and warned them all to repent. The dread of the Almighty came over them, and they were as people amazed. When I found my spirit a little eased, I walked along the street, and the people flocked about me. I found my spirit drawn forth towards them. I stood still and declared truth to them, directing them to the light of Christ in their own hearts, and they were very sober and attentive, but the stage-players were sore vexed that the people left them and followed me: whereupon they got the mayor to send two officers to take me to prison. So they came and took me; but the sober people were angry that stage-players should be suffered, and a man that declared against wickedness and vanity, and taught the things of God, must not be suffered, but haled to prison. The officers made excuse, saying, they were commanded, and must obey. So they took me to prison. The goaler put me in a room that had a window facing the market place, where I had a full sight of the people; and my heart being filled with the word of life and testimony of Jesus, I thrust my arm out at the window and waved it, till some of them espying, came near, and others followed apace; so that presently I had most of the people from

the stage-players, which vexed them much. Then they got the mayor to cause the goaler to keep me close; so he bolted me, and locked my leg to a place where he used to fasten condemned persons. There I sat in much peace of conscience, and sweet union with the spirit of truth. As I sat in a heavenly exercise, I heard the people shout and say, the man had broke his back. It was the man dancing on a rope, which broke or gave way, so that he fell on the pavement, and was sorely hurt. Many professors came into prison to see me, and I had much discourse with them, and good service for truth.

(To be continued.)

Selected.

TRUSTING IN GOD IN TIMES OF TRIAL.

A merchant's wealth is only his faith in the solvency and honesty of his debtors. Certificates of stock represent the amount of faith we have put in States, or banks, or railroad companies. In temporal things we all live by faith on somebody. The question is between trusting in God or man, things visible or things invisible, things transient or things durable. The present trouble of us all should do us good. When the nest is broken up the young bird learns to fly. Our nest is deeply stirred now; perhaps it is or will be torn to pieces. If we love God we know that no evil can come upon us, and if he permits us to suffer, suffering will prove a good. Let us strive to co-operate with him, loosen our ties to earth and cry in our souls,

"Nearer, my God, to thee."

THE PRINCIPLE OF THE SPIRITUAL HARVEST.

BY FREDERICK W. ROBERTSON.

(Continued from page 516.)

"He that soweth to the flesh shall of the flesh reap corruption." There are two kinds of life: one of the flesh—another of the Spirit. Amidst the animal and selfish desires of our natures there is a voice which clearly speaks of Duty, Right, Perfection. This is the Spirit of Deity in man; it is the life of God in the soul. This is the evidence of our Divine parentage.

But there is a double temptation to live the other life instead of this. First, the desires of our animal nature are *keener* than those of our spiritual. The cry of passion is louder than the calm voice of duty. Next, the reward in the case of our sensitive nature is given sooner. It takes a less time to amass a fortune than to become heavenly-minded. It costs less to indulge an appetite than it does to gain the peace of lulled passion. And hence, when men feel that, for the spiritual blessing, the bread must be cast upon the waters, which shall not be found until after many days (scepticism whispers "never!"), it is quite intelligible why they choose the visible and palpable instead of the invisible advantage, and plan for an immediate harvest rather than a distant one.

The other life is that of the flesh. The "flesh" includes all the desires of our unrenewed nature—the harmless as well as sinful. Any labor, therefore, which is bounded by present well-being, is *sowing* to the flesh, whether it be the gratification of an immediate impulse, or the long continued plan, reaching forward over many years; sowing to the flesh includes, therefore:

Those who live in open riot. He sows to the flesh who pampers its unruly animal appetites. Do not think I speak contemptuously of our animal nature, as if it were not human and sacred. The lowest feelings of our nature become sublime by being made the instruments of our nobler emotions. Love, self-command, will elevate them all, and to enoble and purify, not to crush them, is the long, slow work of Christian life. Christ, says Paul, is the Saviour of the body. But if, instead of subduing these to the life of the Spirit, a man gives to them the rein and even the spur, the result is not difficult to foresee. There are men who do this. They "make provision for the flesh to fulfil the lusts thereof." They whet the appetites by indulgence. They whip the jaded senses to their work. Whatever the constitutional bias may be—anger, intemperance, epicurism, indolence, desire—there are societies, conversations, scenes, which supply fuel for the flame, as well as opposite ones which cut off the nutriment. Now to indulge in these, knowing the results, is to foster the desire which brings forth the sin that ends in death. This is "sowing to the flesh."

If there be one to whom these words which I have used, veiled in the proprieties due to delicate reserve, are not without meaning, from this sentence of God's word let him learn his doom. He is looking forward to a harvest wherein he may reap the fruit of his present anticipations. And he *shall* reap it. He shall have his indulgence; he shall enjoy his guilty rapture; he shall have his unhallowed triumph; and the boon companions of his pleasures shall award him the meed of their applause. He has sown the seed; and in fair requital he shall have his harvest. It is all fair. He shall enjoy. But tarry awhile; the law hath yet another hold upon him. This deep law of the whole universe goes further. He has sown to the flesh and of the flesh he has reaped pleasure; he has sown to the flesh, and of the flesh he shall reap corruption. That is in his case the ruin of the soul. It is an awful thing to see a soul in ruins; like a temple which once was fair and noble, but now lies overthrown, matted with ivy, weeds, and tangled briars, among which things noisome crawl and live. He shall reap the harvest of disappointment—

the harvest of bitter, useless remorse. The crime of sense is avenged by sense, which wears by time. He shall have the worm that gnaws, and the fire that is not quenched. He shall reap the fruit of long-indulged desires, which have become tyrannous at last, and constitute him his own tormentor. His harvest is a soul in flames and a tongue that no drop can cool. Passions that burn, and appetites that crave, when the power of enjoyment has gone. He has sowed to the flesh. "God is not mocked." The man reaps.

There is a less gross way of sowing to the flesh. There are men of sagacity and judgment in the affairs of this life, whose penetration is almost intuitive in all things where the step in question involves success or failure here. There are those who are called in the parable the children of the world, wise in their generation. They moralize and speculate about eternity, but do not plan for it. There is no seed sown for an invisible harvest. If they think they have sown for such a harvest, they might test themselves by the question, what they would lose if there were to be no eternity. For the children of God, so far as earth is concerned, "if in this life only we have hope in Christ, then are they of all men most miserable." But *they*—these sagacious, prudent men of this world—they have their reward. What have they ventured, given up, sacrificed, which is all lost forever, if this world be all? What have they buried like seed in the ground, lost forever, if there be no eternity?

Now we do not say these men are absolutely wicked. We distinguish between their sowing to the flesh, and the sowing of these profligates last spoken of. All we say is, there is "corruption" written on their harvest. It was for earth; and with earth it perishes. It may be the labor of the statesman, planning like the Roman of old, the government and order of the kingdoms of the earth; or that of the astronomer, weighing suns, prescribing rules of return to comets, and dealing with things above earth in space, but unspiritual still; or that of the son of a humbler laboriousness, whose work is merely to provide for a family; or, lastly, the narrower range of the man of pleasure, whose chief care is where he shall spend the next season, in what metropolis, or which watering-place, or how best enjoy the next entertainment. Objects more or less harmless all. But they end. The pyramid crumbles into dust at last. The mighty empire of the eternal city breaks into fragments which disappear. The sowers for earth *have* their harvest here; success in their schemes, quiet intellectual enjoyment, exemption from pain and loss, the fruits of worldly-wise sagacity. And that is all. "When the breath goes forth, they return to their dust and all their thoughts perish." The grave is not to them the gate of paradise, but simply the impressive mockery which the hand of death writes upon the body for which they lived, and with which all is gone. They reap corruption, for all they have toiled for decays.

. . . . "He that soweth to the Spirit, shall of the Spirit reap life everlasting."

What is meant by sowing to the Spirit here is plain. "Let us not be weary in well-doing," says the apostle directly after: "for in due season we shall reap if we faint not." Well-doing; not faith, but works of goodness, were the sowing that he spoke of.

There is proclaimed here the rewardableness of works. So in many other passages; "Abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord."—"Laying up a good foundation for the time to come," was the reason alleged for charging rich men to be willing to give, and so all through. There is an irreversible principle. The amount of harvest is proportioned to the seed sown exactly. There are degrees of glory. The man who gives out of his abundance has one blessing. She who gives the mite, all she had, even all her living, has another, quite different. The rectitude of this principle, and what it is, will be plainer from the following considerations:—

First, the harvest is Life Eternal. But Eternal Life here does not simply mean a life that lasts forever. That is the destiny of the Soul; all Souls, bad as well as good. But the bad do not enter into this "Eternal Life." It is not simply the duration, but the quality of the life, which constitutes its character of Eternal. A Spirit may live forever, yet not enter into this. And a man may live but for five minutes the life of Divine Benevolence, or desire for perfectness; in those five minutes he has entered into the life which is Eternal, never fluctuates, but is the same unalterably forever, in the Life of God. This is the reward.

Second, the reward is not arbitrary, but natural. God's rewards and God's punishments are all natural. Distinguish between arbitrary and natural. Death is an arbitrary punishment for forgery; it might be changed for transportation. It is not naturally connected. It depends upon the will of the law-maker. But trembling nerves are the direct and the natural results of intemperance. They are, in the order of nature, the results of wrong-doing. The man reaps *what* he has sown. Similarly in rewards. If God gave riches in return for humbleness, that would be an arbitrary connection. He did give such a reward to Solomon. But when He gives Life Eternal, meaning by Life Eternal, not duration of existence, but heavenly quality of existence, as explained already, it is all natural. The seed sown in the ground contains in itself the future harvest. The harvest

is but the germ of life in the seed. A holy act strengthens the inward holiness. It is a seed of life growing into more life. "Whatsoever a man soweth, *that* shall he reap." He that sows much thereby becomes more conformed to God than he was before, in heart and spirit. That is his reward and harvest. And just as among the apostles there was one whose spirit, attuned to love, made him emphatically the disciple whom Jesus loved, so shall be some who, by previous discipline of the Holy Ghost, shall have more of His mind, and understand more of His love, and drink deeper of His joy, than others—they that have sowed bountifully.

Every act done in Christ receives its exact and appropriate reward. They that are meek shall inherit the earth. They that are pure shall see God. They that suffer shall reign with Him. They that turn many to righteousness shall shine as the stars forever. They that receive a righteous man in the name of a righteous man—that is, because he is a righteous man—shall receive a righteous man's reward. Even the cup of cold water, given in the name of Christ, shall not lose its reward.

It will be, therefore, seen at once, Reward is not the result of merit. It is, in the order of grace, the natural consequence of well-doing. It is life becoming more life. It is the soul developing itself. It is the Holy Spirit of God in man, making itself more felt, and mingling more and more with his soul, felt more consciously, with an ever-increasing heaven. You reap what you sow; not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown, multiplied a hundred fold. You have sown a seed of life—you reap life.

SONNET.

BY CHAUNCEY HARE TOWNSHEND.

"*All things work together for good to them that love God.*"—Rom. viii, 28.

Oh! what a load of struggle and distress
Falls off before the cross! The feverish care,
The wish that we were other than we are;
The sick regrets; the yearnings numberless;
The thought, "this might have been," so apt to press
On the reluctant soul; even past despair,
Past sin itself, all, all is turned to fair,
Aye! to a scheme of ordered happiness,
So soon as we love God, or rather know
That God loves us! Accepting the great pledge,
Of his concern for all our wants and woe,
We cease to tremble upon danger's edge;
While varying troubles form and burst anew,
Safe in a Father's arms we smile as infants do.

To be like unto Him, who left us 'an example that we should follow his steps,' is the perfection of Christian practice.

LETTER ADDRESSED BY BENJAMIN BATES TO A MEMBER OF THE LEGISLATURE.

(Continued from page 518.)

The friendly manner in which we discussed together the principles of our memorial, (now before the legislature) induces me to hope, that a few additional observations will receive a candid and impartial consideration.

It would be useless, I apprehend, in introducing the subject, to enter into any minute inquiry respecting the nature and extent of the rights of men in society; or to examine any of the various theories of government, to find in how many ways these rights have been abused. The American people understand this subject. They did not, in establishing the empire of liberty on the basis of *equal laws*, look to the pittance of privilege which had, in different ages, been extorted from bigotry, or wrung from the grasp of power. No: they were men, and conscious of their rights; they were brethren, and saw that their rights were equal. To preserve them they did not set up human beings like themselves, with crowns and mitres on their heads, and commit to their ambition, cupidity and caprice, for safe-keeping and distribution, those sacred immunities with which their Creator had endowed them,—which he had made co-existent with mind itself—inherent and unalienable. It was to preserve to themselves these inestimable blessings, to transmit them to their children, to guard them forever from usurpation, that, viewing the whole ground of policy with a discriminating eye, they declared irrevocably, *that conscience belongs to God, and civil government to the people.* On this principle their whole political structure is erected: hence the law emanates, and every power in the government is bound by its authority. So it stands upon paper; but how does it operate in practice? Is the liberty of conscience indeed preserved inviolate? Do the laws impose no other restraints on religious freedom, than are sufficient to preserve the peace and order of society? Are none of the honest and inoffensive inhabitants of this commonwealth taxed, fined, or harassed, in their persons or property, on account of their religious tenets? These are questions which the patriot and statesman may ponder, but the answer is obvious and undeniable. *The liberty of conscience* is abridged; the laws do impose other restraints than those contemplated by the Act, "establishing religious freedom;"—and a number of peaceable and useful citizens are exposed to fines and penalties, on account of their religious principles. How is this infraction of natural and constitutional right to be accounted for? It will not be said, that either these people or their principles were unknown, when the declaration of rights was made, and the form of government established. It will not be pretended, that they

were excluded from the common privileges of citizens, and the common rights of humanity. No: but it is said that the government must be defended; and they are therefore enrolled for the purpose of learning the use of the firelock and bayonet, and for acquiring the art of inflicting death with the greatest expedition and effect; men, whose religion is a *system of universal benevolence;* who believe that God Almighty forbids animosity, revenge and violence; and who are assured, that disobedience to his commands involves *dreadful* and *eternal consequences.*

This society *maintains,* with the *framers* of our constitution, and in conformity *with the repeatedly declared sense* of the American people, that government has no right to bring the *laws of God* and man into *competition;* and that there exists no authority in any department thereof, to cancel, abridge, restrain, or modify the liberty of conscience. When this declaration was solemnly made the last time by the people of this State, and reciprocated by the whole union, the Society of Friends were exempt, *by law,* as well as by their constitutional privileges, both from *militia duty* and personal services in war. Did not the law which afterwards subjected them, under heavy penalties, to all the requisitions of the militia system, "*abridge*" *this liberty of conscience,* which had been thus solemnly guaranteed? and if it did, ought not an evidence of the fact, and an appeal to the justice of the country, to be sufficient to restore them *to their rights? The fact is undeniable;* the appeal is made, and its success, perhaps, ought not to be doubted. But in the mean time the subject is variously canvassed, and many objections and difficulties are thrown in the way. We have referred in our *Memorial* to the rights of conscience, as a natural and constitutional privilege; but we are told that the liberty of conscience is an abstract principle, and as such is not to be relied on in particular cases. What is an abstract principle? Is it some remote uninteresting truth, which may be indifferently remembered or forgotten? Or is it some proposition to which the understanding assents, but which is still to be tested by experience?

Now, it cannot be supposed that the men selected by the people to mark out the boundaries of the laws, and to fix the limits of power in a great, free, and enlightened nation, would so insignificantly employ their time, and abuse their trust, as to set down, as a declaration of rights, any random propositions that might chance to occur to their recollection as true. The fathers of American liberty did not attract to themselves the gratitude of their country, and the admiration of the world, by *writing merely what was true,* but for selecting the *very truths* they meant to establish—for drawing an insuperable, unalterable line of separation between those powers which a free people may confide in their government, and those inherent and inalienable rights which they retain to themselves. It was expressly for the preservation of these rights, that the constitution was formed. Its barriers were laid strong and deep around them; and whenever they are broken down, tyranny and oppression will resume their course. Nor can it be thought that this liberty of conscience was introduced as a new or untried principle. The statesmen of our country were not such novices in the subjects of law and government, or so unacquainted with human nature, as to suppose that the rights of conscience had never been tested. Nor would they, if such had been their opinion, expose the nation to difficulties and danger by a novel and presumptuous experiment. No: these men understood their subject. Its nature, its history, and its importance, were familiar to their minds. They knew how readily the pride of opinion, and the possession of power, combine to produce intolerance. They knew that a denial of these rights constitutes the worst species of tyranny. Nations have groaned for ages under its influences, and to preserve this country from a similar fate they held forth the rights of conscience—not as an *abstract metaphysical notion,* but as a living, indestructible privilege, of which no law should ever deprive a citizen.

But why was it necessary to guard these rights with such anxious solicitude? Why enshrine them in the constitution, and protect them with such jealous care from the powers of the legislature? Is not the government derived from the people? Is it not administered by their agents, and solely for their benefit? and cannot the people be trusted with the guardianship of their own privileges? The answer is plain—a government of the people is necessarily a government of the majority; but the majority, if they are not bound by constitutional restraints, may, in securing their own rights, overlook or violate the rights of others. But would it not be mockery to tell the minority, under these circumstances, that they ought not to complain—that their country is a free republic, and themselves integral parts of the sovereign authority? Would they not be sensible, that their rights and liberties depended on the will, and lay at the mercy of individuals; and that however many or few those individuals might be, and under whatever forms their proceedings might be conducted, an arbitrary government is still despotism, and the subjects of it are slaves? Hence the necessity of constitutional restraints: and when these are properly established; when government simply occupies the ground on which it is placed, and exercises only the powers which have been submitted to its direction, the decisions of the majority become the legitimate rules of action, and every

member of the community (whatever may be his opinion of their wisdom or expedience) is bound to obey them. This is presumed to be the true definition of a free government. But of what avail, under any form of government, is the attempt to enslave the mind? As soon would the academy devise means to arrest or control the revolutions of the solar system, as the legislature of any country find laws that would bind the free spirit of man. How long has tyranny tortured its invention, and varied the apparatus for discovering this grand desideratum! Creeds, tests, and anathemas have been tried. Stripes, fetters and dungeons have done their best. Racks, flames and gibbets have exhausted all their powers, and all have ended in miserable disappointment. And is it not difficult to conceive how the notion ever came to be entertained on this side of the Atlantic that the thing is still practicable? The genius of our country did not borrow even the mildest feature of such a system; and it is certainly not congenial with our habits of thinking to suppose that the mind may be fettered by putting a chain on the leg, or that a man's heart can be divested of its convictions by a warrant to take his cattle.

But admitting that the liberty of conscience is both a natural and constitutional right, and that it is physically impossible to control the free agency of the mind, still it is contended, an expedient may be found which shall protect those rights from violation, and at the same time satisfy the law, which would otherwise infringe them.

Thus, if the legislature enjoin the performance of certain duties, on which it is supposed the very existence of government depends, and those duties happen to interfere with the constitutional rights of any individual, let that individual pay an equivalent, and be excused. If it be a military service, for instance, and his religious principles forbid him to fight, let him pay a tax for the support of schools, and make the tax equal to the military service. The argument fairly stated stands thus: The legislature shall not restrain the free exercise of conscience, but they *may levy a fine or tax upon the advantages derived from the exemption.*

Have I any objection to the support of schools? Far from it. I should rejoice to see knowledge and virtue diffused among the lower classes of society. I would cheerfully pay an equal tax for the purpose, and might even be be disposed to encourage it by a voluntary contribution. But *when I pay a partial tax—a fine,* I am neither discharging the common duties of a citizen, nor doing an act of benevolence: I am paying what is considered by the government as a debt; and for what consideration? plainly, for being allowed to enjoy the liberty of conscience. But I do not derive the liberty of conscience from the government; I hold it by a tenure antecedent to the institutions of civil society. It was secured to me in the social compact, and was never submitted to the legislature at all; they have, therefore, no such privileges to grant or withhold, at their pleasure, and certainly no pretence of right or *authority to sell it for a price.* It appears then, that this exclusive tax for the support of schools is a groundless and oppressive demand. It is a muster-fine in disguise, and violates the very principle which it seemed to respect.

But is it not unreasonable, it is asked, that our fellow-citizens who believe war to be allowable and necessary, should be subjected to the hardships and privations incident to the training and service, while we, under the protection of our religious privileges enjoy complete exemption? We answer, no. If these citizens do believe that war is necessary for their defence;—if they conceive it to be their duty and their interest to fight;—if it accords with their religious principles to repel aggressions by the sword;—if, in the full exercise of their privileges, they give to the government authority to command them in these services; this is their own act, and they cannot complain of the consequences.

But a man is not the judge of his neighbor's conscience; and if the powers they surrender for themselves, involve constitutional privileges, they are binding only on those who have consented to them.

May I inquire what it is that constitutes the obligation to fight for one's country? I mean to apply the question to a free people; for under a despotism, the will of the master is the obligation of the slave. What is it, then, in a free country, that induces a man to go to war? Is it for the protection of his rights? What rights has *he* to protect, whose most essential privileges are already wrested from him? Or is it the interest which every individual feels in preserving his property, his home, his children, his friends? Have not all some interesting attachments? Have not all some endearing objects that cling about the heart? And is not the aggregate of these their country? Every man, therefore, engaged by common consent in a defensive war, considers that he is fighting for himself and his domestic enjoyments. *His home* is identified with *his country*, and he is using those means which his *own reason and conscience approve* for its defence. We, too, have homes, and a little property, and children, and friends, whose welfare is dearer than life. We, too, connect them with our country, and for their preservation would make any sacrifice which *our reason and conscience would approve.* But these forbid us to fight.

The being from whom we derive life and its enjoyments,—the God that judgeth in the

earth, has a right to prescribe to his creatures the conditions upon which his blessings shall be obtained. It is their duty to yield obedience; and, in all events, to trust to his Divine providence for support and protection. Or, would it be better (as this might thwart our ambitious views, repress our pride, or interfere with our own plans of safety or success) to have a system of our own, adapted to what we conceive to be the true state of the world and its moral government,—and take our defence into our own hands? This appears to have been the prevailing opinion; and what is the consequence? The earth is filled with violence. Almost every nation is either preparing for war, or engaged in actual hostilities; and every man is required to cherish in himself those dispositions, and to acquire those habits of dexterity and skill which shall render him an efficient and powerful instrument of death in the hands of others. An army cannot deliberate—the soldier cannot reflect—he is no longer to consider himself as a free agent,—as an intelligent and reasonable being, acting under the law of conscience, with an awful responsibility to his God: but on subjects involving life and death and a future judgment, he is simply required to obey his orders, and leave the question of right and wrong,—the termination of his existence here, and his hopes of happiness hereafter, to be tested by the policy of his government, or the opinion of his commanding officer.

And yet war is neither necessary, nor generally successful in obtaining justice, or supporting truth. Power and justice are inseparable concomitants only in the Deity: the existence and prevalence of war mark the depravity of man, and his tremendous capacity for doing evil. What does it avail the human race that the tide of conquest and devastation has rolled from east to west, or from west to east,—and that thousands and millions of our fellow creatures have been cut off in the midst of their days, and sent burning with fury and panting for revenge, into the presence of a just God, to receive their eternal destination? Why should I recount the horrors and miseries that follow in the train of war, and triumph in its ravages? Who has not reflected on the subject? and who does not deplore the wretched state of human nature, whether in producing, or in suffering these disgraceful calamities?

And is there no redress? Does there exist no power on earth or in heaven to arrest them? Yes, my friend, *there is;* it were impious to say there is not. There is, in the religion taught by Jesus Christ, a power which is able to reconcile us to God, and to one another. It can divest the heart that receives it of its propensities to wrongs and violence, and implant in their place the disposition to suffer wrongs and and violence for its sake. Thousands of living witnesses bear testimony to this Divine principle;—thousands who would suffer any privation or punishment, rather than impede, by their example, its influence and increase. And ought it not to console the friend of his country and of his species, to see its growth, and to be assured by indubitable evidence, that it is possible to return good for evil,—to love even our very enemies,—and for man, in all situations, to be the friend of man?

I am, with much respect, thy friend,

BENJAMIN BATES.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 1, 1862.

THE season approaches when the drafts upon the benevolence of those blessed with the means of comfortable subsistence, will be increased by the rigors of our northern winters. The poor we have, indeed, always with us, but during the genial summer, when all that is necessary to support life seems within the reach of the industrious, however poor, we have few cases of pressing want presented to view; it is when the chill blast of winter necessitates better shelter, warm clothing and costly fuel, that the claims of the poor become too pressing to be ignored. In the cities, where as if by necessity we are compelled to organize our charities, private alms-giving comes to be a great evil, frequently offering a premium to pauperism, and placing it in the power of the unworthy to absorb the means so greatly needed by the deserving poor. This systematizing of charity is, however, rather destructive to those finer sympathies of our nature, which contact with suffering and want are so well calculated to call forth. We give of our abundance without any personal sacrifice, as a matter of course; the support of the poor comes to be regarded by many as a part of their necessary expenses, or perhaps as a means of keeping up their reputation, or giving them a standing in the community. We have sympathies implanted in our nature which would lead us, if not suppressed, to seek out objects of compassion, and administer to them according to our capacities. It has been said that the love of others is as natural as self love, but how often does this love of others remain latent in our nature while self becomes the centre around which our life revolves. We have often

thought that although the city undoubtedly displays greater evidences of misery, often the result of crime, sometimes flowing rather from ignorance and the overcrowding of men together, yet the country, with its comparatively sparse population, and the facility of becoming personally acquainted with all the objects of charity within reach, affords a better school for the sympathies and benevolence of the well disposed. Let all cultivate these kindly feelings, and remember that the blessing descends upon the giver more than on the receiver. It is, indeed, to be numbered as one of the greatest advantages of a competence, that it enables its possessor to enjoy the luxury of doing good. Let us not grow covetous as a bountiful Providence blesses our industry and enterprise, but keep constantly on the watch, that as good stewards we may share all that we have with those who, in the unequal distribution of this world's goods, are doomed to poverty and want.

MARRIED, on the 15th inst., according to the order of the religious Society of Friends, T. BURLING HULL, to MARY, daughter of Isaac F. and Elizabeth S. Dixon all of Little Falls Monthly Meeting, Harford county, Md.

DIED, at the residence of Aaron Borton, near Mullica Hill, N. Y., 12th of 9th month, 1862, MARY ANN FLITCRAFT, in her 85th year, her remains were interred in Friends' burial, ground at Woodstown on the 14th.

For Friends' Intelligencer.

REFLECTIONS ON PAST AND PASSING EVENTS.

It is a noticeable feature in the history of our Society that whatever religious privileges we enjoy have been obtained through the medium of self-suffering; and not through the instrumentality of suffering inflicted upon others by us, or by others for us. It has been through the medium of suffering that we have obtained immunity from military exactions. The Legislatures of several States have exempted "Friends" from the operation of the drafting law. This exemption, I suppose, could have been obtained only upon the supposition that we could not, either directly or indirectly, engage in war. Intelligent members of the Legislatures of our own, and other States, wherever Friends are somewhat numerous, are well aware that we cannot train even in times of peace; and that formerly, when militia laws were more rigidly enforced, the imprisonment of our members was a frequent occurrence.

About the year 1760, during what is called the Canada war, while the then colonies were under the dominion of the mother-country, Friends were subjected to draft, and for non-compliance suffered severely in their pecuniary circumstances. Some few complied by personal service, or by substitution; but in every instance, as far as appears, such were treated with as offenders against the discipline of our Society, and unless they made satisfactory acknowledgment were disowned. During the war of the revolution a considerable number of members, especially in Pennsylvania, became implicated in that contest, and as far as can be ascertained by historical references were uniformly separated from the Society.

Members of the Legislature, and also officers of the government, both civil and military, understand that we cannot bear arms, and that to do so is an offence for which our members must be disowned if persisted in. One of the most effective memorials, presented to the Legislature of New York some years ago, for the exemption of Friends, was signed exclusively by the militia officers of the State.

And indeed were it not for the belief on the part of our law-makers, that "Friends" could not conscientously bear arms, nor consistently hire others to do so, no legal exemption would probably have been granted to us. And therefore it is a fair inference, that if any of our members should by pecuniary contributions encourage others to bear arms, they are doing what intelligent members of the Legislature know to be inconsistent with our religious profession.

Had our State Legislatures believed that we were opposed to *personal* service only, and that we had no scruples against employing or encouraging others, it appears improbable that we should have been favored by Legislative enactments as we have been. For if the Legislature supposed that we could evade or satisfy our religious scruples by offering pecuniary inducements for others to bear arms, it would be a sufficient reason why they should not grant us any immunity at all. If the Legislature should perceive that Friends, as a Society, are willing to tolerate their members in encouraging others to bear arms, then the Legislature could also readily perceive that every drafted Quaker would be as certainly an effective soldier by substitution as though he were not a Quaker.

It is not a necessary consequence that violations of our discipline against bearing arms should be immediately followed by disciplinary procedure. In relation to the affairs of human life, there are times and seasons more appropriate than others to accomplish desirable purposes; and the recognised purpose of our discipline is to convince an erring brother that he has "missed his way."

It is consonant with the spirit of our discipline that delinquents should, previously to

their disownment, have an opportunity, calmly and deliberately, to reflect upon their course of conduct. The excitements of a camp and battle-field may not afford such an opportunity. Peter Yarnall, the son of an eminent minister, served several years in the war of the Revolution, but subsequently became convinced that he had "missed his way," and continuing faithful, became a valuable standard bearer in Society. But our Society did not lower its standard in condescension to the supposed emergency of the times. All that could not be convinced that they had "missed their way" were eventually disowned.

Although many were disowned at that time, the great body of the Society were exemplary in this respect. And indeed during no period of our Society's existence have our peace principles been more faithfully exemplified than during the era alluded to. The sufferings and bereavements experienced during that contest, no doubt induced many who were not members, to consider more attentively the question of the Christian legality of war. The attention of such was naturally turned towards the Society of Friends; and it is a noticeable fact that the numerical increase of the Society at that time was very great. An English minister, who visited this country about the year 1790, says he was informed that Friends in this country had nearly doubled during the six preceding years.

That the calamitous incidents of that conflict on the one hand, and the faithful support of our testimony against war on the other, contributed to this increase is quite probable. But if Friends of that day had faltered in this righteous testimony, this result would probably not have taken place. The period of the war of 1812, in some localities at least, was characterised by an unusual increase of members. And if Friends at the present time faithfully bear our testimony in favor of the pacific character of the Christian religion, as professed almost exclusively by us, we have reason to believe that the sufferings of the present terrible conflict will induce many to reflect more attentively than they have hitherto done upon this distinguishing trait in our religious profession.

There is one feature connected with the subject under consideration which has had no parallel, that I am aware of, in the history of our Society: that of some of our members, though comparatively a small number, offering pecuniary inducements to others to do what our discipline teaches is wrong for ourselves to do. The impropriety of this procedure is too obvious to need illustration. If we have no scruples against encouraging others to bear arms, the inference is reasonable that we have none against doing so ourselves.

If a considerable number of our members should thus act, and Society should tolerate their procedure, the Legislature might discover a political expediency in so modifying the present statutory exemption, as to subject the whole Society to military enactions.

Those who have thus been unhappily misled, probably plead the alleged emergency of the occasion. I trust it is with feelings of kindness I enquire, do not such need the counsel and advice of solid and judicious Friends? If counsel and advice is not extended, it will naturally be construed by them as a tacit approval of their course. Although what is past cannot be recalled, still the labor of concerned and judicious Friends may assist some to discover that they have "missed their way," and a heartfelt discovery of having erred is an important step in the path of improvement.

G. F.

Matenauck, L. I., 10*th mo.* 16*th*, 1862.

"THE LAND AND THE BOOK."

(Continued from page 523.)

To what does Moses refer in Deuteronomy xi. 10? For the land whither thou goest in to possess it is not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot as a garden of herbs.

The reference, perhaps, is to the manner of conducting the water about from plant to plant, and from furrow to furrow, in irrigating a garden of herbs. I have often watched the gardener at this fatiguing and unhealthy work. When one place is sufficiently saturated, he pushes aside the sandy soil between it and the next furrow with his foot, and thus continues to do until all are watered. He is thus knee-deep in mud, and many are the diseases generated by this slavish work.

Or the reference may be to certain kinds of hydraulic machines which are turned by the feet. I have seen small water-wheels, on the plain of Acre and elsewhere, which were thus worked, and it appeared to me to be very tedious and toilsome, and, if the whole country had to be irrigated by such a process, it would require a nation of slaves like the Hebrews, and task-masters like the Egyptians to make it succeed. Whatever may have been the meaning of Moses, the Hebrews, no doubt, had learned by bitter experience what it was to *water with the foot*, and this would add great force to the allusion, and render doubly precious the goodly land which drank of the rain of heaven, and required no such drudgery to make it fruitful.

The fruits of Jaffa are the same as those of Sidon, but with certain variations in their character. Sidon has the best bananas, Jaffa furnishes the best pomegranates. The oranges of Sidon are more juicy and of a richer flavor than

those of Jaffa; but the latter hang on the trees much later, and will bear to be shipped to distant regions. They are therefore more valuable to the producer. It is here only that you see in perfection fragrant blossoms encircling golden fruit. In March and April these Jaffa gardens are indeed enchanting. The air is overloaded with the mingled spicery of orange, lemon, apple, apricot, quince, plum, and china trees in blossom. The people then frequent the groves, sit on mats beneath their grateful shade, sip coffee, smoke the argela, sing, converse, or sleep, as best suits their individual idiosyncrasies, till evening, when they slowly return to their homes in the city. To us of the restless West, this way of making *kaif* soon wearies by its slumberous monotony, but it is elysium to the Arabs.

Are these orchards remunerative in a pecuniary point of view?

I am informed that they yield ten per cent. on the capital invested, clear of all expense. Our friend Murad tells me that a *biarah* (the technical name of a watered garden) which costs 100,000 piastres will produce annually 15,000; but 5000 of this must be expended in irrigation, plowing, planting, and manuring. This allows the proprietor 10,000 piastres, which is a very fair percentage on capital invested in agricultural pursuits.

I have been strolling along the streets, or rather *street* of Jaffa, for there seems to be but one, and a more crowded thoroughfare I never saw. I had to force my way through the motley crowd of busy citizens, wild Arabs, foreign pilgrims, camels, mules, horses, and donkeys. Then what a strange rabble outside the gate, noisy, quarrelsome, ragged, and filthy! Many are blind, or at least have some painful defect about their eyes, and some are leprous. The peasants hereabout must be very poor, to judge by their rags and squalid appearance. I was reminded of Dorcas and the widows around Peter exhibiting the *coats* and garments which that benevolent lady had made, and I devoutly hoped she might be raised again, at least in spirit, for there is need of a dozen Dorcas societies in Jaffa at the present time.

Did you find her house? No! Well, our consul discovered *her grave* in one of his gardens, and gave it to the Armenian convent of Jerusalem. I examined the sarcophagus in its original bed, and there was this *negative* evidence in favor of Tabitha that there was no counter claim whatever. If not Tabitha's, whose tomb was it, pray?

Though not so fortunate as you, I was taken to the home where *Simon the tanner* resided. It is certainly by the sea-side, and that is something, but then so is all Jaffa. A stout earthquake might shake half of it into the sea.

If Simon lived near his business, his house was probably on the shore *south of the city*, where the *tanneries* now are located, and most likely were in Peter's day. These manufacturing establishments are generally removed to a distance beyond the walls, and with good reason, for they are extremely offensive, as well as prejudicial to health. But there is no reason to suppose that Simon's *dwelling-house* was near his tannery, and it *may* have occupied the identical site now assigned to it.

I have been out on the shore again, examining a native manufactory of pottery, and was delighted to find the whole Biblical apparatus complete, and in full operation. There was the potter sitting at his "frame," and turning the "wheel" with his foot. He had a heap of the prepared clay near him, and a pan of water by his side. Taking a lump in his hand, he placed it on the top of the wheel (which revolves horizontally), and smoothed it into a low cone, like the upper end of a sugar-loaf; then thrusting his thumb into the top of it, he opened a hole down through the centre, and this he constantly widened by pressing the edges of the revolving cone between his hands. As it enlarged and became thinner, he gave it whatever shape he pleased with the utmost ease and expedition. This, I suppose, is the exact point of those Biblical comparisons between the human and the Divine Potter: O house of Israel, can not I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, saith the Lord.* And the same idea is found in many other passages. When Jeremiah was watching the potter, the vessel was marred in his hand, and so he made it again another vessel as seemed good to the potter to make it.† I had to wait a long time for that, but it happened at last. From some defect in the clay, or because he had taken too little, the potter suddenly changed his mind, crushed his growing jar instantly into a shapeless mass of mud, and beginning anew, fashioned it into a totally different vessel. This idea Paul has expounded, and employed in the ninth chapter of the Romans, to soften some of those things which Peter says are hard to be understood: Shall the thing formed say to him that formed it, Why hast thou made me thus? Has not the potter power over the same lump to make one vessel to honor and another to dishonor?† Certainly he has, and I saw him do it, but I did not see thereby much farther into the great mystery which the apostle was illustrating. That, I fear, will ever remain among the "hard things" which the unlearned and unstable will wrest unto their own destruction.§

It is evident, from numerous expressions in the Bible, that the potter's vessel was the synonym of utter fragility; and to say that the

* Jer. xviii. 6.
† Rom. ix. 20. 21.
† Jer. xviii. 4.
§ 2 Pet. iii. 16.

wicked should be broken to pieces as a potter's vessel was to threaten the most ruinous destruction. In this day of glass and other fragile fabrics, and of strong stone pottery, we should hardly have adopted this language.

Perhaps not; but for this country it is still as appropriate and forcible as ever. Arab jars are so thin and frail that they are literally "dashed to shivers" by the slightest stroke. Water-jars are often broken by merely putting them down upon the floor, and nothing is more common than for the servant to return from the fountain empty-handed, having had all his jars smashed to atoms by some irregular behaviour of his donkey.

To what does Isaiah refer in the 14th verse of the 30th chapter, where he says, He shall break it as the breaking of the potter's vessel that is broken in pieces. He shall not spare; so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit?

Your inquiry refers, I suppose, to the *sherd to take fire from the hearth*, or to *take water out of the pit*. This last you must have seen many times during our rambles. It is very common to find at the spring or the "pit" pieces of broken jars, to be used as ladles, either to drink from or to fill with; and bits of fractured jars are preserved for this purpose. But the destruction mentioned by Isaiah was to be so complete that there would not be a piece left large enough for that. The other allusion in this passage you may not have noticed, but I have a hundred times and more. Take your stand near any of the public ovens in Sidon (or here in Jaffa, I presume) in the evening, and you will see the children of the poor coming with "sherds" of pottery in their hands, into which the baker pours a small quantity of hot embers and a few coals with which to warm up their evening meal. Isaiah's vessels, however, were to be broken into such small bits that there would not be a sherd of sufficient size to carry away a few embers from the hearth. These comparisons are exceedingly expressive where the actions referred to are of constant occurrence, as they are in all our cities to this present day.

(To be continued.)

COMING HOME.

BY PHŒBE CARY.

O brothers and sisters, growing old,
Do you all remember yet
That home, in the shade of the rustling trees,
Where once our household met?

Do you know how we used to come from school
Through the summer's pleasant heat,
With the yellow fennel's golden dust
On our tired little feet?

And how, sometimes, in an idle mood,
We loitered by the way,
And stopped in the woods to gather flowers,
And in the fields to play;

Till, warned by the deepening shadow's fall,
That told of the coming night,
We climbed to the top of the last, long hill,
And saw our home in sight?

And, brothers and sisters, older now
Then she whose life is o'er,
Do you think of the mother's loving face
That looked from the open door?

Alas! for the changing things of time;
That home in the dust is low;
And that loving smile was hid from us,
In the darkness, long ago!

And we have come to life's last hill,
From which our weary eyes
Can almost look on that home that shines
Eternal in the skies.

So, brothers and sisters, as we go,
Still let us move as one,
Always together keeping step,
Till the march of life is done;

For that mother who waited for us here,
Wearing a smile so sweet,
Now waits on the hills of Paradise
For her children's coming feet!

NO HEART ALONE.

"I have learned," says the melancholy Pestalozzi, "that in this wide world no one heart is able or willing to help another."

Oh say not we through life must struggle,
Must toil and mourn alone;
That no one human heart can answer
The beatings of our own.

The stars look down from the silent heaven
Into the quiet stream,
And see themselves from its dewy depths
In fresher beauty gleam.

The sky with its pale or glowing hues,
Ever painteth the wave below;
And the sea sends up its mist to form
Bright clouds and the heavenly bow.

Thus does each of the other borrow
A beauty not its own;
And tells us that no thing in Nature,
Is for itself alone.

Alone, amid life's griefs and perils,
The stoutest soul may quail;
Left to its own unaided efforts,
The strongest arm may fail.

And though all strength still comes from Heaven,
All light from God above,
Yet we may sometimes be His angels,
The Apostles of His love.

Then let us learn to help each other,
Hoping unto the end;
Who sees in every man a brother,
Shall find in each a friend.

Inquire often, but judge rarely, and thou wilt not often be mistaken.—*Penn.*

From the Scientific American.

ANCIENT GLASS.

In all works published on glass making, twenty years ago, the art of glass making is alleged to be of comparatively modern date. The discoveries of Layard in Niniveh, however, have thrown a new light upon the subject, and have conclusively demonstrated the fact that the ancients six hundred years before the Christian era, were acquainted with the art of glass making, and with the magnifying glass.

Two entire glass bowls, with fragments of others, found by Mr. Layard in one of the palaces of Nimroud, are supposed to be 2,600 years old, and are therefore the most ancient known specimens of transparent glass. These glass bowls were covered with pearly scales, the result of long immuration, which, on being removed, left prismatic opal-like colors of great brilliancy, showing under different lights the most varied and beautiful tints.

With the glass bowls was discovered a rock crystal lens, with opposite, convex and plane faces. Its properties could scarcely have been unknown to the Assyrians, and we have consequently the earliest specimen of a magnifying and burning glass. It was buried beneath a heap of fragments of beautiful blue opaque glass, apparently the enamel of some object in ivory or wood which had perished.

Of this lens Sir David Brewster observes, "It is plano-convex, and of a slightly oval form, its length being one and six-tenths inches, and its breadth one and four-tenths. It is about nine-tenths of an inch thick, and a little thicker at one side than another. Its plane surface is pretty even, though ill polished and scratched. Its convex surface has not been ground, or polished, on a spherical concave disk, but has been fashioned on a lapidary's wheel or by some method equally rude. The convex side is tolerably well polished, and though uneven from the mode in which it has been ground, it gives a tolerably distinct focus at the distance of 4½ inches from the plane side. There are about twelve cavities in the lens that have been opened during the process of grinding it; these cavities doubtless contained either naphtha, or the same fluid which is discovered in topaz, quartz and other minerals. As the lens does not show the polarized rays at great obliquities, its plane surface must be greatly inclined to the axis of the hexagonal prism of quartz from which it must have been taken. It is obvious from the shape and rude cuttings of the lens, that it could not have been intended as an ornament; we are entitled, therefore, to consider it as intended to be used as a lens, either for magnifying, or for concentrating the rays of the sun, which it does, however, very imperfectly."

Sir David says further of this lens, that it is as sound as it was many thousand years ago when in the form of a crystal in quartz or rock crystal, which is pure silex, and other regular crystallized bodies.

It has been remarked that there is perhaps no material body that ceases to exist with so much grace and beauty as glass when it surrenders itself to time and not to disease. In damp localities, where acids and alkalies prevail in the soil the glass rots, as it were, by a process which it is difficult to study. It may be broken between the fingers of an infant, and in this state we generally find in the middle of it a fragment of a thin fiber of the original glass, which has not yielded to the process of decay. In dry localities, where Roman, Greek and Assyrian glass has been found, the process of decomposition is exceedingly interesting, and its results singularly beautiful.

At one or more points in the surface of glass the decomposition begins. It extends round that point in a spherical surface, so that the first film is a minute hemispherical one of exceeding thinness. Film after film is formed in a similar manner, till perhaps twenty or thirty are crowded into the tenth of an inch. They now resemble the section of a pearl or of an onion. When the decomposition has gone regularly on round a single point, and there is no other change than a division of the glass into a number of hemispherical films, like a number of watch glasses within one another, the group of films exhibits in the polarizing microscope a beautiful circle of polarized light with a black cross. A small glass bottle now in the British Museum, found in the ruins of Nimroud, is said to be of equal age with the glass bowls already described. On this very interesting relic is the name of Sargon, with his title of King of Assyria, in cuneiform characters and the figure of a lion. In the excavations of the mound of Babel, amongst other interesting articles was found a number of small glass bottles, some colored, others ribbed and otherwise ornamented.

A most celebrated antique vase, which was for 200 years the principal ornament of the Barberini palace, and which is now designated the Portland vase, is a rich specimen of early glass manufacture. It was found about the middle of the sixteenth century inclosed in a marble sarcophagus within a sepulchral chamber, under Monte del Grano, about two miles and a half from Rome, supposed to be the tomb of Alexander Severus, who died in the year 235. It is decorated with white opaque figures in bas relief upon a dark blue transparent ground, the subject of which has not hitherto received a satisfactory elucidation, but the design and arrangement and more particularly the execution, are truly desirable. A part of the blue ground, *i. e.*, all below the handles, was originally covered with white enamel, out of

which the figures have been sculptured in the style of a cameo, with most astonishing skill and labor.

Of the several specimens of glass brought to England by Mr. Layard, one, the fragment of a vase, when examined was of a dull green color, as though encrusted with carbonate of copper. This color was quite superficial, and the glass itself was opaque and of a vermillion tint, attributed to suboxide of copper. The outer green covering was due to the action of the atmosphere on the surface of the glass, and the consequent change of the suboxide into green carbonate of copper. This specimen is interesting as showing the early use and knowledge of suboxide of copper as a stain or coloring agent for glass. The ancients employed several substances in their glass and colored glazes for bricks and pottery, but of which there remains no published record. But these glasses and other ancient works of art prove that they were familiar with the use of oxide of lead as a flux in their vitreous glasses, and with stannic acid and Naples yellow, as stains or pigments.

MECHANICS AIDING FARMERS.



Of the facilities for increasing agricultural productions in the United States, the report of the Superintendent of the Census for 1860 says:

Whether the superior agricultural advantages and the demand for improved implements and machinery in the United States have stimulated the facile ingenuity of our mechanics, or have only been seconded by its ready contributions to industry, we shall not stop to inquire. The greatest triumphs of mechanical skill, in its application to agriculture, are witnessed in the instruments adapted to the tillage, harvesting and subsequent handling of the immense grain crops of the country, and particularly upon the Western prairies. Without the improvements in plows and other implements of tillage, which have been multiplied to an incredible extent, and are now apparently about to culminate in the steam plow, the wheat and corn crops of those fertile plains could not probably be raised. But were it possible to produce wheat upon the scale that it is now raised, much of the profits, and not a little of the product, would be lost were the farmer compelled to wait upon the slow process of the sickle, the cradle and the hand rake, for securing it when ripe. The reaping machine, the harvester and machines for thrashing, winnowing and cleaning his wheat for the market, have become quite indispensable to every large grain grower. The commercial importance of the wheat crop and its various relations to the subject of domestic and foreign supply, to markets, the means of transportation, storage, &c., make it highly important that the producer shall have the means of putting his crop in the market at the earliest or most favorable time, and with the greatest precision.—*Scientific American.*

USE OF THE NOSTRILS.

People seem to be just learning that the nostrils were made to breathe through, and that by conforming to the design of the Creator, many infectious fevers may be avoided, and pulmonary complaints lose much of their fatality. The following remarks are worthy of a careful reading. They are taken from Mr. Catlin's work on "The Breath of Life:"

The mouth of man, as well as that of the brutes, was made for the reception and mastication of food for their stomach, and other purposes: but the nostrils, with their delicate and fibrous linings for purifying and warming the air in its passage, have been mysteriously constructed and designed to stand guard over the lungs—to measure the air and equalize its draughts, during the hours of repose. The atmosphere is nowhere pure enough for man's breathing until it has passed this mysterious refining process; and therefore the imprudence and danger of admitting it in an unnatural way in double quantities, upon the lungs, and charged with the surrounding epidemic or contagious infections of the moment. The impurities of the air which are arrested by the intricate organizations and mucus in the nose are thrown again from its interior barriers by the returning breath; and the tingling excitements of the few which pass them, cause the muscular involitions of sneezing, by which they are violently and successfully resisted.

The air which enters the lungs is as different from that which enters the nostrils as distilled water is different from the water in an ordinary cistern or a frog-pond. The arresting and purifying process of the nose upon the atmosphere with its poisonous ingredients, passing through it, though less perceptible, is not less distinct, nor less important than that of the mouth, which stops cherry-stones and fish-bones from entering the stomach.

The intricate organization in the structure of man, unaccountable as it is, seems in a measure divested of mystery, when we find the same phenomena (and others perhaps even more surprising) in the physical conformation of the lower order of animals; and we are again more astonished when we see the mysterious sensi-

tiveness of that organ in instinctively and instantaneously separating the *gases*, as well as arresting and rejecting the *material* impurities of the atmosphere. This unaccountable phenomenon is seen in many cases. We see the fish surrounded with water, breathing the air upon which it exists. It is a known fact that man can inhale through his nose, for a certain time, *mephitic* air, in the bottom of a well, without harm; but if he opens his mouth to answer a question, or calls for help, in that position, his lungs are closed, and he expires. Most animals are able to inhale the same for a considerable time without destruction of life, and, no doubt, solely from the fact that their respiration is through the nostrils, in which the poisonous effluvia are arrested. There are many mineral and vegetable poisons also, which can be inhaled by the nose without harm, but if taken through the mouth destroy life. And so with poisonous reptiles and poisonous animals. The man who kills the rattlesnake or the copperhead, and stands alone over it, keeps his mouth shut, and receives no harm; but if he has companions with him, with whom he is conversing over the carcasses of these reptiles, he inhales the poisonous effluvia through the mouth, and becomes deadly sick, and in some instances death ensues. Infinitesimal insects, also, not visible to the naked eye, are inhabiting every drop of water we drink, and every breath of air we breathe; and minute particles of vegetable substances, as well as of poisonous minerals, and even glass and silex, which float imperceptibly in the air, are discovered coating the respiratory organs of man; and the class of birds which catch their food in the air with open mouths as they fly, receive these things in quantities, even in the hollow of their bones, where they are carried and lodged by the currents of air, and detected by microscopic investigation.

Against the approach of these things to the lungs and to the eyes, nature has prepared the guard by the mucous and organic arrangements, calculated to arrest their progress. Were it not for the liquid in the eye, arresting, neutralizing and carrying out the particles of dust communicated through the atmosphere, man would soon become blind; and but for the mucous in his nostrils, absorbing and carrying off the poisonous particles and effluvia for the protection of the lungs and the brain, mental derangement, consumption of the lungs and death would ensue.

How easy and how reasonable it is to suppose, then, that the inhalation of such things to the lungs, through the expanded mouth and throat, may be a cause of consumption and other fatal diseases attaching to the respiratory organs; and how fair a supposition, also, that the deaths from the dreadful epidemics, such as cholera, yellow fever, and other pestilences, are caused by the inhalation of animalculæ in the infected districts; and that the victims to those diseases are those portions of society who inhale the greatest quantities of those poisonous insects in the lungs and to the stomach.

THE AGE OF THE EARTH.

From Agassiz's article on "Methods of Study in Natural History."

Among the astounding discoveries of modern science is that of the immense periods which have passed in the gradual formation of our earth. So vast were the cycles of time preceding even the appearance of man on the surface of our globe, that our own period seems as yesterday when compared with the epochs that have gone before it. Had we only the evidence of the deposits of rocks heaped above each other in regular strata by the slow accumulation of materials, they alone would convince us of the long and slow maturing of God's work on the earth, but when we add to these the successive populations of whose life this world has been the theatre, and whose remains are hidden in the rocks into which the mud or sand or soil of whatever kind on which they lived has hardened in the course of time—or the enormous chains of mountains whose upheaval divided these periods of quiet accumulation by great convulsions—or the changes of a different nature in the configuration of our globe, as the sinking of lands beneath the ocean, or the gradual rising of continents and islands above it—or the wearing of great river beds, or the filling of extensive water basins, till marshes first and then dry land succeeded to inland seas—or the slow growth of coral reefs, those wonderful sea-walls raised by the little ocean architects whose own bodies furnish both the building stones and the cement that binds together, and who have worked so busily during the long centuries, that there are extensive countries, mountain chains, islands and long lines of coast consisting solely of their remains—or the countless forests that must have grown up, flourished, died and decayed, to fill the storehouses of coal that feed the fires of the human race to-day—if we consider all the records of the past, the intellect fails to grasp a chronology for which our experience furnishes no data, and the time that lies behind us seems as much an eternity to our conception as the future that stretches indefinitely before us.

For the Children.

THE KING'S HEART'S-EASE.

A FABLE.

There was once a king who had a very beautiful garden, with grounds arranged with taste, to please the eye, to afford refreshing shade, retired walks, commanding views, and besides, all

the delightful fruits that could be procured. There was one superb old oak, so high and grand, that it could be seen for miles around. There were roses and lilies, and flowering shrubs of every kind; in short, nothing was wanting to make it a most perfect spot. One day the king's head gardener came and exclaimed:

"O king, pray come and see what is the matter with your garden—everything is wilting, drooping, and dying!" While he spoke, the other gardeners came running in, and all had the same story to tell. So the king went out, and there found all as they had said. He went up to the first grand old oak tree, his pride and admiration, and said:

"Why oak, what is the matter with you, that you are withering and dying away?"

"O!" said the oak, "I don't think I am of any use, I am so large and cumbersome; I bear no fruit or flowers, and I take up so much room; and besides, my branches spread so wide and thick, that it is all dark and shadow under them, and no flowers or fruit can grow there. Now, if I were a rose-bush, it would be worth while, for I should bear sweet flowers; or if I were a peach or a pear tree, or even like the grape-vine, I could bear you fruit."

The king next went to his favorite rose-bush and said:

"Well, rose-bush, what is the matter with *you?* Why are *you* so drooping?"

"Why," said the rose-bush, "I am of no use; I can bear no fruit; I have nothing but flowers. If I were an oak, like that one in the middle of the grounds, I should be of some use; for then I could shelter you, I could be seen for miles around, and be an honor to your garden; but as it is, I might just as well die."

The king then went to a grape-vine, no longer clinging to the trellis and trees, but trailing sadly on the ground. He stopped and said:

"Grape-vine, what is the matter with you? Why are you lying so dolefully on the ground?"

"Ah!" said the vine, "you see what a poor, weak creature I am. I don't even hold up my own weight, but must cling to a tree or post. And what can I do? I neither give shade like the oak, nor bear flowers like the shrubs. I always must depend for support upon something else, and surely I am of no use."

On went the king, quite in despair to see his place going to destruction; and it grieved him to think that for all the kind care and attention he had lavished upon his garden, he was to be paid by murmuring and repining. But he suddenly spied a little hear't-ease (a small flower,) low down on the ground, with its face turned up to him, looking as bright and smiling as possible. He stopped and said:

"You dear little heart's-ease! What makes you look so bright and blooming, when everything around you is withering away?"

"Why," said the heart's-ease, "I thought you wanted me here; if you had wanted an oak, you would have planted an acorn; if you had wanted roses, you would have set out a rose-bush; if you had wanted grapes, you would have put in a grape-vine. But I knew what you wanted of me was to be heart's-ease; so I thought I would try to be the very best little heart's-ease that ever I could."

ITEMS.

Government Cotton.—The amount of Government Sea Island cotton brought to New York, during the past season, was nearly 2000 bales, and the same realized from its sale about $600,000. Recent advices from Port Royal state that the new crop is beginning to come in, and promises well. The first cargo may be expected to arrive here within a fortnight. The entire cotton crop this fall, from the Carolina Sea Islands, is estimated at not less than 3,500 bales. This has been grown and will be gathered under the direction of the Government. A small portion only will be ginned on the spot. All the rest of it will be brought to New York, and given out to those contractors who have already been engaged in ginning for the Government.

Joe Balding, a colored man, died in the Zanesville (Ohio) Infirmary, on the 11th ult., aged 121 years. He was a slave in Fairfax county, Va., in the days of Washington. He was 13 years of age at the time of Braddock's defeat in 1755.

The Paris Moniteur Universel, of July 13th, says:—The Lenoir motor, of which the principle is the dilation of air by gas inflamed by electricity, has just realized the hopes which we conceived at the time of its first appearance. A machine of six horse-power, with two cylinders, operates at the time we write these lines, the presses of the "Moniteur Universel."

Cement for Leather.—A patent has been taken out by J. McKay, of Birmingham, England, for a cement made of purified gutta percha dissolved in the bisulphide of carbon, which the inventor employs to coat the surfaces of leather, for the purpose of rendering it water proof; it also forms an adhesive cement for uniting separate pieces of leather.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a steady home consumption demand at $6 12 a 6 50 per bbl. for superfine; $6 75 a 7 for extras, and $7 25 up to 9 00 for extra family and fancy lots, according to quality. There is but little Rye Flour or Corn Meal here. Small sales of the former at $ 4 50. The latter is held at $5 25 for Pennsylvania.

Grain.—The offerings for Wheat are light, and prices are steady. Sales of 1200 bushels, at $1 45 for Western and Penna red, in store, and $1 46 a $1 47 afloat, white ranges from $1 55 to $1 70. There is a steady demand for Rye at 83 a 85c. Corn is quiet—sales of yellow at 72 a 73c. Oats are scarce. Sales of of Pennsylvania at 43c., and Delaware at 42 a 43 cents. Sales of Barley and Maltat $1 50.

Seeds.—There is a fair demand for Cloverseed at $6 12 a 6 25 per 64 lbs. New Timothy sells at from $1 50 a 2 12 per bus. Small lots of Flaxseed at $2 25.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
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James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 545
Nothing mine but God 547
The Early Friends or Quakers in Maryland 547
The Land and The Book 551
EDITORIAL 552
MARRIAGE 553
OBITUARIES 553
Circular 553
Baltimore Yearly Meeting 554
POETRY 557
AGRICULTURAL DEPARTMENT 558
Autumn Leaves 559
Discoveries at Pompei 559
Sea Sickness 560
Philadelphia Markets 560
French Artesian Wells 560

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

(Continued from page 531.)

After a few days, being set at liberty, I travelled through the North, visiting Friends at their meetings, where were also several other Friends in the ministry, laboring in the Gospel. Many people were convinced, and meetings increased mightily; yet some who were convinced, and professed truth in words, did not walk answerable in their conversations, but were careless and loose from under the cross of Christ, both in words and deeds, which gave occasion to our adversaries to reproach us, and speak evil of the way of truth, and was a stumbling-block to others, in whom were desires after the knowledge of God and the way of life. The concern of this came weightily upon me, and sunk my spirit into a deep exercise for truth, which was discernible in my face and body to those that knew me, and I was made a threshing instrument in the hand of the Lord, to thresh sharply, reprove and rebuke such as walked loosely in the liberty of their wills and flesh, and held the profession of truth in unrighteousness; I could not get from under this burthen, till it pleased God to send his servant George Fox to set up men and women's meetings, and then I was eased; of which hereafter.

Now was King Charles coming in, and these nations were in heaps of confusion, and ran upon us, as if they would have destroyed us at once, or swallowed us up, breaking up our meetings, taking us up in highways, and haling us to prison; so that it was a general imprisonment of Friends in this nation. I was prisoner at Maryborough, with many more Friends, yet the Lord supported and bore up our spirits above sufferings and men's cruelties. So that Friends were fresh and lively in the Lord's goodness and covenant of light and life, contented in the will of God; for we had many heavenly blessed meetings in prison, and the Lord's presence with us, to our great comfort and consolation in Him, who wrought liberty for us in his own time.

After things were a little settled, and people's minds began to cool, I found something upon my spirit to make application to the Government for Friends' liberty. I got leave for myself of the Sheriff for about twenty days; so went to Dublin and petitioned the Lords Justices, who then were the Earls of Orrery and Mountrath, and Sir Morris Eustace, Chancellor, that Friends in the nation might be set at liberty. I was close exercised in that service, but the Lord's power gave me courage, opened my way to proceed and gave success to it; so that I got an order for Friends' liberty throughout the nation, though they were full of business, and abundance of people of all sorts attending. We got several copies of our order signed by the Lords Justices, and sent them to the Sheriffs of the several Counties where Friends were in prison.

Soon after I visited Friends' meetings through the nation, and enquired if the order was obeyed by the several Sheriffs, and we were sweetly comforted in the Lord, and one in another. In about six weeks time I performed this service, returned and found Friends in our County kept in prison: so I went to Maryborough, where they were. It was in the time of the Quarter Sessions, and I took an opportunity to speak to the Justices and High Sheriff, to know the reason, why the Government's order for Friends' liberty was not obeyed; the Sheriff said, it was for fees, and they should pay their fees, or lie there and rot: but the Justices sympathized with Friends, for our innocent sufferings had gained much on people's minds. So I desired the Justices to give me a certificate, what Friends were detained in prison for, which accordingly they did, and three of them signed it.

I rode straight to Dublin, and found John Burnyeat and Robert Lodge in prison, taken at the meeting the day before: I went early in the morning to the Mayor, and got their liberty, and then went to the Earl of Mountrath's lodging: for when I was at Dublin before, the Lord gave me a place in his heart, which he retained to his death; also his son after him was always kind, and ready to do Friends good upon occasion. When I came to the Earl's lodging, he was in his coach going to Council; he saw me coming, and stopped his coach: I told him my business, and gave him the Justice's certificate. He bid me follow him to the Council Chamber; and that forenoon he got me a full order to the Sheriff, to set Friends at liberty, without paying fees to any person or persons, as they would answer the contrary. I hasted with the order and gave it to the Sheriff, who immediately set Friends at liberty, but was very angry at me, calling me devil, and many bad names: but Friends were much confirmed in the Lord, who wrought their liberty beyond expectation.

We were imprisoned several times, and the Lord made way for our liberty, but Sheriffs and Clerks of the Crown would take our goods for fees; the Sheriff, Thomas Piggot of Dissart, took from me at one time, on that account, four large cows, worth twelve or thirteen pounds, and a great deal of cows and other goods from Friends, but it was observed, his substance wasted after.

Now the Bishops being settled, the priests were very fierce on us for tithes, their maintenance and church dues, as they called them; and summoned us to the Bishop's court, and excommunicated most of the men Friends of our meeting, and took them by a writ to prison. I was excommunicated with the rest, but was abroad in truth's service, when they were taken. When I came home the officers met me, for I did not shun them, but they would not take me to prison, for they said, they had too many in prison already, who were kept from their labors and families; yet Friends were easy in their spirits, being given up to suffer for the testimony of truth, and in the prison every one settled to one employment or other.

I having my liberty, found a concern on my mind, to solicit the Government against the priest's fierceness and cruelty; for George Clapham, priest of Mountmelick, endeavored to prevent the miller's grinding our corn for our families, or any to speak or trade with us, or any of our families: he watched the market and Friends' shops, and those he saw, or knew to deal with Friends, he sent the apparitor to summon them to the Bishop's Court; so forced them to pay him and the apparitor money to get freed from that trouble, they being afraid of the Bishop's Court, it bore such a great name.

This priest told his hearers, that if they met any of us in the highway, they should shun us as they would shun the plague; and if they owed us anything, they need not pay it; or if they knocked us on the head, the law would bear them out. At which the people were mightily troubled, and in general their love declined from the priest, and drew towards Friends; they would offer their servants to carry our corn to the mill, that we might get bread for our families, or any other kindness they could do for us.

I drew up a great deal of his gross proceedings, and got many hands to them of his own people, who had been abused; so went to Dublin and petitioned the Government, who with the Primate took notice of it, and the privy council resented it, being contrary to all law and rule: so sent an order for the priest and apparitor to appear before the Council; they came and were sharply reproved, and had been punished, for the Primate said, he would make them examples, but that I told him, we desired nothing but to be quiet, and live peaceably in our callings, and that they would desist from their cruelty; the Primate, who was also Chancellor, said, if they did not desist, do but write to him, and he would make them examples to the nation. So I forgave them, and let all fall. This gained much on the minds of many chief men in authority.

Now this priest was very angry against me, although I had forgiven him, as aforesaid, being very greedy and covetous; one time he took my neighbor's horse and cart, came to my house and loaded and carried away a great deal of cheese; also at that time took away much goods, corn, and wearing clothes from Friends of our meeting, for some church dues, as he said; and I being at a meeting in Mountmelick, as I used to be when at home, he being a Jus-

tice of the Peace, sent a Constable to apprehend me, and made a mittimus to send me to Maryborough goal, but the Earl of Mountrath superseded his warrant, and set me at liberty till the Assizes.

When the Assizes came, he stood by me against the said priest, who had drawn up two indictments against me; and when they came into Court, four lawyers one after another pleaded for me, though I knew nothing of them or gave them any fee; but the Lord gave us place in the hearts of the people, and their bowels yearned towards us, so that as I passed through them in the Court House, they would say, the Lord bless you, William, the Lord help you, William. The indictment was quashed, and the priest hissed at by the Court to his shame; the Judge also turned against him: several Friends came a great way to see and hear the trial, and greatly rejoiced in the Lord to see the priest frustrated in his evil designs.

Another time this priest Clapham indicted several Friends of our meeting at the Assizes at Maryborough, and me for being at a meeting such a day, which he called an unlawful assembly; and for not being at church, as he called it, the same day. He also indicted me for not paying a levy, or sess towards the repairs of his worship house, though the Wardens and Constable had before taken from me for the same a mare worth three pounds ten shillings. Several Friends were thus proceeded against, and we were fined, and order given to distrain our goods; on which account I rode to Dublin, and petitioned the Lord Lieutenant and Council. I and one other Friend were admitted into the Council Chamber, to state our grievance, and had a very fair hearing, that Judge being present who gave judgment against us at the Assizes: the Council gave their judgment, that their proceedings were illegal: and the Lord Lieutenant would know, why we did not pay tithes to the ministers? So I shewed him out of the Scriptures, the law was ended that gave tithes, and the priesthood changed that received them, by the coming and suffering of Christ, who had settled a ministry on better terms, and ordered them a maintenance. He would know what maintenance the ministry must have? I told him Christ's allowance, and I shewed him from the Scriptures what it was, as the Lord opened them to me, by his spirit and power that was with me, which gave me wisdom and utterance, and set home what I said unto their understandings. There was three Bishops present, and not one of them replied in all this discourse, though so nearly concerned in it. In the conclusion, the Lord Lieutenant bid God bless us, adding, we should not suffer for not going to their public worship, neither for going to our meetings. Now this quieted the priest, and it went soon abroad, that the Quakers had the liberty of their religion, which was a great ease to Friends, for we had been often imprisoned, and had much goods taken from us on that account.

(To be continued.)

NOTHING MINE BUT GOD.—In the memoir of Mrs. Savage, the sister of Matthew Henry, is this entry in her diary: "*Resolved*, To call nothing mine but God." How forcibly does this expression remind us of the Saviour's requirement, "Whosoever he be that forsaketh not all that he hath, he cannot be my disciple;" and, at the same time, of the apostle's inventory of the Christian's possessions, "All things are yours." Truly, if this be so, "He that loseth his life shall find it."

For Friend's Intelligencer.

THE EARLY FRIENDS OR QUAKERS IN MARYLAND.

BY J. SAURIN NORRIS.

The sketch of early Friends (or Quakers) in Maryland, recently published by the Maryland Historical Society, was prepared by a member of that Association, with the primary object of furnishing to its collection some facts, in regard to the history of a people in Maryland, of whom outside of their own membership, comparatively but little was known.

Amid the anxiety of a revolution that threatened the foundations of civil, political and social life, the author, not a member of the society of Friends, sought relaxation from an over taxed heart and brain, in the exploration of a subject that related to the past, and not the present.

The opportunity of examining the ancient manuscripts of the Society of Friends still preserved with care by them in Baltimore, and manuscripts in the archives of the Maryland Historical Society kindly offered to him by those having them in charge, was improved to the extent of collecting from these, and from private historical matter the article which is now republished. Its interest is chiefly of a local character and being so designed is confined almost exclusively to the history of the society in Maryland. Intended only to state facts as they existed, all research into their causes or deduction from their effects are excluded. The fund of inquiry is by no means exhausted and ample material exists, for the man of leisure to exhume from it, much that would not only prove of no small interest to the Society of Friends, but to the student of history; and the interest manifested in this brief production, which the Maryland Historical Society has issued, holds out a promise that such labor would not pass unappreciated by the public.

10th mo., 1862. R. T. J.

The rise and progress of the Society of

Friends, or Quakers, in the province of Maryland, constitutes an episode rather than a prominent integral part of its history; a thread in the woof distinct and separate from the whole fabric. By the inculcation of their peculiar tenets, differing so widely from those around them, they immediately isolated themselves in a great degree from the world. Even their speech and apparel, so peculiar to themselves, seemed as a barrier between them and the rest of mankind. Abstaining, almost totally, from participation in political matters, they were content to be governed, not to govern; to yield obedience to the recognised laws, where their doctrines did not come in opposition to them; yet when so clashing, presenting a front of quiet, but downright and sturdy resistance; not by force of arms, but by the exhibition of an endurance that constitutes one of the most remarkable characteristics of the sect, and which, however open to animadversion, yet commands respect from its consistency with their principles, and the unyielding persistence with which it has been maintained.

Suddenly springing into existence in England, under the lead of their founder George Fox, enunciating their "*testimonies*" with boldness and distinctness, which testimonies or doctrines, in many respects attacked the very foundations of men's prejudices and principles, striking at the root of the established church polity and government, and in not a few points coming into direct collision with the laws of the kingdom, it is not wonderful that the opposition to them there, should have been bitter and powerful, and when their earliest travellers or emigrants came into the British Colonies of America, they brought the same tenets into lands where the fundamental laws, habits and feelings, were at least measurably in consonance with those of the mother country.

The rise of the Society in England dates between the years 1644 and 1648, during which period their earliest meetings for worship were held, and immediately thereafter the accession to their numbers was rapid and remarkable. In 1653 their first meetings for "*discipline*," or ordering the affairs of the Church, were held in the north of England, and from this date may fairly be reckoned their establishment as a distinct religious body.*

"In 1655 many ministers went beyond sea, and in 1656 some proselytes were made in the American provinces and other places,"† writes George Fox; and in July 1656 Mary Fisher and Ann Austin, arrived at Boston, being the first Quakers known to have visited America. Sewell gives a graphic account of their reception and ill usage, and states that after being five weeks prisoners, they were sent back.‡ This Mary Fisher subsequently accomplished an extraordinary journey to Turkey, and actually visited the Sultan in his camp near Adrianople; where she was kindly treated by him, and offered a guard to escort her to Constantinople, which she declined, and went thither in safety and unattended.

The Colony of Virginia was visited about the same time as Massachusetts, and in this case a woman was also the first missionary of the then new sect. One Elizabeth Harris certainly returned from Virginia in the Fifth month (July) 1657, O. S.; and it is believed she went to that province in 1656. A letter to her from Robert Clarkson, quoted by Bowden, is dated thus, "*From Severn the 14th of the eleventh month*, 1657," and underneath is written "*This is in Virginia.*"* It appears to have been generally conceded that the "*Severn*" named was at a small river of that name, an affluent, or arm of Mobjack Bay, lying on the Virginia shore, between the Rappahannock and York Rivers; and Janney states that a meeting was settled there. Whatever may have been the locality of this Severn, it is certain there are places named in the letter which give some ground for the supposition that it might be the Maryland Severn. The writer states that "we have disposed of the most part of the books which were sent,"—"at Herring Creek, Roade River, South River, all about Severn, the Brand Neck and thereabout, the Seven Mountains and Kent." Most of these places are familiar as Maryland localities. He also mentions a certain Henry Woolchurch, whose name appears in 1677, among the manuscript records of Friends in Maryland. The question as to where this Severn was, is interesting only in its bearing on the fact of the earliest date at which any Quaker was in Maryland.

Towards the close of 1657, Josiah Cole and Thomas Thurston reached Virginia; from whence they started on foot to Maryland, where being joined by Thomas Chapman, they remained until the 2d of the Sixth month, 1658, O. S. (which corresponds to the present Eighth month, or August,) when they proceeded on their pedestrian travels to Rhode Island and New England.† This remarkable journey was made through vast wildernesses on foot,—and among strange tribes of savages, and is an exemplification of the stout hearts of the men who encountered its perils for the sake of disseminating their religious tenets. These three men, Cole, Thurston and Chapman, were undoubtedly among the earliest Quakers who visited Maryland. Thurston had previously been in Boston and was banished therefrom, and as in the mean time laws had been made to prevent all vessels from bringing Quakers into Massachusetts, he adopted this plan of

* Janney's Fox, 482. † Fox's Journal, 1, 222.
‡ Sewell's Hist. 1, 203.

* Bowden's Hist. 1, 340.
† Bowden 1, 122, and Janney's Hist. 1, 432.

again entering that Colony by a "back door," as it is quaintly termed in some proceedings of the General Court of Boston relating to his second visit.*

In the early part of 1659, three other Friends visited Maryland—these were William Robinson, Christopher Holder and Robert Hodgson, and through their labors some proselytes were made, or in the words of the Quaker historians, "considerable convincement took place."†

On the 23d July of this year, the Governor and Council of Maryland issued orders directing Justices of the Peace to seize any Quakers that might come into their districts, and to whip them from Constable to Constable until they should reach the bounds of the province.‡

Thomas Thurston, who has been formerly mentioned, having returned from New England, it is related of him, in a manuscript letter of W. Robinson, dated 1659, and quoted by Bowden, that "he was arrested and sentenced to an imprisonment of a year and a day;" and Besse asserts that four individuals were fined £3 15*s* for evincing their hospitality to him, while another was cruelly whipped "for not assisting the sheriff to apprehend him." From the accounts of the charges against Thurston, as contained in the records of the Council of Maryland, and from his subsequent history, the inference is warranted that his conduct might have been of such aggressive character as to invite the interference of the civil authorities,—and it is not improbable that he was both the cause and the victim of the harsh order of the Governor and Council before referred to.§ Seven years after this period he gave great trouble to the Quakers themselves by his extravagances, and the celebrated John Burnyeat writes of him that "he was lost as to truth, and became a vagabond and fugitive as to his spiritual con-

* Sewell's Hist. 1, 334 to 336. †Bowden, 1, 367.

‡ Council Rec. Lib. H. H. p. 29.

§ The following extracts from the Records of the Governor and Council of Maryland, among the MSS. collections of the Maryland Historical Society, (Liber H. H. from 1656 to 1668) give an interesting view of the suspicion with which the Quakers were received, and of the proceedings relative to Thomas Thurston and Josiah Cole. These proceedings contain no reference to Thomas Chapman, who was the companion of Thurston and Cole; and hence it is inferred that he was more circumspect in his deportment towards the authorities.

July 8, 1658.—"Upon information that Thomas Thurston and Josiah Cole had refused to subscribe the engagement by the Articles of 24 March last," a warrant was issued to the Sheriffs to bring them before the Council. The 'engagement' referred to is contained in the articles surrendering the government of the Province to Cecilius, Lord Baltimore, on 24 March, 1657 O. S.; and was a promise to submit to his authority, instead of the oath of fidelity, and applied to the people then resident in the Province."

July 16, 1658.—"Upon information that Thomas Thurston was prisoner, and Josiah Cole at Anne Arundel seducing the people, and dissuading the people from taking the engagement of 24th March last,—Ordered to the Sheriff of Anne Arundel to take the body of Josiah Cole, and him in safe custody keep without bail or mainprize."

July 22d, 1658.—Among other proceedings the oath of Commissioners and Justices of the Peace was tendered and taken upon the Holy Evangelists by all but Wm. Burges and Thomas Meares, "who pretended it was in no case lawful to swear, whose plea was by the Board disallowed,"—and the said Burges and Meares were supplanted by Capt. Thos. Howell and Thos. Taylor.

July 23d, 1658.—The Council "take into consideration the insolent behaviour of some people called Quakers, who at the Court in contempt of an order then made and proclaimed, would presumptuously stand covered, and not only so, but also refused to subscribe the engagement, notwithstanding the Act of Assembly in that case provided, alleging that they were to be governed by God's law and not by man's law; and upon full debate finding that this refusal of the engagement was a breach of the Articles of the 24th March last, and that their principles tended to the destruction of Government;—Ordered, that all persons whatsoever that were residing within this Province, on the 24th March, 1657, should take and subscribe the said engagement by the 20th August next, or else depart the Province by the 25th of March following, upon paine due to rebels and traitors, if found within this Province after the said 24th March, and that a proclamation be forthwith drawn to this effect."

July 25, 1658.—"According to the warrant bearing date 22d instant, Thomas Thurston was brought before the Governor, and the said Thurston being desirous to depart the Province, the Governor ordered the following warrant to be drawn:—Whereas, Thomas Thurston by himself and friends hath desired of me that he may passe on to Annarundel, from whence he hath engaged himself to depart this Province by Monday next, being the second day of August, until whose departing out of the Province, Josias Cole is to remain as by order of Court provided. These are therefore in the Lord Proprietary's name to will and require you not to molest the said Thomas Thurston during the time limited for his stay, and so soone as he shall signify to you his intention presently to depart, that you sett at liberty the said Josias Cole; Provided, that if they or either of them shall be found within this province after the aforesaid second day of August, unless made unable to depart by sickness, they or either of them be apprehended and proceeded against according to lawe in theyr case provided."

For twelve months from this period the Council does not appear to have been troubled with the Quakers,—but Thurston having returned from New England, again attracted attention, and accordingly on the 23d July, 1659, the following proceedings were had:

Whereas it is *to* (too) well knowne in this province that there have bin (been) several vagabonds and idle persons known by the name of Quakers that have presumed to come into this Province as well dissuading the people from complying with the military discipline in this time of danger, as also from giving testimony, or being Jurors in causes depending between party and party, or bearing any office in the province," the Justices of the Peace are directed to apprehend and cause them to be whipped from constable to constable until they should reach the bounds of the province.

August 3, 1659.—Thomas Thurston was brought

dition, and little otherwise as to the outward."*

In 1660 or 1661, Josiah Cole was banished from Maryland, but on what charge is not related.†

About this time Geo. Rofe, another minister visited the American Colonies, including Maryland, and on the 15th of 9th month, 1661, he writes to George Fox, from Barbadoes, that "many settled meetings there are in Maryland and Virginia and New England."‡ In 1663, he paid a second visit to this Province, and was drowned during a storm in the Chesapeake Bay.§

Thus far the history of the early Quakers in Maryland is confined to the aspect they presented as travelling members of a new and strange religious sect. It is not improbable that many of the settlers became converts,—in fact it is so asserted by their journalists,—while the emigration of their members from England, added to the number here, as it did in other provinces. As citizens of the colony, and of their position in it, we know but little, —owing, in some degree, doubtless, to their voluntary abstinence from participation in political affairs, as well as to the doubtful position they were placed in by their doctrines in regard to oaths, tithes or church rates, bearing arms, &c.

As pioneers in the work of establishing in the wilderness a new religious sect, they gave to that object their earnest and persistent labors; and amid the trials incident to the settlement of a new country,—common to all who encountered its difficulties,—they laid broad and deep the foundations of their Society,—the effects of which remain indelibly impressed on the history of our State, many of whose most respectable and prominent families find their American origin among the plain Friends, who on both shores of the Chesapeake set up their meetings, and in their lives consistently practiced the doctrines which their ministers so fervently preached.

Kilty, in his "Landholder's Assistant," instances an obligation from Francis Armstrong relative to the taking up of some land for the use of Peter Sharpe, which is dated the "*nineteenth day of the third month called May*," with said Sharpe's acknowledgment at the foot thereof, and which bears date the "*twentieth of the fifth month*, 1665." In a note he says, "the singularity observed in this contract of naming the months by their numbers, cannot well be accounted for, as no other instances of it have been perceived, and the people who now have that practice were scarcely tolerated in Maryland. Strangers (at least) of that description being treated, when found in the province, with indignities which I do not *chuse* to mention."*

It is evident that Kilty was ignorant of the earlier existence of the Quakers in Maryland. The use of numbers for naming the months being a peculiar custom of Friends, might be taken as conclusive proof that Armstrong and Sharpe were of that sect,—but there are other evidences of the fact,—one of peculiar interest is given by Mr. Davis in his "Day Star," where he quotes the will of Peter Sharpe (who was a physician) dated in 1672, giving "to Friends in the ministry, viz.: Alice Gary, William Cole and Sarah Mash, if then in being,—Wenlock Christerson and his wife; John Burnett and Daniel Gould, in money or goods,—forty shillings worth apiece; also for a perpetual standing, a horse for the use of Friends in the ministry."†

The instance given by Kilty refers to the earliest period which I have met with, in which the Quakers appear as land owners.

Wenlock Christerson, mentioned as one of the devisees in Dr. Sharpe's will, was one of those who figured prominently in Boston during the trials of the Quakers there. While the trial of William Leddra was progressing in that city, in March, 1661, this Christerson, who had himself been previously banished thence on pain of death, suddenly appeared in Court as the friend and sympathizer of the prisoner,—braving all consequences to himself, that he might possibly aid his friend, and serve the cause he had so fearlessly and earnestly embraced. He was again arrested, tried and sentenced to be hung, but after a few days he was, with twenty-seven others, released.‡ In 1664 he was whipped with ten lashes, in each of three towns in Massachusetts, and driven into the wilderness.§ In 1674 he was a petitioner to the Assembly of Maryland, in regard to oaths and affirmations, ‖ and his name fre-

before the Governor and Council by warrant from Col. Nathaniel Utie,—and pleaded that the order of 23d July, related to the "time then to come," and was not applicable to him, he being at that time in the Province. This plea was allowed, but "the Board doth judge, that the said Thos. Thurston be forever banished this Province," on pain of being whipped with thirty-eight lashes, and sent out of the Province,—and any person presuming to receive, harbor or conceal him after the tenth day of the present month, should be fined 500 lbs. of tobacco.

November 28, 1661.—"Then was called John Everitt to answer his contempt in running from his colors when prest to goe to the Susquehanna Fort—pleaded that he could not beare arms for conscience sake:—Ordered that the said Everitt be tried at the next Provincial Court, and in the interim be committed into the Sheriff's hands, and that the Sheriff impanel a Jury against that tyme, and in the meane tyme the said Everitt be kept in chaynes and bake his own bread."

* Bowden, 1, 372. † Bowden, 1, 370.
‡ Bowden, 1, 347. § Bowden, 1, 362.

* Kilty's Landholder's Assistant, 88.
† Davis' Day Star, 78. ‡ Sewell's Hist. 1, 338.
§ Bowden's Hist. 274. ‖ Ridgley's Annapolis, 60.

quently occurs among those of the Friends in Maryland. The Half Year's Men's Meeting, held at John Pitts' on the Eastern Shore, in the 8th month, 1679, took some order relative to securing Elizabeth Christerson for what legacies were given to John Stacy by Wenlock Christerson. "*he now being set free,*" (i. e. *dead.*)*

(To be continued.)

"THE LAND AND THE BOOK."

(Continued from page 540.)

This little circuit has afforded me a beautiful illustration of Scripture. Two women are sitting before the door of their house, upon a large piece of sackcloth, grinding on a hand-mill. I heard the ring of this apparatus some time before I saw it, and I now understand what is meant by the preacher when he says, The sound of the grinding is low, because the grinders are few.† Jeremiah also saddens his picture of Israel's desolation by Nebuchadnezzar by adding that the sound of the mill-stones should cease.‡ And upon Babylon, whose king thus stilled the voice of the grinding in Jerusalem, John, with apocalyptic thunders, denounces the like desolation, The sound of a mill-stone shall be heard no more in thee.§

From this on southward through Philistia there are no mill-streams, and we shall not cease to hear the hum of the hand-mill at every village and Arab camp morning and evening, and often deep into the night. I like it, and go to sleep on it as a child to its mother's lullaby. It is suggestive of hot bread and a warm welcome when hungry and weary. When at work with it *two women* sit at the mill facing each other; both have hold of the handle by which the upper is turned round on the "nether" millstone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone, which is called the rekkab (rider) in Arabic, as it was long ago in Hebrew. It is not correct to say that one pushes it half round, and then the other seizes the handle. This would be slow work, and would give a spasmodic motion to the stone. Both retain their hold, and pull *to*, or push *from*, as men do with the whip or cross-cut saw. The proverb of our Saviour‖ is true to life, for *women* only grind. I cannot recall an instance in which men were at the mill. It is tedious fatiguing work, and slaves, or lowest servants, are set at it.¶ From the king to the maid-servant behind the mill, therefore, embraced all, from the very highest to the very lowest inhabitants of Egypt.** This grinding at the mill was often imposed upon captives taken in war. Thus Samson was abused by the Philistines,‡ and, with Milton for his poet, bitterly laments his cruel lot:

> "To grind in brazen fetters under task,
> Eyeless, in Gaza, at the mill with slaves."

What is the foundation for the comparison, hard as the *nether* millstone? § Is the lower harder than the upper?

Not always. They are often both of the same porous lava, brought from the Hauran; but I have seen the *nether* made of a compact sandstone, and quite thick, while the upper was of this lava, probably because, from its lightness, it is the more easily driven round with the hand.

What tree is this mingled with the olive and the almond, and loaded with a pale green berry?

That is the *tut shamy*—the Damascus mulberry. It is grown for its fruit, not for the silkworm. Pass this way in the middle of May, and you will find these trees bending under a load of berries so exactly resembling our largest blackberries in America that you can not distinguish them from each other. There are more of these Damascus mulberry-trees here than all I have seen elsewhere in my life, and they yield their glossy black fruit more abundantly than in other places. It has a sharper acid than that of the ripe blackberry, and when eaten in large quantities is unhealthy. It is one of those fruits now found all over Palestine which is not mentioned in the Bible; and the same remark applies to the prickly-pear, which flourishes in such impenetrable thickets around these villages.

Let us incline a little to the right, pass round to the west of Ramleh, and examine that tower which overlooks the whole country. Here we cross the road from Jaffa, and you observe this large open cistern in ruins to the south of it. There are many vaulted cisterns between this and the tower, and other indications that this vicinity was once either the seat of Ramleh itself, or of some more ancient town. These cisterns may be almost of any age, and a city at this place would have them, of course. In Mohammedan times we can find an adequate cause for them in the fact that there were here large *khans* for the accommodation of the trading caravans which passed this way into Egypt.

This noble tower is generally believed to be a minaret, but the style of architecture differs from that of any minaret known to have been erected by the Moslems, at least so far as I have seen. There are a few minarets in some of the cities of Syria which resemble this, but they are in every case attached to mosques which were originally Christian churches. In my opinion this tower is one of them, and was the campinale of a magnificent church. Of its age I know nothing. That there is an Arabic

* MSS. Records of Md. Friends.

†Ecl. xii. 4. ‡Jer. xxv. 10. §Rev. xviii. 22.
‖ Matth. xxiv. 41. ¶ Ex. xi. 5. **Is. xlvii. 2.

‡Judg. xvi. 21. §Job xli. 24.

inscription over the entrance to the interior stairway, bearing date A. H. 710, A. D. 1310, establishes only the fact that this record was placed there at that date, for Mohammedan rulers often insert slabs with pompous inscriptions over entrances to buildings which they did not erect. There are scores of such vaunting records on castles, temples, and churches which are much older than the era of Mohammed. The nature of those ancient buildings renders this matter quite easy, and the architects of this country are so skilled in these insertions that the forgery cannot readily be detected. I am inclined, therefore, to ascribe an early date to the cisterns found all through the olive orchards hereabout, and the same to the tower itself. That the Moslems did destroy Christian churches at Ramleh is certain, and in doing this it would be quite natural to leave the tower standing, to serve as a minaret to mosques, which, after their usual custom, they erected at or near the same site. These mosques, being less substantial, subsequently fell into decay, or were thrown down by earthquakes or by the Crusaders. The confused tradition of sueh events, mingled up with fables of various ages, have therefore, as I suppose, a foundation in fact. Dr. Robinson has a long and learned epitome of these historical and traditionary notices, and, though we may not always fully sympathise with him in depreciation of ecclesiastical tradition, nor feel anxious to strip all those cherished sites of their sacred associations, yet we can never fail to be instructed by his learned researches.

These vaults beneath the area inclosed by the ancient buildings are in themselves, and apart from all historical questions, very remarkable. The one under the south side is about one hundred and fifty feet long, forty wide, and twenty-five deep. The roof is sustained in the centre by a row of nine square columns. The cistern on the west end is nearly seventy-five feet *square* and twenty deep, and the roof is supported by a *double row* of columns. The *third* is parallel to the *first*, which it also resembles in its details. Besides these, there are smaller vaults and cisterns, so perfect, even yet, as to hold water. The great vaults, well plastered with hard stucco, are dry, lighted from above, and may have been used as store-houses for the caravans; but if so, the case is unique, for there is no other example of the kind in Syria, and no reason can be assigned why resort should have been had to such expensive subterraneous magazines in Ramleh alone. In all other khans the magazines were built round the hollow square inclosed by the exterior walls, nor can I believe that the Moslems constructed these vaults for that purpose. Probably they were connected with the more ancient cathedral or convent, or both united, of which they and the tower are among the remaining monuments. But enough of this antiquarian discussion.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 8, 1862.

More than one appeal has been made through our columns to the liberality of Friends on behalf of the "Contrabands" in Washington and other places, and these have been answered by some contributions in money and clothing. We are also gratified to know that valuable aid has been rendered to the cause by Associations of Friends in different parts of the country, who have collected and forwarded their contributions where they have been made available. Letters continue to be received, in which the sufferings of many of these poor people are portrayed. Winter is approaching, and many among them are almost entirely destitute of clothing and bedding, and must be dependant on the hand of charity for these, till a system of remunerative labor can be inaugurated.

In some localities, the Government has employed able-bodied men, and furnished them with rations, but, as remarked by a correspondent, "in the bustle of war, the poor negro employee" is liable to be forgotten by the paymaster, and *many*, MANY, MANY have worked hard for long weary months without a cent of pay, but rations, and if any get pay, it is barely sufficient to keep *them* in clothes, none being left to send to wife and family.

The same correspondent, in a recent letter to a friend in this city, dated Hampton, Virginia, says:—"That a recent arrival brought 700 adults, and between 300 and 400 children into that locality, in a state of great destitution. The adults are mostly women, and a few old and disabled men. The men are in Government service, in one place, and the wives and children in another. Besides these, there are 1200 or 1500 men, women and children in Norfolk, equally destitute, and many more constantly coming and to come."

More extracts might be made, but it is deemed unnecessary. The Society of Friends has always been regarded as the friend of the friendless colored man, and we trust this appeal will be sufficient to call forth the sympathies

and aid of those who have the ability. Let us remember we have been the recipients of their unrequited labor, and many of us have realized from this source much of the abundance of this worlds' goods which we possess.

In conclusion, we would call attention to the circular of the "Women's Association," in another column. It has been in active operation for nearly a year, and through its instrumentality a considerable amount of clothing has been forwarded and distributed with judicious care. The members will continue their labors through the coming winter, and it may be proper to state that Alfred H. Love, No. 212 Chestnut street, has made arrangements for the reception of such clothing as may be contributed, and also to forward it under the direction of the Association.

MARRIED, on the 28th of 8th month, by Friends' ceremony, DAVIS R. PRATT, M. D., of Delaware Co., to EMMA GIBSON, of Philadelphia.

DIED, Ninth month 20th, 1862, MARY COALE, in her seventy-third year. She was an elder of Maple Grove Monthly Meeting, Indiana. She left her residence in Huntingdon county to attend Whitewater Quarterly Meeting, held at Dublin, Indiana, the 6th of 9th mo. After which, as one of the Yearly Meeting's committee on education, she united with them in visiting Clear Creek Monthly Meeting (338 miles from Richmond) and Benjaminville Particular Meeting. The journey and exposure were too much for her feeble health, and after the Monthly Meeting, though very unwell, she persevered towards a return to Richmond, but was obliged to stop on the way. After resting a day she felt able to go on, and with great difficulty succeeded in reaching her son's at Richmond on 4th-day night the 17th, but continued to decline till 7th-day, when she departed in peace. The unity of her spirit was felt by the rest of the committee to be precious in the arduous travel, and when compelled to leave her on the way, it was felt to be closely proving. Her zeal in the performance of the trust reposed in her by the Yearly Meeting is worthy of being followed, and in this respect we may indeed desire "the covering of her spirit to be ours."

——, at Waynesville, Ohio, 10th mo. 4th, at an advanced age, DAVID BROWN, a member of Miami Monthly Meeting.

——, at the same place, 7th of 10th mo., RUTH TOMLINSON, wife of Moses Tomlinson, in her 54th year. This Friend left her home to attend Indiana Yearly Meeting, only one sitting of which she was able to attend, and after a week's sickness was removed from earth. She was a member of Centre Monthly and Fall Creek Particular Meeting.

——, at Green Plain, 10th mo. 5th, at an advanced age, MARGARET WARNER, an elder of Green Plain Monthly Meeting, Clark county, Ohio.

——, of diptheria, on the evening of the 29th of 10th mo., CLINTON ROBERTS, aged 3 years and 6 months; and on the 2d of 11th mo., HORACE, aged 5 years, both children of Spencer and Louisa J. Roberts.

DIED, at the residence of Aaron Borton, near Mullica Hill, N. J., 12th of 9th month, 1862, MARY ANN FLITCRAFT, in her 85th year. Her remains were interred in Friends' burial, ground at Woodstown on the 14th.

No man can avoid his own company—so he had best make it as good as possible.

For Friends' Intelligencer.

CIRCULAR.

Although in this season of national calamity, large demands are being made on the liberality of our citizens, we believe an appeal on behalf of the "Contrabands" or Freedmen under government protection at Washington, Fortress Monroe, Alexandria and elsewhere, will not be in vain.

Many of these have been deserted by their former masters, and letters received from those who are endeavoring to supply their wants, represent a sad account of the destitution and suffering which prevail among them. Many of the women and children are without shoes and clothing, and are suffering from diseases incident to hardship and exposure. Endeavors are being made to introduce employments by which they can support themselves, but meanwhile, the hand of benevolence must be extended for their help. We would, therefore, solicit contributions, of second hand clothing for the aged and infirm men and particularly for women and children, among whom great suffering exists. Donations of money, and materials to be made into garments, will also be thankfully received and faithfully applied to the relief of the sufferers.

Signed on behalf of the "Women's Association, for the relief of Freedmen."

Rachel S. Evans, N. E. cor. of 11th and Vine sts., President.

Elizabeth J. Ferris, No. 937 Franklin st., Secretary.

Margaret A. Griscom, No. 1028 Arch st., Treasurer.

The officers aboved named, with the following persons, will receive and apply donations and contributions:

Edward Parrish, No. 800 Arch st.

Thos. J. Husband, N. W. cor. of 3rd and Spruce sts.

Joseph C. Turnpenny, N. E. cor. 10th and Spruce sts.

Abr. M. Haines, No. 449 Coates st.

Joseph M. Truman, Jr., 413 Franklin.

Jacob M. Ellis & Son, S. E. cor. of 9th and Spring Garden sts.

Alfred H. Love, No. 212 Chesnut st.

William P. Sharpless, S. E. cor. Broad and Race sts.

William Dorsey, Main, above Washington, Germantown.

Hugh McIlvain, cor. of 34th and Market sts., West Philadelphia.

From the Minutes of the late Baltimore Yearly Meeting just received, we take the following extracts:

At a Yearly Meeting of Friends, held in Baltimore, for the Western Shore of Maryland, and the adjacent parts of Pennsylvania and Virginia, by adjournments from the 27th of the 10th month, to the 20th of the same inclusive, 1862.

Minutes for the following named Friends, who are acceptably with us in attendance from within the limits of other Yearly Meetings, were now read, viz.:

Rachel Hicks, a Minister from Westbury Monthly Meeting, Long Island.

Rachel Wilson Moore and Elizabeth Newport, Ministers from Green Street Monthly Meeting, Philadelphia.

Phebe Wilson, a Minister, and David Wilson, an Elder, from Centre Monthly Meeting, Delaware.

Keziah Foulke, an Elder from Richland Monthly Meeting, Pennsylvania.

John Wilson Moore, a Member from Green Street Monthly Meeting, Philadelphia.

John Searing, a Minister from Scipio Monthly Meeting, New York.

Fairfax Quarterly Meeting informs, that that meeting will be held for this year at the usual time in the 11th month next, at *Goose Creek* instead of Alexandria, the place at which it was formerly held in that month.

Epistles from our brethren of Philadelphia, New York, Genesee, Indiana and Ohio, were received, and those from New York, Philadelphia and Genesee were read at this time to our instruction, encouragement and comfort.

A Committee was separated to prepare Essays of Epistles, as way may open therefor, to the several Yearly Meetings with which we correspond, and report to a future sitting.

The same Committee was requested to endeavor to embody the exercises of this meeting while engaged in the consideration of the state of Society, and produce it, in a suitable Minute, to a future sitting, to be inserted in our Extracts for the benefit of our absent members.

The Representatives were directed to confer together at the close of this meeting, and propose to our next, the names of suitable Friends to serve this meeting as Clerk and Assistant Clerk the present year.

On the opening of the meeting in the afternoon, Wm. B. Steer, on behalf of the Representatives, reported, that they had conferred together, and agreed to propose Benj. Hallowell for Clerk, and Samuel Townsend to assist him, who, being separately considered, were approved, and the Friends named were accordingly appointed Clerks to this meeting for the present year.

The Standing Committee on the Indian Concern produced the following Report:

To the Yearly Meeting:

The Standing Committee on the Indian Concern report, that a short time previous to the Yearly Meeting last year, our valued friend, Philip E. Thomas, who had for a long time acted as Secretary of this Committee, was removed by death.

Our deceased Friend was appointed by the Yearly Meeting on the Committee on the Indian Concern, in the year 1803, and by said Committee as its Clerk or Secretary the same year, the duties of which he continued to perform to the time of his death, in 1861, a period of fifty-eight years. The records he made of the proceedings of the Committee nearly fill four large ledger volumes. To his steady, disinterested, and untiring devotedness to what he believed would contribute to the true welfare and best interests of the Indians, many of us are witnesses. To serve his Red brethren was the engrossing object of his unslumbering vigilance; and we believe his efforts were a means, under Providence, of averting the danger of ultimate extinction as a distinct people, with which this interesting body of Indians was so strongly threatened, and of giving stability to their position among the races of mankind.

It having been many years since any of the Friends officially visited these Indians, a joint delegation, composed of five members of this Committee, and six members of the Committee of New York Yearly Meeting, during the past summer made a visit to the Indians residing on the Cattaraugus and Alleghany Reservations, on a mission of love, and in order to become better acquainted with them personally, and with their present condition and wants; to examine their schools, and endeavor to ascertain from personal observation, whether there are any means within our reach by which we can be additionally servicable to them. The Report of the Delegation was very satisfactory to us, and some of the results of their observations, inquiries and labors, we deem of sufficient general interest to have a place in this report as tending to impart valu-

able information respecting the present habits, condition and circumstance of these people. They are as follows:

The Delegation were much gratified with their visit to the Asylum for Orphan and Destitute Indian children; and while they could have wished that the great philosophical truth stated by the Commissioner of Indian Affairs, that as "for generations, the pursuits of the Indians have been *physical* rather than intellectual, this fact should not be overlooked in any system of education adopted for them," had been practically acted upon by those who have the direction of the children's studies; yet they believe the Institution is in charge, and under the superintendence, of those who are deeply interested in the Indian's welfare; and that the orphan and destitute Indian children may be very safely and advantageously entrusted to their guardianship.

Very comfortable, airy and commodious provision is made in the Asylum for the accommodation of these orphan Indian children, of whom there were in the Institution over fifty, at a cost for schooling, board and clothing, and all expenses, of sixty dollars a year for each scholar. Everything about the establishment was neat and in good order, and the Delegation were very favorably impressed with the system of government of the Institution, and the kind and affectionate family influence that seemed to prevail. We contributed two hundred dollars from the Indian Fund this year, in aid of the Institution.

After school, the boys immediately had each his bow and arrow, of his own manufacture, in the use of which they gave evidence of great expertness. It was stated, that occasionally, in their walks, when they would see a bird, the temptation to try their skill thereon with their bow and arrow, would be too strong to be resisted; but that, in all other respects, the greatest kindness and humanity are exhibited by these Indian children, so that the birds build their nests freely, and raise their young safely, on the trees in their play-grounds, and within their easy reach, without the least disturbance or molestation.

The ancient Confederacy of the Iroquois, or the Confederacy of the Five Nations, consisted of the Senecas, Cayugas, Mohawks, Oneidas and Onondagas. The Tuscaroras came from North Carolina, and were adopted by the others, and—all together—constituted the celebrated Confederacy of the "Six Nations."

By the Census of 1861, the number of Indians on the Cattaraugus Reservation was	1,335
On the Alleghany Reservation - -	927
On the Tonawanda Reservation -	669
Making a total on the three Reservations of - - - - - - - - -	2,975
The Onondagas on their Reservation,	320
The Tuscaroras " "	300
The Oneidas " "	200
Making a total in the State of New York of, - - - - - - - - -	3,795

In the Cattaraugus and Alleghany Reservations, there are 52,143 acres of land, or more than twenty-six acres for each of their present population. The Seneca Indians receive an annuity of $3,000 from the United States Government, and $500 from the State of New York. In addition to this they own 6 per cent. stocks to the amount of $215,000, which, all together, gives them an annual income of $16,400.* This was formerly paid to the Chiefs, and by them distributed to the people; but it is now paid by the United States Agent to the head of each family, in proportion to the number in the family, after the expenses of the Government have been deducted.

These Indians appear to have entirely discarded the use of the blanket as an article of dress, and adopted the dress of the Whites. The Delegation saw no blankets worn, except as shawls, thrown over their other dresses.

In a ride of some six miles in one direction, on the Cattaraugus Reservation, there were well improved farms on both sides of the road, throughout the whole distance, with good houses, barns and other out-buildings, and in many instances well cultivated gardens and yards planted with flowers, ornamental trees and shrubbery. There were greater and more wide-spread evidences of progress in agriculture and in civilization, with its healthful attendants, morality, industry and taste, than we had been at all prepared to expect; and seeing the great advance of these Indians in comparatively so short a period, and considering that but a few years ago, long after Friends commenced their benevolent efforts for their benefit, the women—who appeared now to be engaged wholly in their household and domestic duties—performed nearly all the labor, both in the house and in the field, the evidences afforded us of a great and healthy change in these respects, and of their great advancement, were highly gratifying, and seemed to be a strong confirmation of the belief expressed in this Report, by the Commissioner of Indian Affairs, of the capacity of the Red Man for indefinite moral and religious improvement.

The Indians, or at least the less industrious of them, inasmuch as all the forests are common property, cut down large hemlock trees, just for the bark, leaving the valuable timber to decay. For the bark they obtain about four dollars a

*The preceding statistics may contain some small inaccuracies, but the source from which the information was obtained was considered entirely reliable.

cord at the station, some six miles distant. This easy means of obtaining cash, interferes materially with the agricultural industry of some of the people; and the period when this source will be exhausted, is looked forward to with interest, by those who have the best welfare, and permanent prosperity of the Indians most at heart.

The idea of any one *owning the land*—any part of the earth—seems very strange and preposterous to an Indian, who thinks the whole world belongs to the Great Spirit who created it. The *improvements* which any person puts on the land, belong to such person, as do the crops and productions within any enclosure; and his right to these they sacredly respect.

When the Delegation were about leaving the Alleghany Reservation, it was ascertained that a case of small-pox had just occurred among the Indians, and soon after we reached home, we received a most touching picture of the deplorable condition of these people, among whom that dreadful disease had broken out badly, and asking if the Friends could not do something for them *immediately*, in this their time of great suffering and need. To this appeal instant attention was given, and Friends of the three Yearly Meetings—Baltimore, New York and Philadelphia—sent $345 50 and a box of clothing to their relief, our Committee sending $150 thereof.

N. H. Pierce, the benevolent Missionary on the Alleghany Reservation, under whose immediate care and supervision the sick Indians were, by letter dated the 1st of last month, gives the gratifying information, that the dreadful disease with which the Indians had been afflicted, had entirely subsided, having been with them about two months. There were 130 cases of the disease in all, and three deaths.

He stated, that $50 of the money, sent by Friends for their relief, remained unexpended, which he proposed to employ in a general vaccination among the Indians, and the relief of some cases of peculiar distress, occasioned by the disease, which the Committee approved. He says in his letter: "Our people seem to appreciate your kindness. We feel that it was Providential you visited us at the time you did. It has been very pleasant to feel, that there were those, though far from us, who sympathized with us, and were ready to aid in this time of need."

We have additional reason to believe, that the recent visit of the Delegation to these Indians, was a very timely one. They found a coolness towards the Friends and towards the Committee, among the Indians, and especially with the officers of the nation, partly arising from a misapprehension of the meaning of a letter which the Committee addressed to them in the 1st month last, and also from some proceedings in relation to their claims to lands in Kansas from 1855 to 1859, which was very unexpected and embarrassing to the Delegation. There is reason to believe, that the visit of the Delegation, and the explanations and proceedings consequent thereon, have tended greatly to correct and remove the wrong impressions they were under in regard to Friends. Nevertheless, in a careful review of the present condition of these Indians, the development made to our Delegation during their recent visit, and the sentiments they found to exist with some of the officers of the nation and their leading men, it is our united and deliberate judgment, that the time has arrived when it is right and proper for this Committee to withdraw its official connection and concern from the Indians on the Cattaraugus and Alleghany Reservations, to whom the care of the Committee has of latter years been principally directed. These Indians can now walk alone. They exhibit a keenness and shrewdness in their financial concerns, which show them to be fully competent to manage their own pecuniary affairs, and protect and advocate their own interests. They are happily free from all external interference, and nothing needs attention but their own domestic and internal concerns. Now, the Society of Friends is a religious organization, whose legitimate efforts are directed and confined, to the improvement of our moral and religious natures; the elevation of man as an intelligent and responsible being to his true dignity; the relief of the wronged and oppressed from external injury and oppression; and the promotion of peace, love and good-will, among all men and all communities of men. With the internal or domestic affairs of a community or nation, the only ones, as just remarked, now remaining to these Indians, the Society, as a body, can have nothing whatever to do, in harmony with the great and legitimate objects of its concern.

We therefore recommend to the Yearly Meeting, that official information be given to these Indians, through their President and Council, that the Committee of this Meeting on the Indian Concern, having accomplished all the purposes originally contemplated by the connection of Friends of this Yearly Meeting with these Indians, is instructed to discontinue its official connection and concern with them; at the same time the Committee will remain to be a channel through which the voice of the Indians, should occasion seem to them to require it, may reach the ear of the Yearly Meeting.

If the Yearly Meeting, after consideration, should decide to adopt the recommendations of the Committee, we think it can, with great propriety, at the same time, re-assure these Indians of the deep interest which Friends continue to feel in whatever concerns their welfare; of our hope, that the most friendly relations between them and us may always be maintained;

of our being ever ready and willing, as heretofore, upon their application, to aid and protect them, as far as lies in our power, against any external interference with their rights and privileges, and of our ardent desire, that the Great Spirit may have them, continually, in his holy keeping, and crown them with his choicest blessings.

Signed:

SAMUEL TOWNSEND,
CATHARINE M. SMITH,
MARTHA E. TYSON,
MARGARET E. HALLOWELL,
REBECCA TURNER,
PRISCILLA S. WALTON,
BENJAMIN HALLOWELL,
JOSEPH S. WALTON,
SAMUEL M. JANNEY,
GERARD H. REESE.

The reading of the Report of the Committee spread over the Meeting a feeling of near and deep sympathy for these interesting people; and after serious consideration, the Report was approved, and the proceedings and recommendations of the Committee united with and sanctioned.

The Yearly Meeting accordingly directs the Committee to give official information to the Indians, through the President and Council of the Seneca Nation, that having accomplished all the purposes originally contemplated by the connection of Friends of this Yearly Meeting with them, the Committee is instructed to discontinue its official connection and concern with the Indians on the Cattaraugus and Alleghany Reservations, while, at the same time, the Committee will remain to be a channel through which the voice of the Indians, should occasion seem to them to require it, may reach the ear of the Yearly Meeting.

The Committee is requested also to re-assure these Indians, of the deep interest which the Friends continue to feel in whatever concerns their interest and welfare; of our hope, that the most friendly relations between them and us may always be maintained; of our being ever ready and willing, as heretofore, upon their application, to aid and protect them, as far as lies in our power, and it is compatible with our religious principles and testimonies, against any external interference with their rights and privileges; and of our ardent desire, that the Great Spirit may have them, continually, in his holy keeping, and crown them with his choicest blessings.

The Epistles from our brethren of Ohio and Indiana Yearly Meetings were now read, and their salutary contents were comforting and edifying.

The Representatives of Fairfax Quarterly Meeting produced a Report from Alexandria Monthly Meeting, which, owing to our present national difficulties, had failed to reach that Meeting, and requesting that it be received as supplementary to the Report from that Quarterly Meeting, which was united with.

(To be continued.)

For Friends' Intelligencer.

THOUGHTS IN CALN MEETING HOUSE.

SEVENTH MONTH, 1862.

How few, in these time-honored walls,
For social worship meet,
Where Kersey's messages of love
Allured their wandering feet.

Even now, in every passing breeze
That floats unheeded by,
We seem to hear his sweet-toned words—
Those truths that never die.

And when his spirit soared aloft,
To realms of endless rest,
Did *none* receive the inspiring robe
And bind it on his breast?

Yes! in this audience *some* remain,
Imbued with heavenly power,
To light, as from a living soul,
The pilgrims of the hour.

I've trod their graveyard's rural bound,
Where rest their sainted dead;
Neglected now, the wild-brier waves
Above their narrow bed.

The aged mourner seeks in vain
The mound o'erstrewn with tears,
No tablet marks the spot where sleep
The loved of earlier ears.

But yet their spirits we may trust
Are anchored safe in heaven,
Where the new name, and the white stone,
And crown and harp are given.

Bucks county. A. J. P.

THE BLESSINGS.

"Blessed" are the poor in spirit,
They the kingdom shall possess;
Rich in faith and heavenly blessings,
Let us ever forward press.

"Blessed" are the sad and mournful,
Weeping o'er their treasures gone,
For the darkness gathered o'er them
Is the harbinger of morn.

"Blessed" are the meek and lowly,
They the green earth shall inherit,
Full of love, and peace, and gladness,
Fruits of God's most Holy Spirit.

"Blessed" they who thirst and hunger,
All their wants shall be supplied;
Never yet have been forsaken
They who on their God relied.

"Blessed" they, who loving mercy,
Joy not in another's pain,
All the mercy shown to others
They shall for themselves obtain.

"Blessed" are the pure and lovely,
Seeking God in every place;
They shall in their home eternal
See him ever face to face.

"Blessed" are the good peace-makers,
For God's children they shall be,
Of His glory full partakers;
When from earth their spirits flee.

"Blessed" ye when men revile you,
Treat you falsely for my sake;
For the prophets gone before you
Did the self same treatment take.

Let us then be ever mindful
Of the precepts God has given;
So that when this life is over
We may dwell with Him in heaven.

10th mo., 1862.

POULTRY HOUSES.



Arthur Young, whose opinions and calculations on most matters appertaining to farming and domestic life, are of a highly practical character, in some observations on poultry houses says:

"When a set of houses is intended for the rearing and feeding of poultry, a situation should be selected near or close to the farm-yard, and with ample space around for the fowls to disperse over in the day time, and containing one or more ponds for the aquatic birds. All must have access to a gravel yard, and to grass for range, and to cleanliness, and to white-washing, not for appearance merely, but to destroy the vermin."

Poultry should never be restricted as to food, if we are to expect profit from them. It is more judicious, and will be more for our interest, to allow a superfluity, than to stint them in this respect. Loudon observes in one of his valuable works, that in selecting a site for a poultry-house, one should be chosen which is perfectly dry, and with an exposure to the east or south-east, in order to secure to the fowls the benefit of the sun's rays during the inclement seasons of spring and autumn.—*N. E. Farmer.*

Few persons are aware how much can be accomplished in a single year by saving and using the slops of kitchen and chamber. We know of more than one man, who on hiring a village house and garden, with the soil nearly worn out, has made it quite productive, chiefly by this simple means. One of these pursued the following course:—Not being able to buy much manure, he placed a tight barrel near the kitchen door, where it could receive daily offerings from up-stairs and down-stairs, and weekly gifts from the wash-tub. Every night in summer, on returning from his shop, Mr. K. took pail and watering pot, and scattered the rich slops between his rows of cabbages, beets, potatoes, beans, &c. The rains fell often enough to dilute his liquids. In the fall it appeared that his worn-out ground yielded better than that of his fore-handed neighbors.

Our advice would be to dig a pit somewhere in the rear of the dwelling, wall it up with slab, plank, or brick, and conduct all the slops of the house into it through a drain. Into this reservoir cast, from week to week, all manner of absorbents. When the pit is filled, it will be worth a good deal of money. But let each man take his own way of economizing. Only let some plan be pursued of saving all the refuse perishable material about a place, and converting it into manure. This is the way to fertilize land and to feed its occupants.—*American Agriculturist.*

A new style of cheap fence is thus described in the *Country Gentleman*:—"It is made of split rails, and a common worm fence may be converted into one of this sort. It is composed of six rails for each length, and is five feet high. It occupies more space than a post or board fence, but much less than a worm fence. The uprights, which hold the rails to their place, are simply two sawed strips of wood, about five inches wide, an inch and a half thick, and five feet long, the length being equal to the height of the fence. They are connected by nailing blocks between them, leaving them about five inches apart. One of these blocks is at the bottom, the other within about a foot of the top. On the latter the three top rails rest. Three large nails are driven at each place into the blocks. The fence is kept upright by a brace on each side, which also serves as an additional security in holding the uprights together. These braces are five feet long, about eighteen inches of the lower end entering the earth. Three large nails secure the upper end to the uprights. They may be of sawed stuff, or split like common fence stakes. The lower ends of the uprights rest on a flat stone. It will be observed that no part is subjected to decay, except the braces, the lower ends of which enter the ground. These will need occasional renewing, unless of durable wood. All the rest will last as long as the rails, or thirty or forty years. If the nails, before using, are dipped in hot grease, oil, or gas-tar, they will not rust for a long time, The braces should press against the uprights about three feet high."

"True wisdom is to be sought after during the tranquillity of peace; since it is not easily discovered during the hurricanes of affliction. We cannot expect to find places of shelter in a storm which we did not look for while it was calm."—*St. Augustine.*

From the Atlantic Monthly.

AUTUMN LEAVES.

How they are mixed up, of all species, oak and maple and chestnut and birch! But Nature is not cluttered with them; she is a perfect husbandman; she stores them all. Consider what a vast crop is thus annually shed on the earth! This, more than any mere grain or seed, is the great harvest of the year. The trees are now repaying the earth with interest what they have taken from it. They are discounting. They are about to add a leaf's thickness to the depth of the soil. This is the beautiful way in which Nature gets her muck, while I chaffer with this man and that, who talks to me about sulphur and the cost of carting. We are all the richer for their decay. I am more interested in this crop than in the English grass alone, or in the corn. It prepares the virgin mould for future cornfields and forests, on which the earth fattens. It keeps our homestead in good heart.

It is pleasant to walk over the beds of these fresh, crisp, and rustling leaves. How beautifully they go to their graves! how gently lay themselves down and turn to mould!—painted of a thousand hues, and fit to make the beds of us living. So they troop to their last resting-place, light and frisky. They put on no weeds, but merrily they go scampering over the earth, selecting the spot, choosing a lot, ordering no iron fence, whispering all through the woods about it—some choosing the spot where the bodies of men are mouldering beneath, and meeting them half way. How many flutterings before they rest quietly in their graves! They that soared so loftily, how contentedly they return to dust again, and are laid low, resigned to lie and decay at the foot of the tree, and afford nourishment to new generations of their kind, as well as to flutter on high! They teach us how to die. One wonders if the time will ever come, when men, with their boasted faith in immortality, will lie down as gracefully and as ripe—with such an Indian-summer serenity will shed their bodies, as they do their hair and nails.

When the leaves fall, the whole earth is a cemetery pleasant to walk in. I love to wander and muse over them in their graves. Here are no lying nor vain epitaphs. What though you own no lot at Mount Auburn? Your lot is surely cast somewhere in this vast cemetery, which has been consecrated from of old. You need attend no auction to secure a place. There is room enough here. The loose-strife shall bloom and the huckleberry-bird sing over your bones. The woodman and hunter shall be your sextons, and the children shall tread upon the borders as much as they will. Let us walk in the cemetery of the leaves—this is your true Greenwood cemetery.

From the Anti-Slavery Standard.

DISCOVERIES AT POMPEII.

[The London *Athenæum* contains the following interesting letter from Naples:—]

I hasten to communicate to you a singularly interesting discovery which I had the good fortune to witness this morning at Pompeii. You have already had to record many important results of the excavations now in progress under the energetic and enlightened direction of Signor Fiorelli, the journal of whose proceedings, published at intervals with illustrations, *Giornale degli Scavi di Pompeii*, promises to be the most interesting of the many publications, whether periodical or otherwise, to which at various times this city of the past has given occasion. The excavations which which led to this morning's discovery are in continuation of those which have been proceeding for the last two or three months, and to which I shall not further allude, as a detailed description is already in preparation.

The last two days, however, may be separated from the rest. The house upon which the workmen are at present engaged is of considerable size. It displays an average amount of the ordinary decoration which prevails in middle class Pompeian houses; and it also presents on its outer walls several of those curious electioneering addresses in which Pompeian candidates, or their friends, were wont to appeal to the municipal electors. It was not, however, until yesterday that the expectation and consequent vigilance of the excavators were raised beyond the ordinary degree. In a corner of one of the inner rooms was found a heap of silver and copper coins, to the number of about five hundred. They had seemingly been tied up together in a little bag, which, however, has entirely disappeared; and at first they were agglutinated into a mass, although they have since been separated without difficulty. At the same time and near the same spot, were found two large shears or scissors, and soon afterwards a house mill of the ordinary description, together with a little heap of corn, the grains blackened indeed and somewhat shrivelled, but yet fully preserving their shape, and very little diminished in size.

Even if these indications had not sufficiently pointed out the house as a baker's establishment, all doubt was removed this morning by the discovery in the next apartment, not only of the metal scoop or shovel with which the loaves were placed in the oven, but also the oven itself, the mouth of which was closed with a large iron door, not attached by hinges, but simply, as at present, cemented at the edges to the faces of the four large slabs which formed the mouth of the oven. At the moment when, in company with the courteous and accomplished director, I entered the bakehouse, the

workmen were in the act of endeavoring to remove the iron door, but one of the handles gave way in the attempt. A little patience and care, however, overcame the difficulty, and it was no sooner withdrawn than we were rewarded with the sight of *the entire batch of loaves, such as they were deposited in the oven seventeen hundred and eighty-three years ago.*

They are eighty-two in number, and are all, so far as regards form, size, and indeed every characteristic except weight and color, precisely as they came from the baker's hand. When it is remembered that up to the present time but two such loves have been discovered, one of them imperfect, the interest of this discovery will be fully appreciated. I ought to add, however, that unlike the loaf in the Museo Borbonico, which is stamped SILIGO. CRANII. CICER., these loaves have no baker's name or other mark. They are circular, about nine inches in diameter, rather flat and indented (evidently with the elbow) in the centre; but they are slightly raised at the sides, and divided by deep lines, radiating from the centre into segments. They are of a deep brown color, and hard, but exceedingly light.

I can hardly describe the emotion with which I found myself thus brought into the immediate presence of the everyday life of old Pompeii, and led to have an actual part in completing the unfinished work of eighteen centuries ago. How little did the honest Pompeian craftsman, when he sealed up the stock for the supply of his customers on the morrow, anticipate that it was only to see the light through the hands of a generation then undreamt of—one of them a barbarian from the Western Isles, after a lapse of eighteen hundred years!

I ought not to omit that this year's excavations have brought to light a number of exceedingly curious and interesting *graffiti*, as well as many so-called *programme*, or inscriptions, in color or charcoal, one of which, as published in the Bolletino Archcologico, of Rome, contains a distinct allusion to the Christians, under that name. C. W. RUSSELL.

SEA SICKNESS.

R. M. Bache, in a letter recently read before the Connecticut Academy of Arts and Sciences, gave a new theory of the cause of sea sickness. He attributes this annoying malady not to motion, or the appearance of motion especially, but to *unaccustomed* and *irregular* motion, the extent and direction of which the mind is unable to calculate and anticipate. As soon as persons become accustomed to this life, and the mind does not act at variance with the motion of the body, this nausea ceases. He advises sea-sick persons, therefore, to keep near a quiet horizontal position, so as not to be worried with the seeming motion of the horizon. Let the food be the same as is ordinarily used. There is no specific for sea-sickness, except to become as quickly as possible habituated to the motions of the ship, and any tampering with the stomach in the way of unaccustomed articles of food or drinks is only likely to aggravate the nausea. If, in addition to what has been recommended above, says Mr. Bache, the passenger will spread a mattress, and put himself in a recumbent posture, all will then have been done that can be done to prevent, to cure, or to alleviate sea-sickness, until the education of the senses is completed.

It is very observable, if our civil rights are invaded or encroached upon, we are mightily touched, and fill every place with our resentment and complaint; while we suffer ourselves, our better and nobler selves, to be the property and vassals of sin, the worst of invaders.—*Penn.*

FRENCH ARTESIAN WELLS.—A communication has been made to the Paris Academy of Sciences, by M. Gaudin, in which he makes some interesting statements in regard to the artesian wells in the neighborhood of Paris. According to M. Gaudin the stratum of green sandstone interposed between the strata of chalk and limestone, is of the average thickness of fifty metres, consequently taking the depth of five hundred and seventy-seven metres of the artesian well at Passy as a criterion there remains a depth of twenty-five metres of sand. A cubic metre of sand, closely rammed, weighs sixteen hundred kilogrammes, while compact quartz weighs two thousand five hundred kilogrammes; hence the stratum of sand, even supposing it to be closely packed, has insterstices amounting to one third of the bulk in the aggregate, so that every cubic metre of sand under water contains three hundred and thirty-three litres of water. From all the calculations based upon or deducible from the above facts, M. Gaudin concludes that the annual increase of the water is double the quantity expended, and that, therefore, the artesian wells in or about Paris, are, and must ever be, inexhaustible.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is a steady home consumption demand at $6 00 a 6 50 per bbl. for superfine; $6 62 a 7 for extras, and $7 25 up to 8 75 for extra family and fancy lots, according to quality. There is but little Rye Flour or Corn Meal here. Small sales of the former at $5 50 and of the latter at $3 50.

GRAIN.—The offerings for Wheat are light, and prices are higher. Sales of 600 bushels at $1 42 a 1 48 for prime Penna. red, in store, and $1 50 for Southern. White ranges from $1 60 up to 1 75. There is a steady demand for Rye at 95c a $1. Corn is quiet—sales of yellow at 70 a 72c afloat, and 73 cents in store. Oats—Sales of Pennsylvania at 40 a 41c, and Delaware at 39 cts.

SEEDS.—There is a fair demand for Cloverseed at $5 75 a 6 25 per 64 lbs. New Timothy sells at from $1 62 a $2 25 per bus. Flaxseed is wanted at $250 a 2 60 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 561
The Early Friends or Quakers in Maryland 563
Extracts of Minutes of Indiana Yearly Meeting of Friends 566
EDITORIAL 568
OBITUARIES 569
Baltimore Yearly Meeting 570
POETRY 572
The Land and The Book 573
HORTICULTURAL DEPARTMENT 574
Review of the Weather, &c 575
Chloride of Lime 576
Philadelphia Markets 576

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

(Continued from page 547.)

One time I was in the county of Armagh visiting Friends, where our meetings were broken up by soldiers, and many of us put in prison in Armagh goal. There we had living, powerful meetings; many Friends and friendly people came out of the country to them, and though under sufferings, we had a sweet, heavenly, refreshing time, for the glory of the Lord did shine among us. There were in the ministry George Gregston and I. The priest of the town kept his worship in the session-house, and it being under one roof with the goal, we could hear him at his worship; likewise he and his people could hear us at ours; and the Lord's power so confounded him, that he could not get on in his devotion, but left the place, and came no more to worship there while we were prisoners. The Lord's power, truth and testimony were over them all, everlasting praises to his great name.

Another time I was moved of the Lord to go from my own house to Londonderry, to warn them to repent, or the Lord would bring a scourge over them: so in obedience to the Lord I went, and when I came there it happened to be a day of humiliation, as they called it, being at the time the plague was in London. They were going to their worship at the cathedral, and I was moved of the Lord to go there. When I came to the door the man that used to ring the bells met me, and took me by the hand, and led me near the pulpit where the bishop was preaching. He thought he had got a Presbyterian convert, and did not take off my hat till he saw the people gaze at me, which, he observing, took my hat off and laid it by. I stood there till the bishop had done preaching; the people's eyes were on me, and I spoke what the Lord gave me to say, warning them to repent, or the Lord would bring a scourge over them, and scale their walls without a ladder. The bishop called to the mayor and officers to take me away, but the dread of the Lord's power was over them; they all sat still and did not molest me. When I had delivered the Lord's message I went towards the door, where the man that led me in met me and took me by the hand, having my hat in his other hand; so he led me to the door, put my hat on my head, and bid God speed me well.

I went to my lodging, which was a public house kept by John Gibson. He and his wife were convinced of the truth. There I was moved to write a paper to the bishop and magistrates, and the next day I went to the bishop's house with it. He lived in the city; I knocked at the door, and the man who led me in and out of the worship house the day before, opened the door and made his apology, that he did me no harm at the church. I told him he did well, and asked him for the bishop. He said he was gone to dinner, and a great many gentlemen with him, for it was a great meeting with them;

and he told me it would be better to come when they had dined.

I went back to my lodging, and in a little time again, and they having dined, I sent my paper to them, and they sent a priest to call me up; and as I was going up the stairs the word of the Lord said unto me, I will make thee as a wall of brass. There was the bishop, the governor, the mayor, several justices, priests, and divers others in a great dining-room. The bishop sat with his hat on, and the rest all stood bare-headed. When I came into the room the bishop rose up from his seat, put off his hat, and met me with several low bows; but I was as a wall of brass, and stood in the power of the Lord that was with me, which smote him. Then he sat down and told me that what I said at their worship the day before was true, and he preached the same, and pointed to two of the priests, saying, they preached the same, therefore there was no need of me. I told him the more preachers of truth the better, and there was need enough; and he being bishop there ought to encourage me. He said he must know what I came to the city for, and who sent me, and bid the mayor examine me; so the mayor came from the rest and asked me where I dwelt? I told him in the Queens county. He asked what trade I was? I told him a plowman. He asked my business there, and who sent me? I told him the Lord Jesus Christ sent me to warn them to repent, or he would lash them with his judgments. As I declared this the Lord's power reached him, and he could not restrain from tears, being a tender-spirited man; so he went back behind the rest.

The bishop seeing this, was amazed, and bid two of his waiting-men take me into the buttery and make me eat and drink. So they took me by the arms down the stairs, and bid me go into the buttery to eat and drink. I told them I would not eat or drink there; but they urged me, saying, I heard their lord command them to make me eat and drink. I asked them if they were Christians at that house? They said, Yes. Then, said I, let your yea be yea, and your nay be nay, for that is Christ's command. I said, I will not eat or drink here, and you take no notice of it, being accustomed to break your yea and nay: so they stood silent and let me go, for the Lord's power astonished them and was over them all.

I went to my lodging and was moved of the Lord to write a paper, and put it on the gates of the city, and to declare the Lord's message through the streets. Accordingly I wrote a paper that evening, and was moved in the morning first to go to the mayor; so went to his house and told him the message I had to the city. He said, the bishop had chid him the day before because he did not send me to prison, but he did not intend to do it so long as the law would bear him harmless, and wished he had me living by him, I should soon have another to help to suppress wickedness. So I went from the mayor, and beginning near Water-Gate I sounded the Lord's message through the streets; it was dreadful to the people, and several ran as before naked swords. As I came near the main guard, a soldier being at the door mocked, but in the dread of the Lord's power I looked in at the guard-house door, and cried, soldiers! all repent. The soldiers on the guard were smitten as men affrighted, for the power of the Lord was mighty in which I performed this service; and when I had done I put a paper on the gates, as the Lord moved me. Being clear, I left the city, and visited Friends' meeting in the north, and they admired the Lord's goodness that carried me through that service without a prison.

The same day I left Londonderry the bishop took his journey towards Dublin, and, as I was informed by those who said they heard him, he preached a sermon before the lord lieutenant and government against the Quakers, comparing us to Korah, Dathan and Abiram, urging them with many arguments to suppress us; but he was taken sick in the worship-house, carried to his lodging, and died, having preached his last sermon against the Lord's people and servants, who truly fear him.

The people of Londonderry afterwards remembered these warnings, and spoke of them in their great distress in the last siege, when thousands died miserably for want of bread, and through other miseries, the Lord having scaled their walls without a ladder, yet suffered not their enemies to get the city with force of arms or scaling-ladders. And thus the warning before them was fulfilled.

In the year 1669 George Fox came to Ireland, and several Friends in the ministry with him. He settled men's and women's meetings among Friends throughout the nation, i. e., that faithful men and women should take care in the government of church affairs, among our own society, which were and are of great service. I was much eased by it, as I told George Fox at the time, for I had a great concern in those things which had lain heavy upon my spirit for several years before. This gave every faithful Friend a share of the burthen. I travelled with George Fox from place to place in the several provinces. When he had answered his service here and was gone for England, I labored among Friends in this nation, both in doctrine and church discipline, the Lord having given me an understanding in the government of his church, and his heavenly power attending which enabled me to go through and carried me over all opposition.

In the year 1671 I had movings upon my spirit to travel in the West Indies, which thing

had remained with me for some time before. So I went to the Half-Year's Meeting at Dublin in the Third month, where I acquainted Friends with my intended journey, who had unity therewith, and the Lord's presence and power appeared mightily among us to our great comfort, confirmation and satisfaction. When the service of the meeting was over I parted there with my wife and friends in much tenderness, under a heavenly sense of the Lord's presence; so took shipping and landed near Liverpool, from whence travelled to London, and came there on the first day of the Yearly Meeting and abode until the meeting was over. I also staid some weeks after visiting Friends in these meetings.

Now several Friends in the ministry were there, ready to go to the West Indies in truth's service, viz.: George Fox, Thomas Briggs, John Stubbs, James Lancaster, Robert Widders, and several others. We went together in one vessel bound for Jamaica, but intended to touch at Barbadoes. We had many precious, comfortable meetings aboard the ship, but in our voyage were chased by a pirate, a Salleeman, which in a moonlight night came up with us, and was ready to board us, but immediately a cloud covered us, and a fresh gale of wind out of the cloud carried us clear away. Thus the Lord eminently saved us out of their hands. We were afterwards certainly informed who he was.

Several of us landed in Barbadoes in the Eighth month, 1671, and James Lancaster, John Cartwright and George Pattison went in the ship to Jamaica. At Barbadoes we had great service for the Lord and the good of the people. Many were convinced and turned to the Lord, and brought into the way of life and peace.

After we had labored there some time in the service of truth, Thomas Briggs, my fellow-traveller and I, were moved of the Lord to visit the leeward islands, and Col. Morris in Barbadoes would go with us. So we took shipping, and in four days landed in Antigua, where we had great meetings, and many were convinced and turned to the Lord. Several justices of the peace, officers and chief men came to meetings and confessed to the truth, which we declared in the power of God. This soon went abroad and alarmed the other islands.

(To be continued.)

MONTAIGNE'S STYLE.—Montaigne, the celebrated French essayist, whose clear style, as well as vigor of thought, has been the praise of good critics the world over, made his boast that he never used a word that could not be readily understood by anybody in the Paris markets. A fact full of instruction for all who desire success in addressing the people. Plain words are ever the best.

THE EARLY FRIENDS OR QUAKERS IN MARYLAND.

(Continued from page 551.)

In April, 1672, George Fox arrived in Maryland, landing at Patuxent, and just in time to reach a "general meeting for all the Friends in the Province of Maryland," which had been appointed by John Burnyeat to be held at West River. He describes it as "a very large meeting," "held four days, to which, besides Friends, came many other people, divers of whom were of considerable quality in the world's account."*

After the meeting for public-worship, they held a meeting for Church discipline,—the first that appears to have been held for that purpose in Maryland.†

This meeting at West River is celebrated in the history of the Quakers in Maryland, as being the first general meeting of their members, and which has been succeeded by others known as "Half Year's Meetings," "Yearly Meetings," "Quarterly Meetings," &c.

Immediately after this meeting Fox appears to have continued his labors by preaching his doctrines, and establishing meetings for discipline, at various places in the Province. He has a very complete, interesting and curious record of his travels in Maryland, and other American colonies,—written with great plainness of diction, and bearing evidences of his earnest devotedness to the cause he had espoused.

In October, 1672, he attended the "General Meeting for all Maryland Friends," at "Treadhaven Creek,"‡ at or near where now stands the town of Easton, Talbot county. This meeting held five days,—the first three for public worship; and the other two for discipline, at which the men and women held separate meetings, as is now their custom. Being held just six months after the first general meeting at West River,—and being thence for many years afterwards, semi-annually, held alternately at these two places, those meetings were sometimes called "Half Year's Meetings."

Fox remained in America until after the "General Meeting for the Province of Maryland," at West River, which commenced on the 17th of 3d month, 1673, and lasted four days.

The next day being the 21st, he set sail for England, so that the first and last meetings attended by this celebrated man, in America, were held at the same place, at West River in Maryland. In describing this meeting he says, "divers of considerable account in the government and many others were present, who were generally satisfied, and many of them *reached*, for it was a wonderful glorious meeting."§

* Fox's Journal, 123. † Janney's Life of Fox, 328.
‡ Fox's Journal, 132. § Fox's Journal, 132.

A curious description of one of these General or Yearly Meetings is given by Samuel Bownas, an English Quaker, who travelled for the second time in Maryland, in 1727. "The Yearly Meeting now came on, which held four days, viz.: three for worship, and one for business. Many people resort to it, and transact a deal of trade one with another, so that it is a kind of market or change where the captains of ships and the planters meet and settle their affairs; and this draws abundance of people of the best rank to it."*

This promiscuous gathering of people no doubt led to some abuses, and probably to the annoyance of the Friends, for in 1711 they advised an address to the Government "for ye prevention and suppressing the practice of bringing drink near our Meeting House in the time of our Yearly Meetings," and in 1725, an Act was passed to prevent the sale of liquors in booths within one mile of the Quaker Yearly Meeting house in Talbot county, or two miles of the Yearly Meeting house near West River in Anne Arundel county.†

George Fox having established the meetings for discipline in Maryland, they appear to have been regularly kept subsequently.‡ The earliest manuscript records of General or Yearly Meetings, which are now extant, commence in 1677, and are regularly continued from that period. These records are now in the possession of the meeting which is held in Lombard street, between Howard and Eutaw streets, and are kept in the meeting house there. They are in a remarkably good state of preservation, —are comprised in several volumes of irregular size and binding; and are written mostly in fair and legible characters,—but as the minutes are evidently the production of many different persons, the style is correspondingly diverse; and in many of them but little attention is paid to orthography, while punctuation is utterly ignored.

The first record is thus dated, "*Att our General Man's Meeting at West River in the year* 1677,"—the month is obliterated;—and the first minute refers to a debt due to the estate of William Lewis, deceased, by one of the members "according to a judgment of a former Man's Meeting,"—which debt not being satisfied, a committee, consisting of Wm. Southbee and Thos. Taylor, was deputed to see to the matter, and give an answer at the next Man's Meeting.

This early instance of the care of the Quakers to keep their membership clear of injustice, may be taken as a specimen of their subsequent action in such cases, and numerous minutes are found of similar proceedings by their meetings.

The second record is dated "*Att our half-yeares Man's Meeting* (some words obliterated,) *Treadhaven Creek the* 3*d day of y*^{e} 8*th Month* 1677."

The first minute is thus, "It was agreed upon by the Meeting that John Edmundson, Bryon O'Mealy and Ralph Fishbourn doe goe to Vincent Lowe and show him Robert Ridgely's letter and treat with him about the report he spread abroad of *ffriends that were chosen Assembly Men*,"—showing that thus early in the history of our State, the Quakers held some offices of consequence under the proprietary government.

That the Society had an appreciation of the importance of keeping records of their meetings, is shown by another minute at this meeting, ordering "that John Hilling should be paid 400 lbs. of tobacco for writing the concerns of ffriends on this side,"—probably meaning on this side of the Bay.

At the same meeting it was "thought fitt and meete that a Stock should be gathered for the service of the truth," "and the supply of the poore amongst us," "every ffriend being left to his freedom what to give," and the subscription list is given in full. The amount subscribed was 8650 lbs. of tobacco. Among the subscribers was Thomas Taylor, whose name appears among others, in a manuscript of the Monthly Meeting of Bristol, England, quoted by Bowden, and is styled "one of the Council and Speaker of the Assembly."

The records for the "*General Man's Meeting at West River the* 18*th of* 3*d month*, 1678," contain a minute that a committee of nine persons, —one from each local or "particular" meeting, —should be appointed to "make enquiry into the estate, condition and usage of orphans and their estates, and to give an accompt to every respective half-year's Man's Meeting," "so that they be in no wise abused nor their estates wasted, and that poor orphans may be provided for."

These early records show their solicitude for the poor and helpless; and so marked has been this characteristic of the Quakers, that it has passed into an adage, that "no Quaker is found begging, or in the Alms House."

Subsequently there was a standing committee appointed, which was termed a "*Meeting for widows and orphans*," and held its sessions at least as often as the general meetings, to which it reported. Some of these minutes are curious in the circumstances and cases reported as claiming attention.

As a specimen, a minute of 1679 may be quoted, which is as follows: "The widow Ford hath referred herself to our Man's Meeting for

* Life and Travels of Samuel Bownas, London, 1756.

† Bacon's Laws, 1725. chap. 6.

‡ Bowden gives a copy of an Epistle "from the Men's General Meeting at West River, in Maryland, the '6 day of the Fourth month, 1674;' to the Men's Meeting of Friends in Bristol, England."

advice and assistance in the matter relating to her outward estate,"—and a special committee was appointed "to examine how matters are with her."

The custom of these primitive people was very marked in regard to their care of the temporal affairs of their members. Many instances occur where matters of a purely private and personal nature, relating to the estate, condition and character of individuals, are made the subject of their meetings' consideration and action. In the records of their subordinate meetings, particularly, do these occur; which circumstances would render a general or unrestricted exhibition of their manuscripts, manifestly improper, —and hence the specimens of their minutes which are here selected, are such as can by no possibility injure or wound any, who may, by descent or otherwise, be connected with those persons named therein.

The subject of marriages, involving the delicate and important questions of the legitimacy of children and descent of estates, at a very early period engaged the most serious attention of the Quakers; as according to the law of England, marriages "might be adjudged void when solemnized without license or publication of banns in the church of the parish."

The opposition of the sect to all alliance or affinity with the established church, induced it in this matter to take a stand that was bold and difficult to be maintained; and in no particular have they manifested a more distinct and determined position.

In 1652, George Fox issued a paper advising Friends about to be married "that they might lay it before the faithful in time, before any thing was concluded, and afterwards publish it in the end of a meeting, or in a market, as they were moved thereto. And when all things were found clear, being free from all others, and their relations satisfied, they might appoint a meeting on purpose for the taking of each other in the presence of at least twelve faithful witnesses."*

In 1661, a Quaker marriage was brought to the test of a legal tribunal in England, and the Judge, (Archer, of Nottingham Assize,) instructed the jury favorably to its validity, saying, that "there was a marriage in Paradise when Adam took Eve and Eve took Adam, and that it was the consent of the parties that made a marriage." The verdict of the jury established the validity of the marriage in question."†

In no particular does the society appear to have exercised greater caution and care, than in that of their marriages; requiring two or three applications to as many meetings, so as to ensure publicity of intentions, and to guard against all things that might, in their quaint style, "be contrary to the order of truth," or bring discredit on their membership.

In the old manuscript records of the Maryland Friends, numerous instances are found of their proposals of marriage,—one of which, in 1678, may be given as a curious specimen, viz.:

"Obadiah Judkins and Obedience Jenner, acquainted this meeting, and also the women's meeting, with their intentions of coming together as husband and wife, according to the order of truth; now inasmuch as the young woman is but lately come forth of England, and Friends noe certaine knowledge of her, the advice of the men and women's meeting is that they forbeare, and proceed noe further till certificate be procured out of England from the meeting where she last belonged unto, of her being *cleere* from others, and as to the manner of her life and conversation, that so the truth may be kept *cleere* in all things; both the partys being willing to submit to the same, and also to live apart in the mean time."

Among the earliest "testimonies" of the Quakers, their objection to oaths is prominent; and as a consequence they encountered great difficulties in many particulars. Their efforts were continuous to be relieved from the disabilities they encountered as witnesses, administrators of estates, guardians of orphans, &c.

In 1673, Wm. Penn addressed a letter to Friends in Maryland in which he says, "it fell to my lot to manage your concerns with the Attorney General of the Colony and the Lord Baltimore, about oaths,"—and gave some advice in relation to the matter.*

In May, 1674, a petition was presented from certain Quakers to the upper house of Assembly of Maryland, asking to be relieved from the necessity of taking oaths, and that they be allowed to make their "yea, yea, and nay, nay:" if they break which that they suffer the same punishment as they do who break their oaths or swear falsely.†

The petition was not acted on at this time.

In 1688, Lord Baltimore was pleased to issue a proclamation to dispense with oaths in testamentary cases; which was gratefully acknowledged in an address from the Friends' Quarterly Meeting at Herring Creek, on the 7th of the 9th month, 1688.‡

In 1702, (chap. 1, sec. 21,) an Act was passed which fully relieved the Quakers of this difficulty.

Subsequent to this period, the favor of both the Home and Provincial Governments, was manifested towards Friends, which they repaid with a grateful loyalty.

Tradition relates that for many years it was customary to reserve seats for the Provincial

* Janney's Hist. 2, 49.
† Ibid. 2, 51.

* Janney's Life of Penn, 106.
† Ridgely's Annapolis, 62.
‡ Besse quoted in Janney's Hist. 2, 364.

Governor and his suite on the raised benches or forms, called the "Preacher's Gallery," which they occupied at times during the sessions of the Yearly Meetings.

The General or Yearly Meetings had from their commencement been in the habit of enquiring into the state of the society at large, and requiring reports from the subordinate meetings, touching various matters, both spiritual and temporal. These reports, as may be supposed, were of an irregular character; each meeting reporting on such subjects as happened to attract its attention. A remedy for this was found by instituting a set of questions, which the lower meetings were required to answer, thus ensuring uniformity of subject, if not similarity of reply. These questions have been altered from time to time, but the Friends of the present day may recognize in the following set of queries, the original and rude foundation on which has been reared the more polished structure of modern phrase. This list was adopted by the Yearly Meeting in 1725, and is copied from the manuscript records.

"1. Are all careful to keep meetings, both weekly, first days and monthly, coming in due time, and bringing forth their families?

"2. Are all careful to keep out of sleep and drowsiness in the time of meeting?

"3. Doe those that have children train them up in the nurture and fear of the Lord, restraining them from vice, wantoness, and keeping company with such as would teach them vain *fations* and corrupt ways of this world to the misspending of their precious time and substance?

"4. Are all careful to keep their word and pay their just debts and contracts in due time?

"5. Whether any differences among Friends, are they speedily ended, otherwise refer themselves to two or more honest Friends, and if they cannot end the same, then refer them to the Men's Meeting?

"6. Doe none commence or defend any suit of law except such have the advice of the Men's Meeting; but those that defend may give their appearance or sue for a bond on a just debt?

"7. Are all careful to keep up their *antient* and christian testimony against tithes, priest's wages, repairing of their houses called churches, or any other ceremony of that nature?

"8. Have all Friends been advised to make their wills and testaments, and have them well attested?

"9. Is there no tattlers, tale-bearers, busybodys medling themselves with other men's matters which they are not concerned with, which tends to strife and discord among brethren?

"10. Doe all keep to plainness of speech?

"11. Doe all keep out of superfluity of *meet*, drink, and apparel, at all times?

"12. Doe all keep out of ye abuse of smoaking and chewing tobacco att all times; and doe none use it but such as can render a reason the good they receive by it and loss they sustain for want of it, and that such observe convenient time and place for it?

"13. Doe non practice any clandestine way of trade which is to the dishonor of truth, which the testimony of truth is already given forth against?

"14. Is care taken and Friends advised that none too nearly (related) proceed in collateral marriages, and that none marry within the third degree of affinity and the fourth degree of consanguinity according to former advice?

"15. Whether there is any masters of trade that want apprentices or children of Friends to be put forth, that they apply themselves to the Monthly Meetings before they take those that are not Friends, or put forth their children to such?

"16. Whether have the children of the poor due education so as to fitt them for necessary employment?

"17. Whether there is any fatherless or widows that want necessarys, yea or nay, and if any want, are they supplied?

"18. Doe Friends everywhere behave themselves orderly both in their converse and commerce, so as to answer the witness of God with them with whom they are concerned?"

The subject of using tobacco had been acted on in 1705, when an advice was issued against its immoderate use, and Friends were admonished in relation thereto.

(To be continued.)

EXTRACTS OF MINUTES OF INDIANA YEARLY MEETING OF FRIENDS,

Held at Waynesville, Ohia, by adjournments from the 29th of the 9th month, to the 2d of the 10th, inclusive, 1862.

Acceptable and edifying epistles from all the Yearly Meetings with which we correspond, were received and read, and a Committee appointed to reply if way should open; they are also to prepare a minute of the exercises of this meeting.

The subject of properly maintaining our testimony against war, was introduced by the Meeting for Sufferings in its reports, which, after deliberation was referred to a committee who are to unite with a like committee of women Friends, in seriously considering the subject, and report their judgment thereon to a future sitting.

Third of the week and 30th of the month.

The committee appointed last year to visit our Quarterly and Monthly Meetings, to encourage the establishment of schools, agreeably

to the advice of our discipline, produced the following satisfactory report:

To the Yearly Meeting:

The Committee on establishing schools, reports that it has endeavored to promote the object of the appointment, and some of them attended Miami and Whitewater Quarterly Meetings, and the Monthly Meetings constituting them, and conferences with Friends of some preparatives in Whitewater; and were encouraged to believe that the subject is gaining ground in the minds of Friends; and the comfortable feeling, and solid weight attending these meetings, afforded renewed evidence that the concern is founded in the truth.

Some of the committee attended Clear Creek Monthly Meeting, and Benjaminville Particular Meeting, in Illinois to their comfort and satisfaction; the subject having engaged the attention of Friends there, and endeavors were being used to comply with the desire of the Yearly Meeting.

The committee was of the judgment that many of the popular school books are calculated to produce impressions at variance with our religious testimonies, and to alienate the minds of children from the simplicity of truth, and that to provide those consistent with our principles should be an object of concern with Friends.

The Committee united in belief, that the subject ought to continue to claim the attention of the Yearly Meeting.

The meeting unites in continuing the subject under care, and a committee was appointed, in conjunction with a similar committee of women, to propose to a future sitting the names of Friends to constitute a committee to have charge of the subject; and also, if way opens, to propose some plan for the Yearly Meeting to adopt in promoting the object of the concern.

Blue River Quarterly Meeting informs that a meeting for worship on the 1st and 5th days of the week, and a Preparative meeting has been established at Benjaminville, McLean county, Illinois, called Benjaminville, and a branch of Clear Creek Monthly Meeting.

Fifth of the week and second of the month.

The committee on the concerns of the people of color, reported as follows:

One school has been taught in Cambridge city, Indiana, the average daily attendance was twenty-three. One, near Dublin, Indiana, the number in daily attendance about thirty. Two schools have been taught in Richmond, Indiana, the number in daily attendance forty. Some of the committee visited the schools and were gratified with the progress of the scholars in learning, comparing favorably with any of the schools in the vicinity in which they were taught. The committee expended for their tuition the sum of twenty dollars. We would earnestly recommend the subject to the further care of the Yearly Meeting.

Signed on behalf of the committee.

CORNELIUS RATLIFFF,
ELIZABETH W. THISTLEWAITE.

Ninth month 30, 1862.

Which report was satisfactory; and the committee was continued to the service, and is to report to the meeting next year. Our subordinate meetings are directed to open subscriptions, to raise money for the use of the committee, pay it to the treasurer, and forward an account thereof in their reports to the meeting next year.

The committee appointed at a former sitting, on the subject of properly maintaining our Christian testimony against war, produced an essay which it proposed should be embraced in the minutes of this meeting. The essay being read, was united with, and directed to be inserted as proposed, and commended to the serious consideration of our members.

The committee appointed at last sitting, proposed a committee on schools, who, being considered, were united with, and appointed to labor, in conjunction with a like committee of women Friends, as way may open, to promote the concern of the Yearly Meeting, and are to report next year.

The same committee also reported that "it was united in recommending to the Yearly Meeting, that it direct the Quarterly meetings to open (separately) free subscriptions to a fund for the erection of suitable buildings for the accommodation of schools, for the education of our youth, and that monthly meetings be encouraged to open Primary Schools under their care." Which was united with and directed to the observation of subordinate meetings, who are directed also to open subscriptions to raise a fund for the publication or purchase of suitable school books, pay it to the treasurer, and forward an account thereof to our Yearly Meeting. The clerk is directed to furnish our Quarterly meetings with proper extracts from this minute.

An extract from the will of Alban Fawcett, (a member of Center Monthly meeting, lately deceased), was produced to the meeting by his executors, by which he bequeathed one thousand dollars to this meeting, for such charitable purposes as this meeting shall judge best. On consideration the meeting united in accepting the bequest; the further care of the subject is referred to the Meeting for Sufferings, and the clerk is directed to furnish that meeting with a copy of this minute.

A renewed concern has been manifested among us, that none of our precious testimonies should be compromised; but on the contrary, that they should be fully maintained in the life and power in which they first appeared among us as a people. The importance of our ancient testimony against a hireling ministry was weightily

revived: and the view exhibited that all ministry not arising from the immediate revelation of our Heavenly Father, is in the spirit of the world, and is virtually a hireling ministry.

The present sad condition of our country has occasioned in our minds a desire that none of us may be carried away by the excitement of the day, but that all may flee to our tent and be still. While we are grateful for the excellence of the civil government under which we are favored to live, and are desirous of fulfilling our duties to it as faithful citizens, let us not forget our allegiance to the King of kings, the Prince of peace, whose kingdom is not of this world: thus we shall render to Cæsar the things that are Cæsar's, and to God the things that are God's. And what things belong to God? The answer is, whatever he requires at our hands. And herein lies our testimony—not in our own imaginings, reasonings, deductions, and self-imposed restraints, but in the stirrings of the Word of life within us, calling to duty.

The ardent desire of our minds is, that we may all wait on the Lord in silent retirement, to know his holy will; and thus listening to his quiet inspeaking word, we shall find ourselves banded together in a united and consistent testimony against all strife and contention; and against all that has a tendency to engender ill feelings, and to countenance war, or the shedding of human blood. And all being taught by the same benign Master we shall mind the same things, and be able to adopt the language, "Glory to God in the highest; on earth peace and good will to men."

It is only as we are taught in the peaceful school of Christ, that we are enabled to love our enemies; we, therefore, desire that all our members may retire into this quiet habitation, where the Prince of peace dwells, and where his voice may be heard, leading into a lamb-like spirit, and away from all scenes of an exciting military character, and from an improper interest in the present critical condition of our once favored country. So doing, we shall be (as our excellent discipline advises) "religiously guarded against approving of, or showing the least connivance at war, either by attending at or viewing military operations and against dealing in public certificates, issued as compensation for expenses incurred, or services performed in war." We believe this Divine Counsellor will lead us into an observance of every part of our discipline concerning war, which we commend to the serious perusal and observation of all our members.

While we make the Heavenly Shepherd our guide, we shall, in the support of this important testimony, be wise as serpents and harmless as doves; giving no just cause of offence to any; standing firm and united in the wisdom and innocence of truth, a strength to one another, an example to the world, and a praise to Him whose kingdom is a kingdom of peace.

It is far from us to discourage any from acts of pure humanity, but we desire to advise all our members against giving countenance, or assistance, by our conversation, conduct, or property, to the shedding of human blood. Thus cultivating a spirit of meekness and love toward our fellow-men in the world at large, we cannot fail to live in the bonds of charity and peace among ourselves, as fellow-professors of the Gospel of Him who came to save and not to destroy.

Having completed the business of this meeting, with thankfulness of heart for the evidence of Divine Love afforded us in our several sittings, we now conclude, to meet at the usual time and place next year, if permitted.

ROBERT HATTON, *Clerk.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 15, 1862.

Probably nothing has a more important influence on the character of parents, especially in the beginning of their married life, than the training of their children. Not only is a babe in the house a well-spring of pleasure, but it is equally a source of instruction and refinement. In early infancy the child is a constant type of innocence and dependence, reminding us of our relations to the Heavenly Parent, to whom we owe all the blessings that we enjoy. As intelligence dawns on the infant mind, questions begin to be asked which tax the utmost resources of the mature intellect, lisping inquiries which probe the utmost depths of philosophy, and yet remain unanswered. Meanwhile the responsibilities connected with the position of parent begin to be realized; the feeling that to give direction to the growing intellect of the child is a sacred trust imposed by Providence upon its natural guardians, gives to the lives of these a high, an engrossing object. How important to this end, that they shall have availed themselves of every resource that could prepare them to guide the physical, intellectual and moral development of their tender and susceptible charge. How few there are whose early training has adapted them to this highest duty of life. How few that are prepared to stamp upon their offspring those traits which render them happy, honorable and

useful in this life, and fitted for that which is to come! Difficult as is the charge of a family from an intellectual point of view, it is even more so in a moral and religious sense. While the child is unconsciously imparting something of its innocence and freshness to the character of the parent who daily watches its development, and instinctively strives to mature its moral and intellectual growth, the parents in turn are stamping their lineaments upon the child, as effectually in a moral as in a physical sense, giving direction to its tastes, its desires and aspirations. No electric attraction is so rapid and powerful as the stream of love which courses through the soul of the mother to that of her dependent little one, and none leaves so lasting an impress. How important, then, that whatever may be the deficiencies of parents, and however these may be felt and acknowledged, the duty should be felt by every father and mother to train up the family with a due respect for the restraints of wholesome discipline, an outward representation of that higher discipline—the only true source of right government, in the soul; and that a qualification may be sought by every parent to govern his own spirit so as to exhibit a daily and consistent walk, directed by principle, which will commend itself to those who naturally look up to him for example and guidance.

On Third-day evening of the week of the late Yearly Meeting at Baltimore, an interesting conference was held in reference to the proposed Boarding School. Three members of the Executive Committee belonging to Philadelphia, were present, two other Friends who had intended going, being prevented by indisposition. The progress of the concern, throughout the limits of New York and Philadelphia Yearly Meetings, was explained, and followed by a general expression of unity. It was acknowledged that Friends have long experienced the want of such an institution as that proposed, and the promptness with which those present came forward to do their part in supplying it, gave the most substantial proof that they have the cause at heart, and are prepared to enter into it with earnestness and confidence. We understand that the sum subscribed already amounts to several thousand dollars.

On Fifth-day afternoon another meeting was held, when Friends were appointed to present the subject in the various neighborhoods throughout the limits of the Yearly Meeting; a delegation was also appointed to attend the General Meeting of the contributors to be held in Philadelphia on the second of 12th month proximo.

We are requested to announce to all interested, that the meeting of the Friends' Union Boarding School Association will be held on the 2d day of the Twelfth month, 1862, at 3 o'clock, P. M., at Race Street Meeting house. At this time all who have subscribed to the fund, and who are consequently members of this Association, are invited to be present and participate in the adoption of the Constitution and the election of Managers. 3t.

DIED, on 12th of 10th mo., at the residence of his son-in-law, Elijah Hyatt, Battenville, N. Y., SAMUEL MONSON, a much beloved member of Danby Monthly Meeting, in the 88th year of his age.

——, on the evening of the 31st ult., SARAH W. BAYNES, wife of Thomas Baynes, of Baltimore, aged about 51 years.

This beloved friend was a consistent Christian, and elder of Baltimore Monthly Meeting of Friends. Her life and character were of unusual excellence in the varied relations of daughter, sister, wife and mother, and her home was made attractive in respect to them all by her gentle humility, her intelligence, her industry, and by the judicious economy, which is a source of benevolence. She possessed a fine taste for the beauties of nature, and derived great enjoyment from the cultivation and perfection of the fruits, plants and flowers with which her husband had adorned his house and garden. From these she loved to dispense to those who had need of them, gifts which will long be remembered for their richness, their sweetness, their beauty and variety, imparting a charm to the sick chamber, and solacing those who otherwise had been without such means of refreshment.

Sarah W. Baynes manifested, even in early life, a peculiar fitness to minister to the relief of persons who were afflicted by sorrow or disease, and has thus been a messenger of consolation to many; and throughout the past year, a period during which our national conflict has kept our hospitals filled with sick and wounded men, she has been unremitting in her ministrations to their necessities, with all the kindness of a woman and with all the tenderness of a mother. Of this class of sufferers many have risen up and "called her blessed," and will continue to honor her memory.

Her work upon earth is now accomplished. In the prime of her days, and in the midst of useful and benevolent occupation, she has been called from scenes where her fellow probationers considered her fine example of practical piety almost necessary to their preservation—and has gone from works unto rewards. Of her we have no shadow of doubt the declaration may be uttered: she has entered those blissful regions, where, associated with the "just

made perfect," she has, with them, heard the heavenly language of welcome—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." T.

Baltimore, 11th month 3, 1862.

DIED, on the 9th of 10th mo., 1862, after a short illness, JAMES WICKERSHAM, in the 79th year of his age, a member of Newberry Particular and Warrington Monthly Meeting.

——, at his residence in Lancaster county, Pa., on the 21st of 9th month, 1862, AMOS L. KING, son of John and Mary King, aged 29 years, a member of Little Britain Monthly Meeting. He bore an illness of three years with remarkable patience and resignation; and although the nature of the disease deprived him of many of the enjoyments of life, he ever exhibited an amiable and cheerful disposition.

EXTRACTS FROM THE MINUTES OF BALTIMORE YEARLY MEETING.

(Concluded from page 557.)

Twenty-eighth of the month and 3d of the week.

The Meeting upon assembling entered upon the consideration of the state of Society, as presented by the answers to the Queries from our several Quarterly Meetings, and proceeded therein under a covering of precious solemnity, in which much salutary counsel was handed forth, through the second Query and the answers thereto.

Upon assembling in the afternoon, the Meeting resumed the consideration of the state of Society, and proceeded therein through the seventh Query, with the answers thereto.

Twenty-ninth of the month and 4th of the week.

The Meeting again resumed the consideration of the state of Society, and proceeded through the remainder of the Queries, with the answers thereto, from all our Quarterly Meetings, when the following summary answers were agreed upon as representing the condition of Society with us the past year.

We insert the answer to the first Query on account of its peculiar interest.—EDS.

All our Meetings have been held, except nine, within the verge of Baltimore Quarter, three of which were prevented by high water; three within the verge of Hopewell Monthly Meeting, prevented by military operations by which Friends there were surrounded; and all the Meetings in Alexandria since the 6th month last, at which time the meeting house was taken possession of by the military authorities of the United States for hospital purposes; and six Meetings for worship, and two Preparative Meetings within the verge of Nottingham Quarter; and one Meeting within the verge of Centre Quarter; and they have been attended by our members generally on First-day mornings. Deficiency still continues to exist in the attendance of those in the afternoons of that day, as well as those near the middle of the week, and for discipline; unbecoming behaviour while assembled, is generally avoided, and the hour of meeting is mostly observed, though two reports make some abatement in this latter particular.

The Standing Committee on the Fair Hill Boarding School Property produced the following Report, which was satisfactory to the Meeting, viz:

To the Yearly Meeting, now sitting:

The Standing Committee in charge of the Fair Hill Boarding School Property, report—That the School and Farm continue in a favorable condition. The number of pupils at the last term was small, but the present session has opened with a better prospect.

The scholarship for the present term has been filled, and the Committee would again urge upon those who contemplate making application for the two Yearly Meeting scholars that are taken free of charge, the necessity of applying before the Annual Meeting of the Committee, which is held on the Seventh day preceding the time of holding Baltimore Quarterly Meeting in the 6th month.

The Committee believe the school to be a good one, and would again recommend it to the patronage of the members of our Society.

Signed, on behalf of the Committee, by

RICHARD T. BENTLEY, *Clerk.*

Sandy Spring P. O., Md.

The Minutes of the proceedings of the Meeting for Sufferings were read, and the proceedings of that Meeting approved and sanctioned, and the Clerk was directed to insert the following Minute therefrom in our Extracts—viz:

It having been feelingly represented to this Meeting, that a number more of our members would be glad to attend the Yearly Meeting, if they had suitable places at which they could be accommodated, where they would have the benefit of social intercourse with Friends, it was decided that a Committee of Friends be appointed by the Meeting for Sufferings, whose duty it shall be to provide suitable homes for those who may need them, on that interesting occasion.

The names of such persons who may desire homes to be provided for them, while attending the Yearly Meeting, should be forwarded, by the Clerk of the Monthly Meeting of which they are members, about the 1st of 10th month, to Richard H. Townsend, Clerk of the Meeting for Sufferings, Baltimore, Md.

Thirtieth of the month, and 5th of the week.

The Committee appointed upon the subject at a former sitting, produced the following Minute of the Exercises of this Meeting, to be inserted in our extracts for the benefit of our absent members, which was approved, viz:

The reading of the Epistles, from the several Yearly Meetings with which we correspond, has brought us into near unity with our distant

brethren, and has afforded to our minds confirming evidence of the unity of the Christian church; for all who are taught of the Lord are actuated by one spirit, even that which ascribes Glory to God in the highest, and breathes peace on earth, and good will to men. The sorrowful condition of our beloved country, so feelingly alluded to in those Epistles, has tended much to solemnize the Meeting, and to humble us under the consideration of our many delinquencies as a nation and as individuals. Lively testimonies have been borne in this Meeting, not only against the horrors of war, but to the all-sufficiency of that grace which emanates from the Father of Spirits, and which will save to the uttermost all who place their trust in Him.

It was clearly shown, that however ardently we may feel attached to our excellent government, its preservation, or that of any civil institution, is of small importance when compared with the sublime principles of the Gospel of Christ, and the salvation of immortal souls. The disciples of the Prince of Peace can only promote the advancement of his kingdom, by obedience to his Spirit, and keeping his commandments. "Without me," he says, "ye can do nothing." "If any man will come after me, let him deny himself, take up his cross daily, and follow me." These are still the unchangeable terms of discipleship; for we cannot serve two masters,—we are either conformed to this world, or transformed by the renewing of our minds.

They who have experienced the mercy and forgiveness of God, will be enabled by his grace to forgive others; and continuing under this holy influence, they will be endued with patience and confidence in Him who "ruleth in the kingdom of men, and giveth it to whomsoever he will." He sees from the beginning to the end of time; for one day with the Lord is as a thousand years, and a thousand years as one day.

Information has been received at this Meeting, that many of our members who reside in Virginia, have, during the past year, been subjected to great trials by reason of the civil war which is now desolating that portion of our country. Some of them have been arrested by the military authorities of the Southern States, and held as prisoners for a time. Among these our beloved firend, Job Throckmorton, was one whose sufferings excited general sympathy. While on his way to attend the Monthly Meeting at Hopewell, he was arrested by the soldiery, and with many other prisoners, who had not been bearing arms, he was subjected to fatiguing marches and great privations, which resulted in his death. His pure and blameless life was such, that we have no doubt he laid down his head in peace, and has entered into eternal rest.

Our religious meetings in that section of country have generally been maintained, though most of our meeting-houses have, at times, been occupied for military purposes. At Hopewell and Winchester our members have been subjected to peculiar privations and trials, by reason of the large contending armies that have alternately occupied and despoiled that region; but the Meetings of Friends have seldom been omitted, though often held in private houses.

At Woodlawn, a branch of Alexandria Monthly Meeting, the meeting-house was, during the whole of last winter, occupied by the federal troops. The midweek Meetings of Friends were then held in a private house; but on First days they assembled in a meeting-house with soldiers, who carefully prepared the house, expressed a desire that the meetings should be kept up, and were evidently much interested in them.

At Waterford, a part of the meeting-house was for many months, occupied by the southern soldiers, while another part was reserved for the meetings of Friends. The officers and some of the soldiers usually attended, behaved with decorum, and at times expressed their cordial appreciation of those seasons of deep solemnity and religious exercises. We have reason to believe that the Gospel of Peace and Love, at some favored seasons, was felt to flow like a refreshing stream in a desert land.

The evidences thus afforded of the power of Divine truth, and the consolations of the gospel of Christ, should incite us to increased diligence, that we may, through watchfulness and prayer, and unreserved obedience, fill up the measure of our duties, and obtain the rich reward of divine approbation.

While engaged in examining the condition of our religious body, an earnest desire has been felt that we may live up to our professed principles, and faithfully maintain our religious testimonies.

The advices contained in our excellent Book of Discipline in regard to the frequent and careful perusal of the Holy Scriptures have claimed our attention. These precious writings have been compared to a chart which assists the mariner to find his way across the pathless ocean, and makes known to him the rocks and shoals and hidden reefs that may endanger his safety. We may feel confidence in this chart, because it has for many generations aided the wise and good to reach their destined port; but without the heavenly guide—the compass in our hearts—the most excellent chart would be unavailing.

A renewed and deep concern was felt, that in the administration of our discipline, Monthly Meetings and their officers may diligently and humbly seek for divine direction and aid, and be clothed with the spirit of charity and re-

storing love in their proceedings towards those who deviate from our order, remembering that it is the healthful condition of the *heart*, and the eternal interests of the soul, which are the great objects of labor and care by a religious organization over its constituent members. Also, while we feel this tender care and concern that the discipline may be administered in the spirit of the gospel of Christ, the nature of which is, to produce peace on earth and good will towards all men, and to seek the restoration and true welfare of any who may unhappily stray from the path of rectitude, it is most affectionately and earnestly urged upon all our members, that they exercise continual vigilance, particularly in this time of unusual temptation and trial, to *give no cause of uneasiness or complaint*, but to be good examples of uprightness and integrity, and to observe a most scrupulous watchfulness, to avoid every infraction of the clear provisions of our discipline. By this means, and this alone, can Friends, as an organized body, remain a harmonious, consistent and united people.

Even in a case where a member might not clearly see the propriety of some provision of our discipline, the observance of it would still be but a small sacrifice, in return for the many rights and privileges he enjoys from his membership. The exemption from taking oaths, to those who regard this as against the command of our Divine Master—the having of a place, *as of right*, at which to assemble, with others, for Divine worship, and to bury his dead—in case of his removal to another neighborhood, his immediate admission to equal privileges with the resident members, at any Meeting to which he takes a certificate—the *home* which he has in any Friend's family, wherever his lot may be cast—and, in case he should unhappily be overtaken with helplessness and poverty, the security he possesses of all needed assistance, and affectionate care, as well as the education of his children, by the Society of which he is a member—*are rights* and *privileges* for which the sacrifice of a little convenience, and individual opinion, where no principle is involved, may well and justly be made to the religious organization which confers them.

Having been favored through the several sittings of this Yearly Meeting with a comforting evidence of the presence of the Great Head of the Church, under whose preserving spirit we have been enabled to transact the important business that has come before us in much brotherly love and condescension, for which favor our hearts are tendered in gratitude to the Giver of all good, the meeting adjourned to meet at the usual time next year, if so permitted.

BENJ. HALLOWELL, *Clerk*.

The quiet mind enjoys the sweetest rest.

LIGHT FOR ALL.

The light pours down from heaven,
And enters where it may;
The eyes of all earth's children
Are cheered with one bright ray.

So let the mind's true sunshine
Be spread o'er earth as free,
And fill our waiting spirits,
As the waters fill the sea.

The soul can shed a glory
On every work well done;
And even things most lowly
Are radiant in the sun.

Then let each human spirit
Enjoy the vision bright;
The truth which comes from heaven
Shall spread like heaven's own light;

Till earth becomes God's temple,
And every human heart
Shall join in one great service,
Each happy in his part.

WORDS.

Words are lighter than the cloud-foam
Of the restless ocean spray;
Vainer than the trembling shadow
That the next hour steals away;
By the fall of summer rain drops
Is the air as deeply stirred;
And the rose-leaf that we tread on
Will outlive a word.

Yet on the dull silence breaking
With a lightning flash, a word,
Bearing endless desolation
On its lightning wings, I heard.
Earth can forge no keener weapon,
Dealing surer death and pain,
And the cruel echo answered
Through long years again.

I have known one word hang star-like
O'er a weary waste of years,
And it only shone the brighter
Looked at through a mist of tears,
While a weary wanderer gathered
Hope and heart on life's dark way,
By its faithful promise shining
Clearer day by day.

I have known a spirit calmer
Than the calmest lake, and clear
As the heavens that gazed upon it,
With no wave of hope or fear;
But a storm had swept across it,
And its deepest depths were stirred,
Never, never more to slumber
Only by a word.

I have known a word more gentle
Than a breath of summer air,
In a listening heart it nestled,
And it lived forever there.
Not the beating of its prison
Stirred it ever, night or day;
Only with the heart's last throbbing
Could it pass away.

Words are mighty, words are living;
Serpents, with their venomed stings,
Or bright angels, crowding round us
With heaven's light upon their wings;

Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in the skies.
—*Household Words.*

"THE LAND AND THE BOOK."

(Continued from page 552.)

These filmy apologies for clouds which lounge about the sky seem to act rather as condensers to concentrate the heat than as a cooling shadow. There is something extremely oppressive in this air.

We have two kinds of sirocco, one accompanied with vehement wind, which fills the air with dust and fine sand. I have often seen the whole heavens veiled in gloom with this sort of sand-cloud, through which the sun, shorn of his beams, looked like a globe of dull smouldering fire. It may have been this phenomenon which suggested that strong prophetic figure of Joel quoted by Peter on the day of pentecost.* Wonders in the heaven and in the earth; blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood.† The pillars of smoke are probably those columns of sand and dust raised high in the air by local whirlwinds, which often accompany the sirocco. On the great desert of the Hauran I have seen a score of them marching with great rapidity over the plain, and they closely resemble "pillars of smoke."

The sirocco to-day is of the quiet kind, and they are often more overpowering than the others. I encountered one a year ago on my way from Lidd to Jerusalem. Just such clouds covered the sky, collecting, as these are doing, into darker groups about the tops of the mountains, and a stranger to the country would have expected rain. Pale lightnings played through the air like forked tongues of burnished steel, but there was no thunder and no wind. The heat, however, became intolerable, and I escaped from the burning highway into a dark vaulted room at the lower Bethhoron. I then fully understood what Isaiah meant when he said, Thou shalt bring down the noise of the strangers as the heat in the dry place, and the heat with the shadow of a cloud ‡—that is, as such heat brings down the noise and makes the earth quiet—a figure used by Job when he says, Thy garments are warm when he quieteth the earth by the south wind.§ We can testify that the garments are not only warm, but *hot*. This sensation of dry hot clothes is only experienced during the siroccos, and on such a day, too, one understands the other effects mentioned by the prophet, bringing down the noise and *quieting* the earth. There is no living thing abroad to make a noise. The birds hide in thickest shades, the fowls pant under the walls with open mouth and drooping wings, the flocks and herds take shelter in caves and under great rocks, the laborers retire from the fields, and close the windows and doors of their houses, and travellers hasten, as I did, to take shelter in the first cool place they can find. No one has energy enough to make a noise, and the very air is too weak and languid to stir the pendent leaves even of the tall poplars. Such a south wind with the heat of a cloud does indeed bring down the noise and quiet the earth.

Here we are at Yebna, as the Jamnia of the classic geographers is now pronounced. Yebna, however, was the ancient Hebrew name, as appears from 2 Chron. xxvi. 6, and the Arabs have restored it to its proper place. It has always been a flourishing town, and is so still. There are traces of old buildings about it, but no remains of any remarkable edifice, yet the ancient inhabitants must have had temples and idols in abundance, for when Judas Maccabeus had overthrown Gorgious here at Jamnia, he found under the coats of every one that was slain things consecrated to the idols of the Jamnites. Then every man saw that this was the cause for which they were slain.* Strabo says that Jamnia and its vicinity were so densely inhabited that it sent forth forty thousand armed men. Pliny mentions two Jamnias—this before us, and another on the sea-board. This last mentioned is in 2 Macc. xii. 9; and there Judas is said to have set fire to the haven and the navy, so that the light of the fire was seen at Jerusalem! The sea is behind these sandy downs about three miles distant, but the harbor has entirely diappeared.

From Yebna to Jaffa is three hours and a half. Coming this way the road leads through gardens for more than half an hour, and then keeps along the border of these downs of white sand for nearly two hours to Wady Hanein, in which are traces of ancient buildings at different places. The remains of old Sarafend are up this wady to the northeast, and the wady runs down to the sea on the north side of a remarkable tell called Rubin, where is also a willy of the same name. A considerable ridge extends back eastward, and spreads out in different directions, on the southern slope of which is Kebab, and El Mughar twenty minutes east of it. Between these and Yebna is a deep valley, through the centre of which descends the brook of Wady Surar, which turns round to the northwest, and then unites with Wady Hanein near the tell Rubin. The ancient harbor of Yebna was at the mouth of this wady.

Yebna is pleasantly situated on this hill, which declines westward toward the sea; and there may be three thousand inhabitants, all Moslems, and all given to agriculture. Their

* Joel ii, 30, 31. † Acts ii. 19, 20.
‡ Isaiah xxv. 5. § Job xxxvii. 17.

* 2 Macc. xii. 40.

territory is large and of surpassing fertility. Our steam plows would work wonders in the plains of Philistia, and the time must come when they, or something better, will take the place of these ridiculous Arab machines; and yet, with even this imperfect mode of cultivation, the harvests of Yebna are very abundant. When I passed this way two years ago there were hundreds of men, women, and children reaping, gleaning, and carrying away the grain to their great threshing-floors. Long lines of camels, bearing on their backs burdens many times larger than themselves, were slowly converging to a point here at Yebna from every part of the plain, and the grain lay in heaps almost mountain-high.

The threshing-floors were arranged all around the town, and the scene was picturesque and novel even to me. The most common mode of threshing was with the ordinary slab, called *mowrej* which is drawn over the floor by a horse or yoke of oxen, until not only the grain is shelled out, but the straw itself is ground up into chaff. To facilitate this operation, bits of rough lava are fastened into the bottom of the *mowrej*, and the driver sits or stands upon it. It is rare sport for the children to sit on these slabs, and even our own delight to get out to the *baidar*, as the floor is called, and ride round on the mowrej.

The Egyptian mowrej is a little different from this, having rollers which revolve on the grain, and the driver has a seat upon it, which is certainly more comfortable. In the plains of Hamath I saw this machine improved by having *circular saws* attached to these rollers. It is to this instrument, I suppose, that Isaiah refers in the 41st chapter of his prophecies: Behold, I will make thee a new sharp threshing instrument *having teeth*. Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the winds shall carry them away, and the whirlwind shall scatter them.* This passage has several allusions which we can readily understand and explain in this country. The intention of the farmer is to beat and grind down his hills of grain to chaff, and much of it is redueed to fine dust, which the wind carries away. Very little use is now made of the *fan*, but I have seen it employed to *purge the floor* of the refuse dust, which the owner throws away as useless. The references to the wind which drives off the chaff are numerous in the Bible, and very forcible. The grain, as it is threshed, is heaped up in the centre of the "floor," until it frequently becomes a little mound much higher than the workmen. This is particularly the case when there is no wind for several days, for the only way adopted to separate the chaff from the wheat is to toss it up in the air, when the grain falls in one place and the chaff is carried on to another. Isaiah here speaks of the whirlwinds, and it is a curious fact that whirling currents are extremely common on the plains. They start up as if by magic or spirit influence, and rush furiously onward, swooping dust and chaff up to the clouds in their wild career.

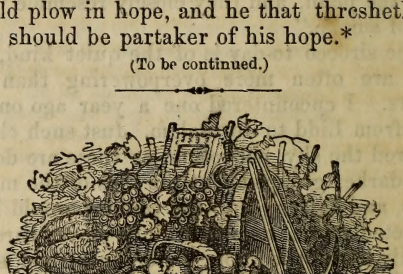
The sacred writers speak of *treading out* the corn. Is this mode still practised by these farmers of Philistia?

On some floors here at Yebna there was no machine of any kind, and boys rode and drove horses round on the grain, somewhat as we did in our barns when I was a boy. It was this, in part, which made the scene so peculiar. Some ran round from left to right, and others the reverse, and no one continued long in the same direction, but changed every few minutes, to keep the animals from getting dizzy.

The command of Moses not to muzzle the ox that treadeth out the corn is literally obeyed to this day by most farmers, and you often see the oxen that draw the mowrej eating from the floor as they revolve. There are niggardly peasants, however, who *do muzzle* the ox, enough to show the need of the command, and Paul intimates that there were just such in the church in his day. Doth God take care for oxen, or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope.*

(To be continued.)

* Isa. xli. 15, 16.



MEETING OF THE HORTICULTURAL SOCIETY.—A meeting of this Society was held on the 4th inst., at half-past seven o'clock, in their rooms at the S. E. corner of Broad and Walnut. It was called to order by appointing Thos. B. James, Esq., to the chair. The subject, "Storing Vegetables and Fruits for Winter," was discussed by Charles Miller. He said, onions require a cool air in winter. To preserve cabbage, take them up on a dry day and place them in a trench immediately. As soon as winter opens, cover them thoroughly with leaves and keep them dry. The trench should be dug about one foot wide.

A fruit room should be provided by persons who desire to keep fruit during winter. Some

* 1 Cor. ix. 9, 10.

bury them in the ground, and others place them in barrels. The temperature should be even, and the roofing of the room should be dovetailed. Shelves should be arranged along the room at equal distances. Allotted spaces should be arranged for each kind of pear. Grapes should be kept on the vines as long as possible. A cold temperature is always desirable, and all fruit should be plucked before they are ripe, for after that time they will not keep well. The house should be of stone, and, if possible, a tin roof. The fruit generally ripens in the country, but sometimes it is taken by the confectioners and fruit sellers some weeks previous to selling. There is little difference between the taste of fruit when it is ripened in a hot and cold temperature. Apples that were kept in a certain sand and in a cool atmosphere have been known to be in a perfect state for over a year, and when taken out of their covering ripened the same as that year's fruit. After some further discussion the meeting adjourned.—*Enquirer.*

THE GARDEN.—As late in November as the weather will admit of it, turn up, spade deep, the beds or ground intended for vegetabes next year. Let the soil remain in blocks or lumps as it is thrown up. The action of the frost during the winter will pulverize it, destroy many of the insects, and when it is again dug in the spring, with a garden fork, the soil will resolve itself into an "ash heap." Gardens with heavy soils will especially be greatly benefitted by this process.—*Exchange Paper.*

MARINE MANURES.—A portion of the Report of the Secretary of the Maine Board of Agriculture for 1861 is devoted to an elucidation of the value of rockweed and fish as fertilizing agents. The matter was personally investigated by the Secretary, who traversed the whole length of the sea-board for the purpose. Rockweed and muscle-bed have long been used to a limited extent, and with satisfactory results, but they are too bulky and heavy for long transportation. A more important fertilizer is found in the migratory fish which swarm on the coast, which can be taken in immense quantities. The business of catching them has of late years assumed considerable importance in some of the shore towns, in the manufacture of fish oil from porgies, and many vessel-loads of oil are annually exported and sold, to be used chiefly in the preparation of leather. The fish are first boiled, and then pressed. After pressure, there remains a pumice, or chum, as it is called, which was formerly thrown away, but has latterly been used in a rough way for manure, and mostly with good results, but not always, as so active and powerful a substance should be thoroughly composted or prepared, and used with care. The chum is dried by exposure to the sun and air, upon a platform, with a shed to protect it from rains and fogs. It is then ground and packed for transportation. One man at Eastport made one hundred and fifty tons of this "fish guano," as it is called, last year, from herrings, which was sold to go to Connecticut, where the manufacture and use of fish guano have created a greater demand than can be supplied by the amount made there. It readily commands $30 per ton.

The *Country Gentleman* says, a horticulturist in New-Bedford—where the sea-winds are often injurious if trained to a common trellis—has succeeded admirably in ripening his grapes by training them to a low, nearly level trellis, under which is placed quite a quantity of rocks, so that the grapes are but a few inches above the rocks. This gives them protection from the winds, and the reflection from the stone causes them to ripen their fruit a fortnight sooner than when in a different position.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &C.

TENTH MONTH.

	1861.	1862.
Rain during some portion of the 24 hours,.....	10 days.	9 days.
Rain all or nearly all day,.....	0 "	2 "
Cloudy without storms,.....	6 "	4 "
Clear, in the ordinary acceptation of the term,.....	15 "	16 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, &C.	1861.	1862.
Mean temperature of the month at Penna. Hospital,..	60.00 deg.	58.32 deg.
Highest do. during month,	85 "	82·50 "
Lowest do. do. do.	38 "	37. "
RAIN during the month,.....	3.80 in.	4.77 in.
Deaths during the month, counting four current weeks for each year.	869	1019

Average of the mean temperatures of the 10th month, for seventy-three years,	54.52 deg.
Highest mean do. during that entire period, 1793,.....	64 "
Lowest do. do. 1827,	46 "

The above exhibit shows a lower temperature all through than that of last year, with nearly one inch more of rain. J. M. E.

THE LATE SNOW STORM.

Since the preparation of the usual Monthly Review, the severe snow that visited Philadelphia and its vicinity on the 8th and 9th insts., attracting such universal remark, has induced the writer to prepare as a postscript the following items:

He has searched his own diary of the weather commenced in 1833, and finds nothing equal to it so early in the season. Frequent "*snow squalls*" are recorded through this month, but the most prominent snow *storms* since that time are there recorded as follows:

11th mo. 13th, 1837.—"Commenced snowing in the night, and continued all the next day—clear about sunset." (Peirce records the quantity from 6 to 8 inches.)

11th mo. 18th, 1840.—"Commenced snowing very early, and continued all day—four inches deep."

11th mo. 7th, 1843.—"Commenced snowing at 12 o'clock, and continued till about 6 P. M., melting in the street nearly as fast as it fell. Houses and trees were well covered, which remained until after sunrise next morning. It was about 2 inches deep at Burlington, N. J."

11th mo. 15th, 1858.—"Snowing all day, but collecting none."

"Peirce's records which commence with 1790 have also been carefully examined. As these are a compilation from his diary, minutiæ are only given when there had been something remarkable. The following are all found in this month attracting attention.

1793.—A few days' sleighing—6 inches of snow fell during the month.

1815, November 21st.—Two inches of snow fell.

1816.—Records four inches snow for the month, and speaks of snow storms and sleighing.

No month is found recording more than four inches, except 1793 as above, though mention is repeatedly made of two inches. From all which we may infer that the 8th and 9th days of the Eleventh month, 1862, has given us a quantity of snow unparalleled between the years 1790 and 1862. J. M. E.

CHLORIDE OF LIME.

It is not generally known that the smell of chloride of lime is particularly offensive to many kinds of animals, especially to the common fly, the gad-fly, and stinging flies of all descriptions so obnoxious in stables. A sure means to get rid of these troublesome visitors is to place a vessel filled with chloride of lime upon a shelf, or a board suspended to the ceiling. This being done in the evening, and a window left partly open as an outlet for the flies, none, or very few will be found in the room in the morning. The smell of chloride is by no means injurious to man or beast; on the contrary, it is wholesome as an absorbent of deleterious miasms pervading the air. It need hardly be recommended to repeat the experiment at short intervals, say at least once a week, the more so as it will cost but a trifle and will give no trouble.

In a room—kitchen, pantry or cellar, where chloride of lime is kept, mice and rats will keep off, as indeed they will from any place where the article is used. We have seen the experiment tried very successfully in a large Inn at Nuremburg, long infested with rats and mice, all of which disappeared almost suddenly, not only from the house and outer buildings, but also from the stables and yard.

The use of chloride of lime is not less efficacious for preserving plants from ants, caterpillars and other insects. We have seen a cabbage field cleared of this nuisance by the simple process of sprinkling the plants with a solution of chloride and water; which may be done by using a common hand broom or a paint brush. To our certain knowledge, a piece of ground sown with white cabbage was thus thoroughly preserved from insects, while in the neighboring pieces the plants were actually destroyed by them.

The same remedy is also applicable to fruit trees, which may be preserved or purged from caterpillars, etc., by mixing a pound of chloride of lime with half a pound of lard; this will form a kind of paste, which should be wrapped in tar and tied to the stem or to the thicker branches of the tree. All insects will drop off almost instantaneously, nor will any be tempted to crawl up again. Even sparrows will keep away if the leaves have been sprinkled as aforesaid.

Experiments are being made as to the efficacy of chloride of lime compared with sulphur as a remedy for the vine disease, and the destruction of the *aphis* or vine-fretter.—*Deutscher Telegraph.*

Pompeian window-glass, of which panes have been discovered as large as 20 by 28 inches, has proved, on examination, to have been cast in a manner similar to that now followed in making plate-glass, except that it was not rolled flat, as now, by metal cylinders, but pressed out with a wooden pallet, so that its thickness is not uniform.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a steady home consumption demand at $6 25 a 6 37 per bbl. for superfine; $6 62 a 7 for extras, and $7 50 up to 9 00 for extra family and fancy lots, according to quality. There is but little Rye Flour or Corn Meal here. Small sales of the former at $5 50 and of the latter at $3 50.

Grain.—The offerings for Wheat are light. Sales of Penna. red in store at $1 45 a 1 47 per bushel. Southern at $1 48; Amber at $1 53, and white at 1 65. Rye is less active, with small sales of Pennsylvania at 95 a 97 cents. Corn is dull at 55 cents for yellow. In oats, no change. Penna. sold at 41 cts. and Delaware at 40 a 42c per bushel.

Seeds.—There is a fair demand for Cloverseed at $5 75 a 6 25 per 64 lbs. New Timothy sells at from $1 50 to $2 25 per bus. Flaxseed is wanted at $2 60 a 2 75 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 577
The Early Friends or Quakers in Maryland 579
Letter from a member of the Assembly of Virginia 582
Spurgeon's Address on George Fox 582
Why Salt is Healthful 584
EDITORIAL 584
The Land and The Book 585
Imitation of Christ 587
"We took up our Carriages, and went up to Jerusalem" 587
POETRY 588
HORTICULTURAL DEPARTMENT 589
The Breath of Life 589
Northern Sugar 591
Jasper Cave 591
ITEMS 592
Philadelphia Markets 592

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Concluded from page 563.]

When we were clear to leave Antigua, we found our spirits drawn to visit the island of Nevis, and Col. Wenthrop, (who had been governor of Antigua, being convinced, he and his family received the truth. We had several large heavenly meetings in his house,) would go with us to Nevis, and having a vessel of his own, shipped us in it, with himself, Col. Morris, their waiting men and seamen. So we set sail from Antigua, and in the way we touched at a little island called Barbada, where we made a little stay, and had some service for truth.

Then we sailed to Nevis, and when we came near the island I was under great exercise of spirit, for I found something working against us and the testimony we had to bear for God. I told the two colonels that there was something working against us, and desired them as soon as we dropped anchor, immediately to go in their boat, and not to stay dressing and trimming themselves, as they and such persons use to do, so would they only be taken notice of as being great persons; and perhaps we might come privately after them and get some service for truth among the people of the island before we were taken much notice of; but they thought their great name would have gone over all opposition.

So when they came to anchor they went to trim and dress themselves as usually. This took up some time. I was under a weight of trouble; and when they were ready to go to shore a marshal came aboard, with orders from the governor that none should come ashore until he knew whence the vessel came, and who were in her. Then we were all staid aboard the vessel, and a messenger sent to the governor, who presently sent an officer and soldiers aboard, with strict command that none of us should go ashore, or any come from shore to speak with us, upon penalty of a great fine; but the officer and soldiers were very kind and suffered several Friends to come aboard to visit us. There were several honest, tender Friends in that island who were joyful at our coming to visit them. They ventured their fines and came aboard to us, and we were refreshed together in the Lord Jesus.

The governor sent for the master of the vessel, who was no Friend, and bound him in a bond of one thousand pounds sterling to carry us back to Antigua; but there came on board us one Col. Stapleton, who was governor of Montserrat, and several men of account with him. I told them it was very hard usage, that we being Englishmen, and coming so far as we had done to visit our countrymen, could not be admitted to come on shore to refresh ourselves within king Charles's dominions after such a long voyage. Col. Stapleton said, it was true, but, said he, we hear that since your coming to the Carribbee Islands there are seven hundred of our militia turned Quakers, and the Quakers

will not fight, and we have need of men to fight, being surrounded with enemies; and that is the very reason why governor Wheeler will not suffer you to come ashore.

So by the order of the governor we were carried back to Antigua, where we were received with gladness, and had great service. Many of of all sorts flocked to meetings and generally confessed to the truth. When our spirits were clear of the service in that island we returned to Barbadoes.

And my companion, Thomas Briggs, being taken very sick, Col. Wenthrop took us to Barbadoes in his own vessel, and went along with us, he having received the truth in the love of it. When we came to Barbadoes, Friends were glad, and George Fox was there in the Lord's service. We had many large, precious meetings, the Lord's power and presence accompanied his testimony and work committed to us, and many were brought into the way of life and peace with God.

When we were clear in our service we took shipping for Jamaica, viz: George Fox, Robert Widders, Solomon Eccles, Elizabeth Hooten and I. Being about ten days at sea we landed at Port Royal in Jamaica. We travelled much in that island, and had good service in gathering people to the Lord Jesus Christ, and settling meetings among them. James Lancaster and I travelled over that called Mount Diabola to the north side of the island, where the people received us gladly, and came to meetings. Several were convinced and received the truth. We settled a meeting there for the worship of God.

After some time of labor in the gospel of Christ, having finished our service in that island, we committed them to the Lord's keeping and took shipping for Maryland; but Elizabeth Hooten died in Jamaica, being an ancient woman. We left Solomon Eccles there in truth's service; the rest of us shipped with George Fox for Maryland. We had great exercise and perils in this voyage in the gulf of Florida, being sorely distressed with contrary wind and tempestuous weather that lay heavy upon us several days and nights. We were also much bruised and tired, but the Lord had mercy upon us, who commands the winds and lofty waves of the sea to be still, and they obey him. Also, by the Lord's providential hand we escaped an imminent danger of being taken by a privateer. At length we got within the cape of Virginia, and up the great bay of Chesapeake to the mouth of the Patuxent river, in Maryland, where we anchored; but a violent storm arising we could not get ashore for some days, though our provision and water were spent. When the storm ceased, Friends hearing of us came in a boat and fetched us ashore.

Here we met with John Burnyeat ready to take shipping for England. We had several large heavenly meetings and the Lord's power and presence with us to our great comfort. Then we travelled severally in our services, as the Lord ordered us. George Fox, John Burnyeat and several other Friends accompanying them, travelled to New England. I took boat and went to Virginia, where things were much out of order; but the Lord's power and testimony went over all. When I had got several powerful meetings among them, and their minds a little settled, so that truth had got some hold, I appointed a men's meeting for the settling of them in the way of truth's discipline.

Afterwards, it being upon me, I travelled to Carolina, and two Friends accompanied me, it being all wilderness, and no English inhabitants or pathways, but some marked trees to guide people. The first day's journey we did pretty well, and lay that night in the woods, as we often used to do in those parts. The next day being wet weather we were sorely foiled in swamps and rivers, and one of the two that were with me for a guide was at a stand to know which way the place lay we were to go to. I perceiving he was at a loss turned my mind to the Lord, and as he led me I led the way. So we travelled in many difficulties until about sunset, then they told me they could travel no further, for they both fainted, being weak spirited men. I bid them stay there and kindle a fire, and I would ride a little further, for I saw a bright horizon appear through the woods, which travellers take as a mark of some plantation, so rode on to it, and found it was only tall timber trees without underwood. But I perceived a small path which I followed till it was very dark, and rained violently; then I alighted and set my back to a tree till the rain abated. But it being dark and the woods thick, I walked all night between two trees; and though very weary I durst not lie down on the ground, for my clothes were wet to my skin. I had eaten little or nothing that day, neither had I anything to refresh me but the Lord. In the morning I returned to seek my two companions, and found them lying by a great fire of wood. I told them how I had fared. He that should have been the guide would have persuaded me that we were gone past the place where we intended; but my mind drew to the path which I had found the night before, so I led the way, and that path brought us to the place where we intended, viz: Henry Phillips's house by Albemarle river.

He and his wife had been convinced of the truth in New England, and came there to live, who, having not seen a Friend for seven years before, they wept for joy to see us; yet it being on a First-day morning when we got there, although I was weary and faint, and my clothes all wet, I desired them to send to the people

thereaway to come to a meeting about the middle of the day, and I would lie down upon a bed, and if I slept too long that they should awake me. Now about the hour appointed many people came, but they had little or no religion, for they came and sat down in the meeting smoking their pipes; but in a little time the Lord's testimony arose in the authority of his power, and their hearts being reached with it, several of them were tendered and received the testimony. After meeting they desired me to stay with them and let them have more meetings.

One Tems, a justice of the peace and his wife, were at the meeting, who received the truth with gladness, and desired to have the next meeting at their house about three miles off on the other side of the water; so we had a meeting there the next day, and a blessed meeting it was; for several were tendered with a sense of the power of God, received the truth and abode in it.

(To be continued.)

THE EARLY FRIENDS OR QUAKERS IN MARYLAND.

(Continued from page 566.)

Negro slavery existed in Maryland and other British colonies, at the time when the Quakers first settled in them;—and it does not appear that slave-holding was then considered by them as inconsistent with their principles. Numerous instances may be adduced of the fact that they were slave-holders.

Janney, in his History of the Quakers, quotes the will of one Alice Kennersly, of Maryland, who bequeathed "her negro woman Betty and her child to Dan. Cox, in consideration that he should pay twenty shillings annually for thirty years to the Meeting, for the paying of travelling Friends' ferriage in Dorchester County, or whatsoever other occasions Friends may see meet," and the Meeting recognized the bequest by advising Dan. Cox to be present at the next Monthly Meeting to answer such questions as may be asked him concerning the premises.

In 1671, George Fox issued an advice to Friends in Barbadoes "respecting their negroes," "to endeavor to train them up in the fear of God," "and after certain years of servitude they should make them free."*

Whilst in Barbadoes he was assailed with a calumny that he "taught the negroes to rebel," which he declared was "an abominable untruth," and "it is a thing we utterly abhor."

The earliest movement on the part of the Quakers in America, in a Meeting capacity, relating to slaves, was by some German Friends at Kreisheim, near Germantown, Penn., in 1688, when they addresed a paper to their Yearly Meeting "concerning the lawfulness and unlawfulness of *buying* or *keeping* negroes." No action was then taken on it by the Yearly Meeting.*

In 1700, Wm. Penn having made provision for the liberation of the few slaves he held, brought the subject before a Monthly Meeting in Philadelphia, but the extent of its action was merely to direct that the negroes and Indians should be encouraged to attend Friends' Meetings.†

From this time forward it is said that the subject of slavery continued to attract the notice of the Quakers in various parts of America;—but no Minute upon the question appears in the Manuscript Records of Friends in Maryland until the 6th month, 1759, when upon a revision of their queries, a new one was adopted as follows: "*Are Friends careful of importing or buying of negroes, and do they use them well they are possessed of by inheritance or otherwise, endeavoring to trane them up in the principles of the Christian religion?*"‡

In the 5th month, 1760, the Records of the Yearly Meeting at West River, relates to "some *oneasiness*" with some Friends respecting the words, "*buying of negroes*," "agreed to last year," and the Meeting thinks "Friends at present are not fully ripe in their judgments to carry the minute farther than against being concerned in the *importing* of negroes."

At the Meeting in the 10th month of the same year, at Treadhaven, the minute relative to this subject is that "this Meeting concludes that Friends should not in any wise encourage the importation of negroes, by buying or selling them, or other slaves."

In the 5th month, 1762, the Meeting at West River declares: "It is their solid judgment that no member of our society shall be concerned in *importing* or *buying* of negroes, nor selling any without the consent and approbation of the Monthly Meeting they belong to."

The Manuscript Records teem with the subject of slavery;—nearly every year was it brought before the Meetings, and it gradually grew from a concern relating only to the *importation* of negroes, to the retention of them as slaves. Great caution is apparent in their Minutes upon the subject, and as it encountered serious opposition by many of their members, it was not until 1777 that slave-holding was made a disownable offence.‡ In 1770 the Yearly Meeting of New England had arrived at the same point, and in 1776 the Philadelphia Yearly Meeting had also come to the same conclusion. In 1777 the North Carolina Yearly Meeting, (which embraced the Friends of South Carolina and

* Fox's Journal, ii, 134.

* Janney's Fox, 468.
† Janney's Fox, 468.
‡ MSS. Records of Md. Friends.

Georgia) contemporaneously acted in concert with their brethren in Maryland,* but it was not until 1784 that the Virginia Friends adopted the extreme measure of disownment for holding slaves.†

It thus appears that nearly a century elapsed between the first introduction of the subject in the Society in 1688, to its final settlement in 1784:—while the Maryland Friends consumed eighteen years in the discussion of the question, before arriving at the position they have since maintained in relation thereto.

We have no means of ascertaining the pecuniary sacrifices made by the Maryland Quakers, to their conscientious convictions on this momentous subject, but tradition relates that one family alone liberated 200 slaves.

From the fact that a large number of Friends lived in the slave-holding counties of Anne Arundel, Prince George's and Montgomery, and others on the Eastern Shore, where the great mass of labor was performed by slaves, it is easy to believe that in the aggregate the sacrifice was very great; and perhaps has no parallel instance where such pecuniary loss was voluntarily incurred for conscience' sake.

The General Meetings of the Society in Maryland continued to be held at West River and Treadhaven, until the 4th of the 6th month, 1785, when, in accordance with a Minute of adjournment of the previous Yearly Meeting at Thirdhaven, as it was now called, it was for the first time held at Baltimore Town. It had now become strictly an Annual or Yearly Meeting, and was held the next year, 1786, at Thirdhaven; in 1787 again at Baltimore Town;—in 1788 at Thirdhaven; and in the 6th month, 1789, for the third time at Baltimore Town; and from that period has continued to be held in this city; the autumn being chosen for the time, instead of early summer as heretofore. The present Meeting House at the corner of Aisquith and Fayette Streets, was built in 1780, and the Particular Meeting moved thereto in January, 1781, from an older house which stood on the site of the Quaker burying ground on the Harford turnpike, a short distance beyond the present city limits. The older Meeting was called "Patapsco," and the lot of ground it occupied was given by Joseph Taylor. This Meeting is first mentioned in the old manuscripts in 1703; but it was then probably held at a private house. Mr. John Giles, the first of the family of that name who have since occupied a prominent position in this State, settled near the present site of Baltimore, about 1700, and at his house the Quakers held their Meetings.‡. His son Jacob Giles erected a large brick dwelling about three miles from Havre de Grace, which is still standing, and in its octagon hall the Friends of Harford County held their Meetings for many years. No vestige of the building known as Patapsco Meeting now remains, but the ground is still used as a cemetery by both of the sections into which the Society is now divided. Aged persons recollect the earliest Yearly Meetings, in this city, when the throngs attending were so great that a large tent was erected for their accommodation, on the then green lots south of the present site of the Second Presbyterian Church at the corner of East Baltimore and Lloyd Streets.

The location of many of the oldest meeting houses is still known, the house at West River has long since disappeared, but the ground is still used as a public cemetery, and is now called the "Quaker Meeting lot." It is on the road leading from Galesville to Owensville, one mile from the river; and the venerable trees that stand within its precincts keep faithful watch over the resting places of many of the first Friends of Maryland, whose rigid simplicity permitted no monumental stone to tell who sleeps beneath their shadows.

The original meeting house at Easton, or Treadhaven as it was formerly called, has been replaced by a more modern structure, which however occupies the same spot, once called Edmondson's Point. From the frequent reference in the Records relative to repairs to the old house, it is probable that it was a very poorly built structure, though doubtless it taxed the finances of the Society at that early period to erect it.*

* Pamphlet Report of N. Carolina Yearly Meeting on the subject of Slavery.

† Janney's Fox, 469.

‡ Griffith's Annals of Baltimore.

* The Rev. Ethan Allen has kindly furnished the following abstract of the proceedings of the Governor and Council of Maryland on the 24th of May, 1698. (See "Council Proceedings," Liber H. D. No. 2.)

"In obedience to an order of his Excellency, the Governor and Council, dated the 10th of August, 1697, commanding the several Sheriffs of this Province to return a list of what Romish Priests and Lay Brothers are resident in their respective Counties, and what Churches, Chapels or other places of worship they have,—what manner of buildings they are, and in what places situate,—and return also a like account about the Quakers and other dissenters from the Church of England, and of their places of worship, &c."

The Sheriff of Anne Arundel County returns, "the Quakers have one timber-work meeting house built at West River upon land formerly owned by Mr. Francis Hooker, by them purchased to the quantity of two acres, where they keep their Yearly Meetings,—which is at Whitsuntide:—Also a Quarterly Meeting at the house of Samuel Chew:—Also a Monthly Meeting in Herring Creek meeting house, standing on the land purchased of Samuel Chew:—Also a Weekly Meeting at the same house:—Also Monthly and Weekly Meetings at the house of Wm. Richardson, Senior, West River:—Also a Weekly Meeting at the house of Ann Lumbolt, near the head of South River:—Also a Monthly Meeting at the house of John Belt. So far

Thomas Chalkley, an eminent minister of the Society, in his curious and interesting journal, under date of 1706, says "Aquila Paca, High Sheriff of the County (meaning Baltimore County,) living at the head of Bush River, near the main road, built a meeting house at his own charge, and had it licensed, at which we had many good meetings."

There is now standing a venerable stone building, until recently known as the "old Quaker meeting house," about two miles from the head of Bush River, and on the line of an old road that passes just above the heads of the many estuaries that make up from the bay. Whether this is the house built by Sheriff Paca is not known, but its location nearly agrees with that mentioned by Chalkley. Another meeting house, built of brick, until recently stood on the line of the present road from Abingdon to Bush, in Harford County, but was of more recent date than the stone house, and had not been used by the Friends for several years previous to its destruction by fire.

The earliest history of Friends shows them to have been at first a society of Propagandists;—each convert seems to have become a missionary to extend the principles of the new sect;—and every accessible part of the world appears to have been visited by them within a few years after they appeared in England. The continent of Europe was visited as early as 1655; and in Germany and Holland considerable success was met with. Some went to the Holy Land, some to the Grand Turk, some to Poland, others to Algiers; and as we have seen, many sought the wilds of America where to plant the standard of their faith; and here appears to have flourished most of the new doctrines they promulgated. It is estimated by some of their best authors that four-fifths of all the Quakers now in the world are in America.

Not only by travelling and preaching did the zealous founders of their faith seek to establish it. Books of various kinds, tracts, and pamphlets, appeared in great numbers. So early as 1708, a catalogue of Friends' writings was published by John Whiting, himself an author, which contained the names of five hundred and twenty-eight writers, and the titles and dates of about twenty-eight hundred books and tracts. Since that date, a vast mass of their writings has accumulated, and no one who has not occasion to look into the Quaker libraries, can have an idea of the number of books, by their authors, that now are to be found in them.

They have, from the time of their establishment, been in the habit of keeping with care the minutes of their meetings for discipline,—memorials of their most eminent members, and general records of their proceedings; these added to other means, render the materials for the history of the Society both abundant and reliable; and as such have been well used by some of their modern authors,—among whom Bowden and Janney, (the former of England, and the latter now living in Virginia,) have contributed largely to their general history, and from whose pages many of the circumstances here related have been gleaned; while still more has been derived from those old manuscripts herein before mentioned, which in their quaint simplicity, and unaffected directness of style and diction, give the best delineation of those, who in the earliest days of our State, found here a home, where, at that period, they enjoyed greater ease and liberty than either in the Mother Country, or in the more advanced provinces of New England.

The Maryland Yearly Meeting at one period embraced the State of Ohio within its church

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as I have account from Mr. Richardson, I can understand of no preachers they have in this County but Mr. Wm. Richardson and Samuel Galloway's wife."

The Sheriff of Baltimore County returns, "that there is neither teacher or place of worship of Roman Catholics or Quakers."

The Sheriff of Calvert County returns that "the Quakers have one very old meeting house near Leonard's Creek, and one place of meeting in the dwelling house of George Royston, at the Cliffs."

The Sheriff of Prince George County returns that there is "no Quaker meeting house."

The Sheriff of Charles County returns that there "are two Quakers, but none of their meeting houses."

The Sheriff of St. Mary's County returns, "as to Quakers and Dissenters none in the County."

The Sheriff of Somerset County returns "no Quakers."

The Sheriff of Dorchester County makes a similar return.

The Sheriff of Talbot County returns, "as to the Quaker's places of worship, they have a small meeting house at Ralph Fishbourne's and another at Howell Powell; another at between King's Creek and Tuckahoe. These are *clap-board* houses about twenty feet long. Another framed house at the head of Treadhaven Creek, about fifty feet long."

The Sheriff of Kent County returns that "the Quaker place of worship is upon a branch of a Creek running out of Chester River, called Island Creek. The house is about thirty feet long and twenty feet wide, with a partition after the manner of a tobacco house, near which is a piece of ground paled in, where they bury their dead, about fifty feet square."

From Cecil County no return appears to have been made.

At the Yearly Meeting at Treadhaven Creek, the 5th day of the 8th month, 1697, (see MSS. Records of Maryland Friends,) enquiry was made "into the estate and welfare of every *Weekly* Meeting belonging to this Yearly Meeting, viz: *South River*, *West River*, *Herring Creek*, *Clifts*, *Patuxent*, *Cecill*, *Chester*, *Bayside*, *Tuccahoe*, *Tredhaven*, *Choptank*, *Transquaking*, *Monnye*, *Annamessex*, *Muddy Creek*, *Pocatynorton and Nosswadaox*.

The apparent discrepancies between the returns of the Sheriffs and this list of Weekly Meetings, may possibly be explained by the fact that some of these Meetings were held at *private houses*, which some of the Sheriffs may not have considered as embraced within the order of Council, while others included them in their returns.

jurisdiction,—but in 1812, their members had so increased that a new Yearly Meeting was established, to include all west of the Alleghanies. At a later period, the Yearly Meeting of Indiana was set up; and still more recently, still pushing westward, other meetings have extended across the Mississippi River; and as civilization marches towards the great West, the Quakers accompanying its footsteps, appear to be belting the continent with their meetings; each new one in succession springing out from the next older; and finding their common mother in "*the General Meeting for all the Friends in the Province of Maryland*," established by George Fox in 1672, as an original and independent organization.

A LETTER FROM A MEMBER OF THE ASSEMBLY OF VIRGINIA TO EDWARD STABLER.

Hanover, January 18th, 1773.

Dear Sir,—I take this opportunity to acknowledge the receipt of Anthony Benezet's book against the Slave Trade. I thank you for it. Is it not a little surprising, that Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong? What adds to the wonder is, that this abominable practice has been introduced in the most enlightened ages. Times that seem to have pretensions to boast of high improvement in the arts, sciences, and refined morality, have brought into general use, and guarded by many laws, a species of usurpation and tyranny, which our more rude and barbarous, but more honest ancestors detested. Is it not amazing, that at a time when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty, that, in such an age, and such a country, we find men professing a religion the most humane, mild, meek, gentle and generous, adopting a principle as repugnant to humanity, as it is inconsistent with the Bible, and destructive to liberty. Every thinking honest man rejects it in speculation, but how few in practice from conscientious motives! The world in general has denied your people a share of its honors, but the wise will ascribe to you a just tribute of virtuous praise, for the practice of a train of virtues, among which your disagreement to slavery will be principally ranked. I cannot but wish well to a people, whose system imitates the example of Him whose life was perfect; and, believe me, I shall honor the Quakers for their noble efforts to abolish slavery; they are equally calculated to promote moral and political good. Would any one believe that I am master of slaves of my own purchase? I am drawn along by the general inconvenience of living without them: I will not, I cannot justify it; however culpable my conduct, I will so far pay my devoir to virtue, as to own the excellence and rectitude of her precepts, and to lament my want of conformity to them. I believe a time will come, when an opportunity will be offered to abolish this lamentable evil; every thing we can do is, to improve it if it happens in our day; if not, let us transmit to our descendants, together with our slaves, a pity for their unhappy lot, and an abhorrence for slavery. If we cannot reduce this wished-for reformation to practice, let us treat the unhappy victims with lenity;—it is the farthest advance we can make towards justice; —it is a debt we owe to the purity of our religion, to show that it is at variance with that law which warrants slavery.

Here is an instance that silent meetings (the scoff of reverend doctors) have done that which learned and elaborate preaching could not effect: so much preferable are the genuine dictates of conscience and a steady attention to its feelings, above the teachings of those men who pretend to have found a better guide. I exhort you to persevere in so worthy a resolution. Some of your people disagree, or at best are lukewarm in the abolition of slavery. Many treat the resolution of your meeting with ridicule, and among those who throw contempt upon it are clergymen, whose surest guard against both ridicule and contempt, is a certain act of Assembly. I know not where to stop, I could say many things on this subject; a serious view of which gives a gloomy prospect to future times. Excuse this scrawl, and believe me, with esteem.

Your obedient servant,

PATRICK HENRY, JR.

In the 9th month last, the celebrated Baptist preacher, Spurgeon, delivered an address in London on "The Life and Opinions, Sayings and Doings, of George Fox."

The unfair and distorted portrait which has been drawn by Macaulay and others of this eminent man, appears to have awakened enquiry, which has resulted in a better appreciation of the great mission to which his life was devoted. And it is grateful to observe within the last few years, a growing recognition of the purity of his life and the excellence of his character.

A notice of the discourse appears in the (London) Morning Star, from which we make the following extracts:—Eds.

"Last night Mr. Spurgeon delivered an address, in the lecture room attached to his Tabernacle, on "The Life and Opinions, Sayings

and Doings, of George Fox." He regretted that his numerous avocations prevented him from making the preparations which so interesting a subject demanded, but should he make mistakes he would not make them wilfully; should he deliver a hasty judgment, it would not affect the honorable and glorious dead so long departed, because on a future occasion he could rectify his errors. George Fox was amongst the very highest of the men of note who had carved their names on the rock of history. His opinions were still spoken through the society he had formed; and besides establishing that society he had left a marvellous literature. Many of his cotemporaries gave him the foulest and most scandalous character they could invent, but on the other hand his disciples excused all his faults. Even in modern times two different characters have been given of George Fox. His character had been unfavorably described by Lord Macaulay; but Lord Macaulay had been always spiteful towards the Quakers, and when referring to Penn or Fox he never lost an opportunity of saying something against them. Therefore they should take Lord Macaulay's remarks for what they were worth, and no more. Having read the hostile opinion of Lord Macaulay, the lecturer proceeded to say that it was the easiest thing in the world to write slashing articles about people, and to pick out little pieces of what they had said: such conduct was unworthy of Lord Macaulay. He (Spurgeon) would now tell them the life of George Fox. He lived in a time when men were in earnest, and some went beyond enthusiasm into fanaticism. Prophets were in every street, and prophetesses were as plentiful as blackberries on bushes; but George Fox was one of the soberest men in that strange time. Some of his professed followers committed actions that disgusted him, and against which he protested; but he could not prevent all who were his followers from doing something that was outrageous. They should not therefore confound George Fox with his associates; they should not lay other men's sins at his door; they should let him stand in his own shoes. George Fox was probably the best judge of what was his duty, and 200 years ago knew better what God required of him than they could know in the present day. If he (Mr. Spurgeon) had as much grace as George Fox, with George Fox's temperament, he might have done the same thing. The marvel was—not that the man was extravagant, but that he was not much more so. Even in early life George Fox had shown the most tender spirit. Plays and games had no charms for him, and, shocked at the conduct of some old men, he once expressed a hope that when he grew old God would prevent him from doing as they did. His parents had not the means of giving him much education, but he had the power to pick up a great number of things. When he said yea, it was ended so; and when he said nay, it was impossible to change him, because he meant "nay." When certain men would swear, and professing Christians would declare upon their honor or their words, George Fox would only say "verily," and there was an end of it. George Fox could always deal with other men's hearts and see them thoroughly, because he had been prepared by temptation for his high and noble mission. One of the first things he perceived was that human learning was not necessary for religious teaching; and was there anything extraordinary in that? No; because no man could pretend to make a minister, for that was God's work. He next said that human profession did not make the Christian, and that was the fact; but for protesting that George Fox was put in prison. In other opinions of George Fox to which the gentleman referred he expressed his acquiescence, but could not endorse the doctrine that sinless perfection is attainable, because he had never met such a case. He approved generally of the acts of George Fox; but in 1651 George Fox did a thing in Lichfield which he could not justify, because it was a silly thing. He went to a meadow, took off his shoes and stockings, and, leaving them there, entered Lichfield, crying out, "Woe to the bloody city of Lichfield!" For so doing he gave the most unreasonable reason—that in the reign of Diocletian there were martyrs, and that he was bound to bear testimony against their martyrdom in the bloody city of Lichfield. Lord Macaulay charged him with indecency because he took off his shoes and stockings, and described him as a madman; but there was no indecency in the act, which merely caused the cooling of his feet and the saving of his shoes. In the course of his career George Fox was imprisoned and beaten black and blue, but they never could kill him. He wrote against the fashions of his day; and he would desire to read what he had written if there was time to do so. He (Mr. Spurgeon) was not going to advert to the ladies' dresses of the present time; but, referring to the dress of the men, he would ask, was there ever anything more absurd and preposterous than the high black hat? After some further remarks on modern costume, Mr. Spurgeon resumed and brought to a close his narrative of the life of George Fox, having been loudly applauded by the numerous audience to whom his remarks were addressed.

In addition to the foregoing, we take from the British Friend a few notes furnished by a correspondent of that paper, who was present at the lecture:

The lecturer said he was always glad to see a soldier a Christian, but he was always sorry to see a Christian a soldier; he never could reconcile the idea of a Christian praying "forgive us our trespasses," and then attempting to thrust a bayonet into a man's body.

He highly admired the neat, becoming dress of the females in the Society of Friends, and thought that the extravagances of dress in professing Christian women was much to be deplored. He once wore a gold chain, but considering that some of his auditors—young men—would be likely to be led astray by his example, he had put it away; and if the young men would make a similar sacrifice, he thought they would feel all the better for it. "Send your gold chains," said he, "to the orphan asylum at Bristol; they will be glad of them."

He emphatically endorsed the views of Friends on this subject, and could not conceive a clearer and more absolute condemnation of them than the Bible exhibited. He would like some of his audience to refuse an oath and be sent to prison; it would not be for long, he said, and change of air would do them good, alluding probably to a former remark of the deadness of the churches, and the need for a little stirring up.

He spoke rather of silent pauses in religious services as of an impressive and beneficial character, but did not think he could remain silent for two hours.

He ridiculed the idea of holiness in bricks and mortar—sanctity in iron pillars, and considered that what he declared was just as good spoken from the lecture-room as from the chapel; as to hats being off or on in a place of worship, he thought an individual should be left to his own freedom in the matter.

Upon the whole, the lecture, though a mere sketch, and delivered with the characteristic freedom of expression and independence of judgment peculiar to the lecturer, evinced respect and admiration for the character of George Fox, and many of the principles he advocated; but as he regarded George Fox's mission to be more of a practical than doctrinal character, he did not touch much upon controversial points of theology.

The lecture opened with a short prayer, and closed with a benediction, the audience keeping their seats.

WHY SALT IS HEALTHFUL.

From time immemorial it has been known that without salt man would miserably perish; and among horrible punishments, entailing certain death, that of feeding culprits on saltless food is said to have prevailed in barbarous times. Maggots and corruption are spoken of by ancient writers as the distressing symptoms which saltless food engenders; but no ancient, or unchemical modern, could explain how such sufferings arose. Now we know why the animal craves salt; why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upward of half the saline matter of the blood (57 per cent.) consists of common salt; and as this is partly discharged every day through the skin and kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile, also, contains soda as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to assist the digestion, nor the cartilages to be built up again as far as they naturally waste."—*Prof. Johnson.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 22, 1862.

At the late meeting of the Acting Committee on the School Concern, encouraging reports were made of the conferences held with Friends at Moorestown, New Jersey, and Wilmington, Delaware, at both of which unity was felt and expressed. Considerable additions were made to the fund subscribed, and committees appointed to canvass the respective neighborhoods for further subscriptions.

Reports were also made of the conferences held in Baltimore, noticed in our last number.

With a view to the extension of these opportunities during the remaining short period before the General Meeting for the organization of the Association on the 3d proximo, conferences were appointed to be held at Woodstown, New Jersey, on Third-day, the 25th instant, at Attleboro, Bucks county, Pa., on Seventh day the 29th, and at Wrightstown, Bucks county, on First-day, the 30th, all at 2 o'clock, P. M. Friends generally within the reach of those localities are invited to attend themselves and to extend the information. Some members of the Executive Committee design to be present.

MARRIED, on 23d of Tenth month, with the approbation of the Monthly Meeting of Friends of Philadelphia, HARVEY GILLAM, to SARAH, daughter of Samuel Caley, all of Philadelphia.

———, on 12th inst., with the approbation of Falls Monthly Meeting, BENJAMIN HEADLY, to JANE BIDDLE.

"THE LAND AND THE BOOK."

(Continued from page 552.)

Taking a guide from Mesmia, we also set out for this Usdud, directing our course a little north of west. It was a strange ride, for, during the gray and foggy dawn, we saw camels in the air, and "men as trees walking," and often heard all sorts of noises about us without seeing any thing. At length, a sea-breeze coming to the assistance of the sun, the fog began to rise and wheel about, now hither, now thither, in fantastic evolutions, until, at the end of an hour, we came out into the clear light of day near Yazur. This village is seated at the south end of a high ridge, is better built, and has more trees about it than Mesmia, but is not so populous. Turning somewhat to the south of west, we came in half an hour to Butany el Sharkiych, and thence to Butany el Gharbiyeh, and from this last to Usdud—two hours and a half in all from Mesmia, through as fertile a country as the sun ever shone upon.

Isaiah makes the Lord say, I will take my rest, I will consider in my dwelling like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.* This latter comparison I have no doubt was suggested by some such cloud as this which I have described. In the morning it absolutely *reposed* upon the vast harvest-field of Philistia, lying on the corn serene and quiet as infancy asleep. I have never seen such a cloud in this country except "in the heat of harvest." To exactly what natural phenomenon the poetic prophet refers in the preceding clause is doubtful; "like a clear heat upon herbs" is scarcely intelligible in this connection. I at least have noticed nothing of this kind which could suggest the thought of repose and meditation. Nor does it improve the matter to read, "like a clear heat *after rain*," as it is in the margin. The Hebrew itself is obscure, but in the Arabic it is "like the shining light of *noonday*." This is very suggestive of retirement to some cool, quiet place of rest, and there are many references to it in other passages of the Bible. I have often been struck with the quietude of sultry noon. Neither man, nor beast, nor bird is astir. The flocks gather under shady trees, or behind walls and great rocks, and drowsily ruminate, the feeble breeze slumbers among the tree-tops, and the very shadows appear stationary and dreamy. If the allusion is to these phenomena, it is very expressive indeed.

It is during such rides that one sees life as it is in Philistia. When the fog dispersed the whole plain appeared to be dotted over with harvesting-parties, men reaping, women and children gleaning and gathering the grain into bundles, or taking care of the flocks which followed closely upon the footsteps of the gleaners. All seemed to be in good humor, enjoying the cool air of the morning. There was singing alone and in chorus, incessant talking, home-made jokes, and laughing long and loud.

The grain is not bound in sheaves as in America, but gathered into large bundles. Two of these, secured in a large net-work of rope, are placed a few feet apart. The camel is made to kneel down between them, the large bundles are fastened to his pack-saddle, and at a signal from the driver up rises the peaceful beast and marches off toward the threshing-floor near the village. Arrived there, the patient beast kneels down again, and is relieved of his awkward load only to repeat the same operation all day long, and for many weeks together, for the Syrian harvest extends through several months. On the plain of Philistia it commences in April and ends in June, and this not only gives ample time, but it has this great advantage, that the villagers from the mountains can assist the farmers on the plain, since their own crops are not yet ripe. I was struck with this fact when at Mesmia. Several Christians from Bethlehem, who had thus come to reap, spent the evening at my tent, and one of them explained to me the advantges derived from thus laboring on the plain. He not only received wages for his own and his wife's labor, but his children were permitted to follow after them and glean on their own account, as Boaz allowed Ruth to do in their native village.

In that ride through Philistia I saw many villages built entirely of unburned brick, made by tramping up the soil into thick mud mixed with *tibn* from the threshing-floor. It was this kind of brick which the Israelites were required to make in Egypt, and the manufacture of them is certainly the most dirty and slavish work in which the peasant engages.

It would be easy to dig through houses built of these soft bricks, as did Ezekiel when enacting the signs of captivity before the people.*

Or as robbers and other bad men, bent on evil errands, did in Job's day.† The fact is that these mud houses and mud villages are ephemeral, insecure, and every way uncomfortable; low, filthy, and earthy, without light or ventillation, all packed together; no privacy of any kind possible; no relief from incessant noise from man and beast, and creeping things; no shelter from a burning sun; no escape from clouds of dust; in a word, they are dens of wretchedness and endless discomfort. The natives, however, seem insensible to these annoyances, and are measurably happy. They have also some wise and good *institutions* among them. One is the public wells, where the water is raised by *wheel and bucket-work*, called

* Isaiah xviii. 4.

* Ezek. xii. 5. † Job xxiv. 16.

sakieh, at the common cost and for common use. The one near my tent at Mesmia had four stout mules allotted to it, and was kept in motion night and day. The well was one hundred and twenty feet deep, and the water was cool, sweet and inexhaustible.

Fortunately our sirocco has subsided into a soft southwest wind, and without rain, giving us a bright morning and the prospect of an agreeable day. This plain over which we have ridden from Usdud is constantly being encroached upon by this desolating sand, along the border of which the path has led, rising occasionally over the advanced swells of the coming flood. The first village on our left was Beit Daras, the next farther out is Julis, eastward of which a little more than an hour is Gustiny, all of them rich agricultural towns, which sit very prettily on the rolling plain. We shall now turn off from the regular road to Gaza, which keeps more inland, and make for Askelon, by that village called Hamamy. It is about six miles from Usdud, and, like it, seems just about to be overwhelmed by the sand. It is a thriving village, however, and has traces of a more prosperous antiquity. By the direct line over the sand-hills it is three miles to Askelon, but much farther by the regular road from Hamamy. We shall take the former, not because it is the nearest, but because there is something sadly appropriate in this approach to Philistia's capital over such swells and ridges of barren sand. The modern village is a little north of the old site, and the houses which are not made of sun-dried bricks are built out of the fragments of old Askelon. It will take us two hours to run even hastily over the ruins, and the baggage had better pass on to some sycamore trees near a large Moslem willy on the southeast side of the city. There we will lunch and rest, for I give you warning that the ramble will be very fatiguing. We will pass down here on the north side to the shore, and there hand our horses to these boys to be taken to our lunching-ground, for it is impossible to explore the interior on horseback.

Askelon differs from the other celebrated cities of the Philistines, being seated on the sea, while Ekron, Gath, Jamnia, Ashdod, and Gaza are in the interior. It never could have had a harbor of any considerable size, however, and what once existed appears to have been filled up by Sultan Bibars of Egypt, that great scourge of mankind, and destroyer of cities in this country. The topography of this place is very peculiar. A lofty and abrupt ridge begins near the shore, runs up eastward, bends round to the south, then to the west, and finally northwest to the sea again, forming an irregular amphitheatre. On the top of this ridge ran the wall, which was defended at its salient angles by strong towers. The specimens which still exist along the southeast and west sides show that it was very high and thick, built, however, of small stones, and bound together by broken columns of granite and marble. This clearly proves that it is patchwork, and not Askelon's original rampart. These extraordinary fragments, tilted up in strange confusion along the sandy ridge, are what generally appear in the pictures of Askelon, and impart such an air of desolation to the view. The position, however, is one of the fairest along this part of the Mediterranean coast; and when the interior of this amphitheatre was crowded with splendid temples and palaces, ascending, rank above rank, from northwest to southeast, the appearance from the sea must have been very imposing. Now the whole area is planted over with orchards of the various kinds of fruit which flourish on this coast. It is especially celebrated for its apples, which are the largest and best I have ever seen in this country. When I was here in June quite a caravan started for Jerusalem loaded with them, and they would not have disgraced even an American orchard. Dr. Kitto has labored in several of his works to prove that the Hebrew word taffuah, translated apples, means citron, but I think this is one of his least happy criticisms. The Arabic word for apple is almost the same as the Hebrew, and it is as perfectly definite, to say the least, as our English word, as much as the word for grape, and just as well understood; and so is that for citron; but this is a comparatively rare fruit. Citrons are also very large, weighing several pounds each, and are so hard and indigestible that they can not be used except when made into preserves. The tree is small, slender, and must be propped up, or the fruit will bend it down to the ground. Nobody ever thinks of sitting under its shadow, for it is too small and straggling to make a shade. I can not believe, therefore, that it is spoken of in the Canticles. It can scarcely be called a *tree* at all, much less would it be singled out as among the choice trees of the wood. As to the smell and color, all the demands of the Biblical allusions are fully met by these apples of Askelon, and no doubt, in ancient times and in royal gardens, their cultivation was far superior to what it is now, and the fruit larger and more fragrant. Let teffuah, therefore, stand for apple, as our noble translation has it.

The sycamore fig grows larger here, and of a darker blue color than in any other place I have visited. They are gathered, and carried in baskets to Gaza. None of these fruits are ripe yet, but the orchards promise a generous crop. There are no buildings of the ancient city now standing, but broken columns are mixed up with the soil, and the number of old wells and cisterns still kept in repair enables the peasants to

water their orchards and gardens abundantly, without which all would quickly perish.

Let us climb to the top of these tall fragments at the southeast angle of the wall and we shall have the whole scene of desolation before us, stretching, terrace after terrace, quite down to the sea on the northwest. The walls must have been blown to pieces by powder, for not even earthquakes could toss these gigantic masses of masonry into such extraordinary attitudes. No site in this country has so deeply impressed my mind with sadness. O man, savage, ferocious, brutal, what desolations hast thou wrought in the earth! They have stretched out upon Askelon the line of confusion and the stones of emptiness. Thorns have come up in her palaces, and *brambles in the fortresses thereof*, and it is a habitation of dragons and a court for owls.*

This is the impression "before dinner." Let us descend to our cheerful lunch, spread on the clean sand under those giant sycamores, and the view after dinner will be much less gloomy. Askelon will surely be rebuilt at some future day of prosperity for this unhappy land. The position is altogether too advantageous to allow it to sink into total neglect. The inhabitants call the place El Jore, but they are also acquainted with the name Askelon, and in some degree with her ancient story, which closely resembles that of her neighbors, Ashdod and Gaza, and is to be found in the same books, sacred and profane. In the Crusades it played a more illustrious part than either of them, but we shall not enter into details, which may be found in the same authors referred to for the history of Usdud. If this place were ever celebrated for aromatic plants, as Strabo, Pliny and Dioscorides assert, they probable grew on these sand-hills north and south of the city.

(To be continued.)

* Isaiah xxxiv. 11, 13.

"IMITATION OF CHRIST."

Of all the uninspired books in the world, none has been so often reprinted; none has been translated into so many languages, as that entitled "The Imitation of Christ." It is believed that there has been more than two thousand editions of the original Latin, and not less than one thousand of the French translation. It first appeared about the year 1415, and came rapidly into general circulation. The authorship of this remarkable devotional work is still unsettled. It is commonly ascribed to Thomas a Kempis, or Thomas Hamerken, of Kempen, a small town of Rhenish Prussia, about twenty miles northwest of Dusseldorf. He was born about 1380, lived a monk, and died 1471, in the Augustine convent of Mount St. Agnes, near the town of Zoole in the Netherlands. The book appears to have been circulated at first without the name of the author. Many of the oldest manuscripts of it bear the name of Thomas a Kempis, and two of them were written with his own hand. John Busch, a contemporary of Thomas, and a brother of the same monastic order, ascribes the work to him. It is also attributed to him by two or three other writers, who lived in the same century. The style, too, in the opinion of such scholars as Gieseler and Milman, confirms the tradition which ascribes the work to Thomas. Still, the authorship was early and long a matter of earnest controversy. "Whole orders of monks, and whole nations," says Hase, "have contended respecting the author of this work." The work is ascribed to John Gerson, the learned Chancellor of the University of Paris, in a manuscript as early as 1563. The editor of the French translation, published in 1488, says it is doubtful whether to ascribe it to Gerson or to St. Bernard. It has also been imputed to John Gerson, who was the Abbot of a Benedictine convent at Vercilli, in the first half of the thirteenth century. The controversy became so warm between two rival orders of monks, that the parliament of Paris in 1662, to put an end to the strife, decreed that the book should henceforth be printed with the name of Thomas a Kempis. We suppose that there is really very little reason to doubt that he is the author of the work; but the long and impassioned controversy upon the subject shows how greatly the book was esteemed, and how anxious the various disputants were to establish the claims of their particular party or favorite writer to the authorship.—*Watchman and Reflector.*

"*We took up our carriages, and went up to Jerusalem.*"—Acts xxi. 15.

This is one of those passages whose meaning is quite likely to be misapprehended, unless the reader is well acquainted with the changes which have taken place in the English language since the Bible was translated. Probably nine-tenths of all who read the passage suppose, and very naturally too, that Paul and his companions were provided with such conveyances as are now known by the name of carriages. Even writers of books have fallen into the same error. Thus in Rae Wilson's Travels in the Holy Land and Egypt:

"This, I am inclined to believe, was not the track which was taken by the apostle Paul, when he went up to Jerusalem from the coast, as he appears to have travelled in some conveyance *moved on wheels;* for it is so far from being in any way possible to draw one along, that, on the contrary, a great exertion is necessary to travellers to get forward their mules."

The error here is comparatively a harmless

and amusing one, but the same mistake has been made the foundation of serious cavil at the truth of the passage. "How is this possible," says a modern objector, "when there is nothing but a mountain track, impassable for wheels, between Cæsarea and Jerusalem?" The blunder in the former case, and the sneer in the latter, would alike have been saved, had the writers known that, when the Bible was translated, "carriage" did not mean "that which carries," but "that which is carried." "We took up our carriages" means no more and no less than "we took up our baggage," or as some of the earlier translators familiarly expressed it, "we trussed up our fardels." Professor Scholefield, in his "Hints for an improved translation of the New Testament," recommends the passage to be rendered "we put up our baggage."

There are other passages in the Bible where the word "carriage" is evidently used as synonymous with baggage. For example, "So they turned and departed, and put the little ones, and the cattle, and the carriage before them." Judges xviii. 21. "And David left his carriage in the hand of the keeper of the carriage," 1 Sam. xvii. 22. David's "carriage" consisted, as we learn from the preceding verses, of an ephah of parched corn, ten loaves of bread, and ten cheeses.

Examples of a similar character may readily be cited from the historians and essayists who were cotemporaneous with the translation of the Bible. North, in his translation of Plutarch, says that "Spartacus withdrew an opposing army, and took all their carriage;" and Bacon, quoting 1 Sam. xxx. 24, speaks of those "who stayed with the carriages," instead of "the stuff," which appears in the ordinary version.

In fact, "carriage," "baggage" and "luggage" were not only formed in the same way, but were originally synonyms; baggage being that which is bagged; luggage, that which is lugged, and carriage that which is carried.—*Biblical Treasury.*

THE SNOW.

Silently down, gracefully down,
Over the forest and over the town,
Robing the earth in a pure white gown,
Wafting to and fro;
Drifting, circling, eddying round,
Comes the feathery snow.

Gently it falls, quietly falls,
Covering huts and covering halls,
Building its miniature cities and walls
Over the earth below;
Spreading in sheets, and rolling in balls—
Dancing, frolicking snow.

Cold and bleak, cold and bleak,
Flying about in a merry freak,
Twirling around the mountain peak
Down to the valley below;
Losing itself in the rippling creek,
Fickle and fleeting snow.

Over the ground, the frozen ground,
The crystal flakes chase each other round,
Forming a valley or building a mound,
When the north winds blow,
With its icy breath and moaning sound,
Drifting the virgin snow.

Clinging to trees, the evergreen trees,
Forming fantastic images,
Scattered to the merry breeze
Rushing onward, doth go;
Losing itself in the snowy seas,
Fair and fragile snow.

Sweeping away, melting away
When the sun with its golden ray
Into the arbor creeps to play,
Where the violets grow;
Melting, wasting, hiding away,
Frail and beautiful snow.

—*Germantown Telegraph.*

THE PEACEFUL WAITING.

A little longer yet, a little longer,
Shall violets bloom for thee and sweet birds sing,
And the lime branches where soft winds are blowing,
Shall murmur the sweet promise of the spring.

A little longer yet, a little longer,
Thou shalt behold the quiet of the morn,
While tender grasses and awakening flowers
Send up a golden tint to greet the dawn.

A little longer yet, a little longer,
The tenderness of twilight shall be thine,
The rosy clouds that float o'er dying daylight,
To fade till trembling stars begin to shine.

A little longer yet, a little longer,
Shall starry night be beautiful to thee,
And the cold moon shall look through the blue silence,
Flooding her silver path upon the sea.

A little longer yet, a little longer,
Life shall be thine—life with its power to will,
Life with its strength to bear, to love, to conquer,
Bringing its thousand joys thy heart to fill.

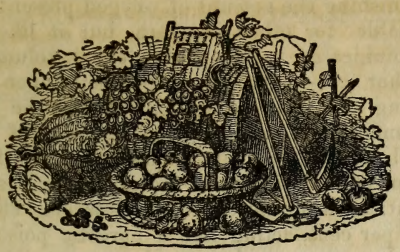
A little longer still—patience, beloved!
A little longer still, ere Heaven unroll
The glory and the brightness, and the wonder,
Eternal and divine, that wait thy soul.

A little longer, ere life, true, immortal,
(Not this our shadowy life), will be thine own,
And thou shalt stand where winged archangels worship,
And trembling bow before the great white throne.

A little longer still, and heaven awaits thee,
And fills thy spirit with a great delight,
Then our pale joys will seem a dream forgotten,
Our sun a darkness, and our day a night.

A little longer, and thy heart, beloved,
Shall beat forever with a love divine,
And joy so pure, so mighty, so eternal,
No mortal knows and lives, shall then be thine.

A little longer yet, and angel voices
Shall sing in heavenly chant upon thine ear;
Angels and saints await thee, and God needs thee
Beloved, can we bid thee linger here?



For Friends' Intelligencer.

A THREE DAYS' TRIP AMONG THE FRUIT-GROWERS.—NO. II.

In a former communication it was stated that but few of the newer kinds of grapes were equal in all respects to the Isabella. We think the Isabella one of the hardiest and most productive grapes that has yet been tried. If properly trained, none allowed to overbear to impair the flavor, it will bear good, regular crops every year, if not killed by winter or insects, which few of the new varieties are known to incur. If we think there will be no care taken, and the vine left to a state of nature's wildness, then we say, try the Concord. That vine is reputed to bear more neglect than any other. The owner of the Isabella, who allows it to overbear one year and exhaust itself, and the following year it can scarcely show a bunch, wonders what is the matter with his vine, and concludes it does not do as well as it once did. "It has run out, and I will try another sort." He had better not purchase until he will enrich and properly manage the one he has. The correct training of the vine is an interesting study to the fruit-grower, and they can be made to grow in almost any form we wish, if started right and trimmed. But how few vines do we see that have this care among farmers. Allowed to ramble at will, their branches often in contact with each other, over roofs and sides of houses, straggliug up some lofty tree out of reach, or trailing over poles, all the lower parts barren and naked of leaves, can we expect fruit in abundance or of good quality? We found that the vine-growers were very careful to have the ground duly enriched and made mellow,sometimes by trenching or the use of the subsoil plow. If for a single vine, a large and deep hole is dug, and filled with rich earth, bones, sods, manure and any animal matter. The young vine is cut back to two eyes, and but one shoot allowed to grow until its fourth year; then it is formed as the cultivator designs it to grow, but no side-shoots are allowed from the single cane. A few new varieties have been originated by mixing the pollen of some good foreign variety with a native, and sowing the seeds of the grape. The result has been looked for with much interest; and the hybrids of Allen and several of Rogers' seedlings bid fair to become great acquisitions. An excellent, hardy variety has been brought from Japan, said to be superior to any variety for out door culture yet grown.

ISAAC HICKS.

From the Popular Science Review.

THE BREATH OF LIFE.

BY W. CROOKES, F. C. S.

Not only figuratively, but in actual reality, can the life of man be compared to a fire, or lighted candle. Respiration may be regarded as the same process as combustion, only performed in a slower manner. Fuel is placed in a furnace, and the combustion which we see take place with the evolution of heat and light is owing to the combination of the oxygen—that wonderful constituent of the atmosphere—with the carbon and hydrogen of the fuel. In a similar way we place food (which is fuel) in our bodies, and then by the act of respiration we draw into the lungs oxygen, and this, uniting with the carbon and hydrogen of the food, also produces a disengagement of heat.

Another point worthy of attention is, that the combustible matter of the food—the carbon and hydrogen—when burned in the body by means of air drawn in by the lungs, produces exactly the same amount of heat as it would have done had the same quantity been consumed in an ordinary furnace by means of the free atmospheric oxygen; the only difference being, that in the latter case the combustion takes place rapidly, evolving an intense heat for a short time, whilst in our bodies the fuel is burned more slowly, thus evolving less heat for a longer time, the total amount of heat liberated by the combustion of a given weight of carbon, whether it be burned in the form of coal or beef, being always the same.

This, therefore, is the cause of the high temperature of the human body. We each carry about within us a portable furnace of the most perfect construction. Fuel is thrown on at intervals during the day, the need of a fresh supply being made known by the feeling of hunger, (as it is in some steam-engines by the ringing of a bell;) whilst a draught of air is drawn in at each inspiration, by which means the process of combustion proceeds uninterruptedly.

The analogy is strictly correct, even if pursued further. In a furnace we can augment the energy of combustion by increasing the draught of air; and so in our bodies, if we increase the normal number of respirations per minute, a considerable rise of temperature is the result, the excess of heat being radiated into the surrounding atmosphere, and carried off in the form of perspiration. This explains why persons in the Arctic regions consume such enormous quantities of food in comparison with

those in more temperate latitudes. In order to keep up the natural heat of the body (which is invariably the same—99° 5′ Fahr.) in the midst of the intense cold of the surrounding media, it is necessary for considerable quantities of fuel to be rapidly burned in the body, so as to restore the amount of heat lost by radiation; and not only is the total weight of food which is required in the Arctic regions vastly greater than that consumed in warm climates, but the former contains a greater percentage of combustible matter; the fruits which constitute so large a proportion of the food of the inhabitant of the South containing not more than about twelve per cent. of carbon, whilst the blubber or fat which forms the staple diet of the Esquimaux or Lap, contains nearly eighty per cent. of that combustible. Plenty of food, therefore, takes the place of clothing, in the same manner as warm raiment is a partial substitute for food. The warmer we are clad the less fuel it is necessary to burn in order to keep up the supply of animal heat lost by radiation; whereas, if we were to walk about naked or were exposed to an Arctic temperature, we should be enabled to consume twenty or thirty pounds of whale's fat, together with several quarts of train oil and brandy, without difficulty, finishing off with a few tallow candles by way of dessert, the combustible matters here indicated being not more than sufficient to supply the enormous radiation of heat consequent upon a difference of perhaps one hundred and twenty degrees between the temperature of the body and that of the external air.

The analogy between the life of man and the flame of a candle or stove, is thus seen to be something more than a mere fanciful theory. Warmth and vitality are produced equally in each case by the combination of combustible matter with the oxygen present in the atmosphere; and in either case, if the supply of air be insufficient or vitiated, a similar result will follow; for the pale, sickly, flickering flame of a candle burning in an atmosphere deficient in the necessary supporter of combustion, or containing noxious gases, is strictly parallel to the delicate, sickly, etiolated appearance caused in human beings by an impure atmosphere, whilst the ultimate result is the same in both cases, namely, the extinction of vitality, or death.

An attentive examination into the phenomena of combustion, as exemplified in the burning of a candle, shows us, therefore, that not only is it necessary to take account of the food which we eat, that is to say, of the fuel with the combustion of which we keep up the requisite temperature; but that a careful attention to the quality of the air we breathe is no less important to our health and comfort. A candle burning in a close room not only consumes a certain quantity of the vivifying principle of the atmosphere, diminishing the amount of oxygen present and available for other purposes, but it likewise communicates to the air an equal volume of another gas—carbonic acid—a substance possessing the most deadly properties—the pure gas suffocating animals placed in it as if they had been plunged into so much water. Even when it is present in the air in only small quantities it produces very deleterious effects, four per cent. acting like a narcotic poison in the atmosphere, and even a less proportion producing depressing effects of a most injurious description. If, then, a candle which consumes so small a quantity of oxygen causes such a change in the atmosphere, how much more will the respiration of human beings tend to vitiate it. It has been calculated that a man every twenty-four hours consumes nearly four hundred cubic feet of air, with evolution of the deleterious carbonic acid gas; and that were he to be inclosed for twenty-four hours in a room eight feet square by nine feet high, he would be moribund at the end of the time. And these are not merely fanciful or suppositious cases. The action of contaminated confined air upon the health of the inhaler is one of the most potent and insidious causes of disease. Any addition to the natural atmosphere that we breathe must be a deterioration, and absolutely noxious in a greater or less degree. Our health, says Thackrah, would immediately suffer did not some vital conservative principle accommodate our functions to circumstance and situation. But this seems to get weaker from exertion. The more we draw on it, the less balance it leaves in our favor. The *vis vitæ*, which, in a more natural state, would carry the body to seventy or eighty years, is prematurely exhausted, and, like the gnomon shadow, whose motion no eye can perceive, but whose arrival at a certain point at a definite time is inevitable, the latent malaria, which, year after year, seems to inflict no perceptible injury, is yet hurrying the bulk of mankind with undeviating, silent, accelerating rapidity to a premature grave. Pure air is the food designed by nature for the constitution. Man subsists upon it more than his meat and drink; and there are numberless instances of persons living for months and years on a very scanty supply of aliment; but no one can subsist even for a few minutes without a copious supply of the aerial element.

Deaths from the respiration of many persons in a confined space are, unhappily, not rare; and without going back to the shocking instance of the Black Hole at Calcutta, we may refer to an equally lamentable occurrence which happened a few years ago in an emigrant ship, in which, during a storm off the English coast, the emigrants were confined below. In less than six hours more than sixty persons perished!

The paramount necessity which exists, according to these instances, for fresh air, equally holds good in less extreme cases. Just as surely as a total deprivation of oxygen, or the presence with it of any excess of deleterious gases, produces death; so the breathing of a partially-inhaled atmosphere is equally certain to occasion sickness and disease, if its inhalation be persisted in. The evils of exhausted air are also more to be guarded against, because persons can live in it without being aware of its danger, as far as their sensations are concerned. When we enter a crowded assembly on a cold day, the air is always at first repulsive and oppressive; but these sensations gradually disappear, and we then breathe freely, and are unconscious of the quality of the atmosphere. Science, however, reveals the fact, that the system sinks in action to meet the conditions of the impure air; but it does so at the expense of a gradual depression of the vital functions; and when this is continued, disease follows. *No disease can be thoroughly cured when there is a want of ventilation.* It is related, that illness continued in a family until a pane of glass was accidentally broken, and then it ceased: the window not being repaired, a plentiful supply of fresh air was admitted. Nearly all the churches in the empire require some artificial means of ventilation to render them physically fit receptacles for the body during a prolonged service. The Sunday-schools also, as a general rule, are *very ill ventilated;* and lessons in the second hour are far worse rendered than in the first, solely arising from a semilethargic coma that comes over the pupils breathing a carbonic air, which has already done duty and been inhaled by others several times. However much to be regretted, it is still true that people will sometimes sleep during the sermon. Now, the minister must not be twitted with this; for with the oratory of a Jeremy Taylor, or of a Tillotson, people could not be kept awake in an atmosphere charged with carbonic acid, the emanations of a thousand listeners.*

[To be continued.]

NORTHERN SUGAR.

It would be a singular result of the rebellion, if the North and West should become independent of the Southern climes in the articles of sugar and cotton. The cotton culture will be tried next season in regions farther North than it ever was before—with what results, time will show. The various products that will yield sugar will also become more extensively sought after.

The sorghum, the sugar beet and the rock maple are all demanding attention. They can all be used in Maine and the other New-England States. The maple and the beet are at home in the North, and the sorghum and imphee produce abundantly in the Western States. The earlier varieties of imphee will undoubtedly ripen in Maine.

The sorghum has already been proved in the West, and its culture next season will be quadrupled. A Sorghum Convention was held at Rockford, Ill., last Fall, where many samples of the syrup and some sugar were exhibited, and much valuable information elicited, which will lead to improvements both of culture and manufacture the coming season. One individual had made sixteen gallons of syrup from an acre. Another had made one hundred gallons from three-fourths of an acre. Seven gallons of juice made one of syrup.

The Illinois Horticultural Society, at their meeting held in Chicago not long ago, had some discussion upon the subject of the production and manufacture of sorghum syrup and sugar. Among other interesting facts, it appears that "The cultivation of the sugar cane in the northwest is no longer a matter of doubt. As high as three hundred gallons of syrup have been produced per acre. One hundred and fifty gallons is a small yield;" and it was confidently asserted that they would soon have a home supply, and a surplus to export to the eastern States.

Our farmers in northern New England should be preparing themselves for the maple-sugar campaign. The time for it will soon be along, and should be improved in every way possible. —*Maine Farmer.*

A JASPER CAVE.

A correspondent of the *Boston Transcript*, who is the Topographical Engineer of New Hampshire, states that one of the most wonderful geological discoveries ever made round the White Mountains, has just been brought to the notice of scientific men. Two young men of Berlin Falls, in sliding down the cliffs of a rugged mountain, two miles from that town, found the entrance to an enormous cave, the existence of which was unknown before. Wm. D. Sanborn, a noted guide in that region, made a thorough exploration of it, using candles to light his way. Finding in it a beautiful mineral of bright color, he reported the fact, and the cave was visited by Mr. E. S. Brown, a mineralogist, who found the entire cave was made of jasper of magnificent color and quality. The entrance is so small that a man can barely enter it on his hands and knees.

About ten feet from the entrance it is nine feet high and fifteen wide, opening into a fine apartment sixty feet in length, formed of jasper of a delicate blue ash color, striped with fire

*Piesse.

red, so exquisitely beautiful as to draw exclamations of surprise and admiration from the dullest student of nature.

But the wonders of the cave do not lie in the fact that it is formed, but in the fact that the long-disputed question is now settled where the Indians of New England got their jasper to make their arrow heads. It has never been known until now where this jasper of a blue color which they used came from. There can be no doubt that the Indians, hundreds of years since, commenced the work of chipping off pieces, and continued their work until a cavern sixty feet in extent was cut out of the rock, for the top and sides of the cave all show it has been chipped in many thousand places. In many places the vein of jasper has been cut to its intersection with the granite, and there the work stopped. An Indian axe and tomahawk were found in the bottom of the cave, such as were used during the French and Indian wars, when the Pequawhets, Pennacooks, and Androscoggins wandered in this beautiful region —in which their savage implements are now found in abundance. Berlin Falls is in Coos county, New Hamphire, within an hour's ride of Gorham.

ITEMS.

FOREIGN.

A late steamer from England brings with it the tidings of the death of Sir Benjamin Brodie, one of the most distinguished surgeons of modern times.

Opening of a Railway to Ephesus.—The Smyrna *Mail* gives an account of the opening of the Ottoman railway to Ayasolook, or Ephesus, which took place on the 15th of September, Mehemet Reschid Pacha, the Governor-General of Smyrna, being present on the occasion. A special train conducted the governor, the representatives of the various consuls, and the officials of the railway, along the line. On the arrival of the party at Ephesus, the opening of the line was announced by telegraph to the Sultan. At the station the authorities performed the mid-day prayer, and afterwards, near the line, the consecrated prayer was read in Arabic.

Senegal Cotton.—A joint stock company has been formed in Mulhouse, France, for the cultivation of cotton in Senegal. M. Drouet, who inhabited Senegal for fifteen years, is appointed by the company to direct the new establishment. He has already left France, taking with him machinery for the preparation of raw cotton.

DOMESTIC.

The experiments at cotton-raising in Illinois prove to be even more successful than was anticipated. The newspapers of that State estimate that the produce of cotton in the southern counties will not fall below, but probably exceed, 25,000 bales, or over 10,000,000 lbs. They further state that much more would have been planted could good seed have been obtained in season. The editor of the Lewiston *Journal* has seen specimens grown there this season which are of fine quality, equal to the best Tennessee. The yield of a patch of five acres will amount to fifteen hundred pounds.

On the 7th inst., for the first time, uninterrupted telegraphic dispatches passed between New York and San Francisco.

California raising her own Sugar.—Late California papers state that sugar and syrup made from the Chinese cane, and a better article than the imported, has been made in considerable quantities in that State. Tulare county will, it is supposed, be able to supply her own population with sugar and molasses.

Gypsum in Michigan.—A deposit of gypsum, one hundred and fifty acres in extent, and equal to the best Nova Scotia article, has been discovered within sixty rods of Tawns Bay, Saginaw county, Michigan. It is pure white plaster, and the bed has been bored into fifteen or twenty feet without going through. It can be mined for fifty cents per ton. This discovery is of great importance, as the deposit is in close proximity to the route which all westward bound vessels take.

Range of Sound.—Herschel gives three hundred and forty-five miles as the greatest known distance to which sound has been carried in the air. This was when the awful explosion of a volcano at St. Vincent's was heard at Demerara. The cannonading at the battle of Jena was just heard in the open fields near Dresden, a distance of ninety-two miles, and in the bombardment of the fortress it was very distinct. The bombardment of Antwerp is said to have been heard in the mines of Saxony, three hundred and seventy miles distant.

The *Beverly* (Mass.) *Citizen* says: Stanwood Dodge has presented us with one of the pears which he gathered from the "old pear tree" on Hardy street, in Salem, whose known age is 224 years. The trunk of the tree is a curiosity, being a mere shell at the base, with a hollow space large enough for two men to stand in, with large holes or "side lights," where old limbs have been cut off, and the "stubbs" rotted through to the centre of the tree. The heart is all gone, but the head remains, bowed down with thirteen bushels of the most luscious Orange pears we ever tasted.

To Fatten Cattle.—A farmer of Haubourain, France, has just tried the experiment of fattening cattle by the use of cod liver oil. The trial was first made upon two calves, eight sheep, and two pigs. The result surpassed all expectation. In ninety days they were all in prime condition, the flesh being perfectly white and easy of digestion. The quantity given was: To the pigs sixty-three grammes (two ounces) per day, to the sheep thirty-one grammes, and to the calves fifty grammes. For the calves the oil was mixed with bran and chopped straw; for the sheep with bruised beans, and for the pigs with their regular food.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a steady home consumption demand at $6 25 a 6 50 per bbl. for superfine; $6 62 a 7 for extras, and $7 50 up to 9 00 for extra family and fancy lots, according to quality. There is but little Rye Flour or Corn Meal here. Small sales of the former at $5 50 and of the latter at $3 50.

Grain.—There is a steady inquiry for Wheat. Sales of Penna. red in store at $1 45 a 1 46 per bushel, in store and afloat. Good white ranges from $1 55, a 1 65. Rye is less active; small sales of Pennsylvania at 95 a 98 cents. Corn is dull at 74 cents for yellow. In oats, no change. Penna. sold at 41 a 42 cents per bushel.

Seeds.—There is a fair demand for Cloverseed at $6 25 a 6 37 per 64 lbs. New Timothy sells at from $2 to $2 25 per bus. Flaxseed is wanted at $2 70 a 2 75 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 593
Memoir of Deer Creek M. M. concerning Sarah Warren 595
Friends in Maryland 596
Extracts from a Letter to Friends in this City 597
The Land and The Book 598
Utility and Science 599
EDITORIAL 600
OBITUARIES 603
Circular to Friends within the limits of N. Y. Yearly Meeting 603
POETRY 604
The Breath of Life 604
HORTICULTURAL DEPARTMENT 607
Talks about Health 607
ITEMS 608
Philadelphia Markets 608

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 579.]

I could stay no longer with them at that time, for I had appointed a men's meeting in Virginia the fifth day of that week. Things being much out of order among them; so I took my leave of them in the love of God, and began my journey the third day morning with my two fellow travellers. I had rode but a few miles before I was seized with grievous gripes and a weakness in my bowels, occasioned by the great surfeit I got with those hardships in coming thither. I rode in great pain that day, and at night lay in the wilderness. Soon after we alighted off our horses; my two fellow travellers, that should have helped me, fell sick and fainted; so I was forced to rise, kindle a fire and fodder the horses. After some time they recovered from their fainty fit; the Lord was merciful, and bore up my spirit that night; the next day we got to Virginia to the men's meeting, and the Lord's power was with us, and Friends received truth's discipline in the love of it, as formerly they had received the doctrine of truth, for which they were great sufferers in the spoiling of their goods, the Governor being a very peevish man, and much set against truth and Friends.

Now Friends desired to have another men's meeting before I left those parts; so we appointed another, and the time and place mentioned. In the mean time I travelled to several places in that country, and had comfortable meetings with Friends, and travelled thirty miles above Jamestown, to a place called Greensprings, where were several convinced people, and a meeting had been settled there, but was lost, the people being stumbled in their minds, and scattered by the evil example of one Thomas Newhouse, who had been a preacher among them, and went from truth into the filth and uncleanness of the world. Then I got them together, and settled a meeting; they were glad thereof and much comforted, as sheep that had been astray, and returned again to the shepherd, Christ Jesus; so I left them tender and loving.

As I returned, I had something upon me to visit the Governor, Sir William Barclay, and to speak with him about Friends' sufferings. So I went about six miles out of my way to speak with him, accompanied with William Garrett, an honest ancient Friend. I told the Governor that I came from Ireland, where his brother was Lord-lieutenant, who was kind to our Friends; and if he had any service for me to his brother, I would willingly do it, and as his brother was kind to our Friends in Ireland, I hoped he would be so to our Friends in Virginia. He was very peevish and brittle, and I could fasten nothing upon him with all the soft arguments I could use; so when I had done my endeavors and was clear, I left him.

I came that night to Justice Taverner's

house, his wife was a Friend, and he loving to Friends; the next day was the men's meeting at William Wright's house, the Justice and his wife went to the meeting, about eight or nine miles, and there were several other persons of note came to the meeting, particularly Richard Bennet, alias Major General Bennet, and Colonel Teve, with others, and a great many Friends; some came a great way to that meeting, and a blessed heavenly meeting it was; many were tendered by the Lord's power, and the witness of God reached, which answered to the truth of the Lord's testimony, that was declared to them in his power. We had first a meeting for the worship of God, then Friends drew into a large upper room to the men's meeting, where I was with them in settling the affairs of the church. Justice Taverner's wife came to me, and told me that the Major General, Colonel Teve and others were below, staying to speak with me; so I went down to them; they were courteous, and said they only staid to see me, and acknowledged what I had spoken in the meeting was truth. I told them the reason of our Friends' drawing apart from them was, to lay down a method to provide for our poor widows and fatherless children; to take care that no disorders were committed in our Society; and that all lived orderly according to what they professed; also informed them, that in England and other places we had such meetings settled for that service; the Major General replied, he was glad to hear there was such care and order among us, and wished it had been so with others; he further said, he was a man of great estate, and many of our Friends were mean men, therefore he desired to contribute with them. He likewise asked me, how I was treated by the Governor, he having heard that I was with him; I told him that he was brittle and peevish, and I could get nothing fastened on him. He asked me if the Governor called me dog, rogue, &c.? I said no, he did not call me so. Then said he, you took him in his best humor, they being his usual terms when he is angry, for he is an enemy to every appearance of good. They were tender and loving, so we parted, the Major General desiring to see me at his house, which I was willing to do, and accordingly went. He was a brave, solid, wise man, received the truth, and died in the same, leaving two Friends his executors.

Now when I had been for some time with Friends in Virginia, and had many sweet servicable meetings among them, and things somewhat settled, I found my spirit clear of that service, so took boat and went back to Maryland, where I staid several meetings, the Lord's power and presence accompanying, that made hard things easy. When I was clear there I took passage by sea, and about ten days after landed safe at New York, where no Friends lived. John Evans of Jamaica being in my company at that time, we lodged at a Dutch woman's house who kept an inn; and I was moved of the Lord to get a meeting in that town, for there had not been one there before; so I spoke to the woman of the house to let us have a meeting, who was very willing, and let us have a large dining-room, also furnished it with seats. We gave notice thereof, and had a brave large meeting, some of the chief officers, magistrates and leading men of the town were at it; very attentive they were, the Lord's power being over them all; several of them appeared very loving after the meeting. The woman of the house and her daughter being widows, both wept when we went away.

From thence I went to Long Island, where were many honest tender Friends, and having several meetings with them there, we were well refreshed and comforted together in the Lord. From thence I went to Shelter Island, where I met with George Fox again, and several Friends with him coming from New England and going to Virginia. I told him of my travels and service for the Lord, at the hearing of which he was glad, and we praised the Lord for his goodness. I told him that I was much pressed in spirit to hasten for Ireland; he told me that Friends in New England had heard of me, and they expected I would visit them, and besides the passage of ships from those parts were stopped by reason of war between Holland and England. I told him I believed I should not wait long for a passage (for the Lord pressed me) for Ireland and I believed there was need of my service there. So after being two or three days together at Shelter Island, we took leave one of another and parted in the sweet love of God.

After some days' travel by Narraganset and those parts, I came to Rhode Island, where I met with John Burnyeat, John Stubbs and John Cartwright: there one Roger Williams, an old priest and an enemy to truth, had put forth fourteen propositions, as he called them, which he would maintain against any of the Quakers that came from Old England, and challenged a dispute of seven of them at Newport in Rhode Island, and the other seven at Providence.

I joined with Friends in answering this challenge at the time and place appointed for the dispute which was to be in Friends' meeting-house at Newport; thither a great concourse of people of all sorts gathered. When those propositions, as he called them, came to be discoursed of, they were all but slanders and accusations against the Quakers; the bitter old man could make nothing out, but on the contrary they were turned back upon himself. He was baffled, and the people saw his weakness, folly, and envy against the truth and Friends.

There were many prejudiced Baptists who would fain have helped the old priest against Friends, but they durst not undertake his charge against us, for they saw it was false and weak. So the testimony of truth in the power of God was set over all his false charges, to the great satisfaction of the people.

When this meeting was ended, which lasted three days, John Stubbs and I went to Providence, accompanied with many Friends, to hear the other seven propositions, which lasted one day. John Burnyeat and John Cartwright going another way in truth's service. Now at Providence there was a very great gathering of people, both Presbyterians, Baptists and Ranters. Roger Williams being there, I stood up and told him in public we had spent so many days at Newport, where he could make nothing out agreeable to his challenge; but on the contrary manifested his clamor, rash and false accusations, which he could not prove against us, that I was not willing to spend much time in hearing his clamor and false accusations, having other service for the Lord, therefore would spend only that day. So he went on as he had done at Newport in Rhode Island. We answered to all his charges against Friends, and disproved them.

Now the old prejudiced man was silenced; then the professors desired to know our belief, what the soul of man was made of? I told them I believed what the scriptures said, that when God made man he breathed into man the breath of life and he became a living soul, and that it was sufficient for me to know Christ Jesus who redeemed my soul, but if any of them, that were great professors and old disputants, would undertake to show what God made the soul of man of, he might. Then one that was an ancient leading man among them, said he would not meddle with it; this ended the dispute. Then we had a seasonable opportunity to open many things to the people appertaining to the kingdom of God, and way of eternal life and salvation. The meeting concluded in prayer to Almighty God, the people went away satisfied and loving. Next day we had a meeting at Warwick, not many miles from thence, to which most of those people came, and the Lord's power and presence were largely manifested; and after the meeting the people were very loving, like Friends.

(To be continued.)

A Memorial of Deer Creek Monthly Meeting, concerning our deceased Friend, SARAH WARNER.

Believing that the preservation of the memory of the righteous has a salutary influence in calling the minds of the living to that guide which alone can direct aright, we feel it right to give forth the following testimony concerning our departed and much beloved friend, Sarah Warner:

She was born on the 15th day of the 12th mo., 1781, in Harford Co., Md., and was the daughter of Philip and Mary Warnich, neither of whom was a member of our religious Society.

She, in very early life, was favored with the visitations of Divine love, and, at times, was very desirous to be directed in the way of truth. About the 16th year of her age, she attended, by invitation, a Friends' Meeting, at which there was a stranger—a ministering Friend, who spoke so clearly to her state of mind, that she became convinced of the way of truth, and felt that it was a heavenly visitation to her soul. She forsook the vain fashions of the world, and continued to attend Friends' Meetings, often walking four miles to reach them; and she has frequently been heard to say how precious those meetings were to her.

When she believed it right, she requested to become a member of the Society of Friends, and was received. At the age of 26 she was married to Silas Warner; and, at about the 34th year of her age, she believed that it was required of her to appear in the ministry, which was a great trial to her, as she was naturally diffident, and felt (as she expressed it) her unworthiness. But finding that her peace of mind could only be maintained by obedience to the Divine will, she, in humility, gave up to what she apprehended to be her Heavenly Father's call, and felt the reward of peace. She was some time afterward acknowledged as a minister, which station she filled to the satisfaction of Friends.

Her communications were often short, but were accompanied by that evidence of Divine authority which made them very acceptable to the humble-minded hearer.

About the 42d year of her age, her much beloved husband was removed by death, which was to her a great affliction. Being left with seven children, mostly small, to care for and educate, she was exceedingly tried, but had faith to believe that way would be made; and the breathing of her soul was, that she might be spared, and have ability given her to raise them up in the fear of the Lord, which prayer she felt was heard and granted. She has often been heard to refer to her many trials and difficulties, and also to the many favors and blessings she received, and to acknowledge with gratitude the sympathy extended to her in her trials, not only by those in membership with her, but by many others—her neighbors. She would say the good husbandman has sown the good seed in all hearts, and, if cultivated, they will bring forth good fruit, which is love and good works, the only preparation that can give us a knowledge of Heaven whilst in this state of being, and an assurance that all will be well with us when removed from this world.

She continued to attend Meetings whilst her health would permit, but for some years she was

often deprived of that privilege on account of her infirmities; and for the last three years of her life was principally confined to her room and bed, during which time she was never known to repine, nor her spirits to be depressed, and never lost her lively interest in the welfare of Society, but frequently encouraged those who visited her to faithfulness in all things, and especially in the attendance of Meetings, and urged them not to allow any common matter to prevent; and, by way of encouragement, said she remembered at one time being named as a representative to a distant Quarterly Meeting, when she thought she could not leave her children to go, and excused herself, which brought such darkness over her mind, that she immediately rose and consented. This journey was performed on horseback, and part of the way through a snow storm, which was trying to the frail body, but brought sweet peace to the mind.

In the latter part of her life, many friends and neighbors called to see her, and she would always receive them with a smile, saying frequently, that her love extended to the whole human family. As her weakness increased, she would often say, "The Lord is my support"—"He has blessed me with sweet peace, which the world cannot give, neither can it take away"—"blessed be His name—I wait only his will." And to her daughter, who had been her stay and comfort, and faithful nurse through all her sickness, she said—"My beloved daughter, thou hast been a faithful and good child; the Lord will reward thee—farewell." Soon after she appeared to fall into a sweet sleep, and quietly passed away on the 17th day of the 2d month, 1862, in the 81st year of her age.

Thus it has pleased Divine Providence to call from works to rewards our much esteemed Friend, leaving to us, her survivors, an example of cheerful humility, love and uprightness of purpose seldom excelled.

Signed by direction and on behalf of Deer Creek Monthly Meeting, held the 17th day of the 7th month, 1862, by

DAVID PYLE, *Clerk.*
TACY M. JEWETT, *Clerk for the day.*

Read and approved in Nottingham Quarterly, held at East Nottingham, the 22d day of 8th month, 1862, and signed, by direction thereof, by

DAVID PYLE,
RACHEL B. GATCHEL, } *Clerks.*

Read and approved in Baltimore Yearly Meeting, 10th month 30th, 1862.

BENJAMIN HALLOWELL,
MARGR'T E. HALLOWELL, } *Clerks.*

Return the civilities thou receivest, and be ever grateful for favors.—*Penn.*

For Friends' Intelligencer.

FRIENDS IN MARYLAND.

I see in the last number of the "Intelligencer," that an attempt is made to prove that there were Friends in Maryland as early as 1672, by the will of Dr. P. Sharp bearing date in that year. I am in possession of proof that they had meetings there at a still earlier period.

Daniel Gould, one of the legatees mentioned in the will of Dr. Sharp, resided on the island of Rhode Island, in the town now called Middletown, and was whipped "thirty lashes, being tied to the carriage of a Great Gun in Boston, on the day that Wm. Robinson and Marmaduke Stevenson were hung." His manuscript journal, in good preservation, is now before me, in which he describes seven different journeys into Maryland and Virginia. The first being in the 8th mo., 1669.

His account of these missionary visits begins thus: "True account of my Travells on Truths account in Maryland and Virginia written chiefly for my own satisfaction where I might se how I spent my time and what followed upon my Endeavors which blessed be God has been much to my comfort and great satisfaction and joy: for in ye work of Truth Is ye Blessing of God and he addeth no sorrow wth it.

Though Tis true opposition and sorrow he may meet wth all in the way: But Truth Raises a comfort above all.

My first voyage to Maryland was in 8th mo., 1669. Y^e^ 27th day I shipt myself a Board N Davis his sloop and arrived on Long Island among ffriends 6th of ye 9th mo from York I went a Board a ketch for maryland (one Michel furlong, an old England man master) Though a very wild man, yet usd me very kindly and on the following days we arrived at Point Comfort wch in the capes of Virginia, and on ye 15th we arrived at Poluxon in maryland wherein was sett before me not much speech. But chiefly the Life wch it Pleas'd the Lord, not only for myself, But also for ye Good of Others to Accompany me w^th^: so that tho: I was very Low in mine owne Eye and thought myself (several words obliterated) all along without company, yet it Pleased the Lord to make me find good favour and my Trauell and Labour was very successful wherever I went"

His account of his second journey is thus opened:

"My second voyage to Maryland in ye 3d mo 1671 having for my companion that pretious and worthy servant of the Lord John Burneyat, who was to me a most obliging and profitable Companion and our Trauells together was in ye Perfect Love and Unity (several words rubbed out) for the glory of God and the Good of souls."

In these journeys he mentions meetings in Herring Creek, West River and several others

alluded to in J. S. Norris' paper, and speaks of John Jadwin, Wm. Berry, John Edmondson, Ralph Fishbourne and others as having regular meetings at their own houses. On the 3d, of 5th mo., 1682, he attended a Quarterly Meeting at Brian O'Melias, on the Eastern Shore, and on 6th of the same month, a Quarterly Meeting at Ann Chew's on the Western Shore.

The John Burnett mentioned in Dr. Sharp's will, is undoubtedly John Burneyat.

11th mo. 6th, 1862. G. S. J.

P. S.—The orthography, punctuation and capitals in the above extracts are as in the original.

The following extracts are taken from a letter lately received by a Friend in this city. The sentiments are so just and consolatory that we have thought them worthy an insertion—EDS.

———, whom I hope thou wilt see, will tell thee about our Virginia Friends, as well as the condition of things among us. We in this immediate neighborhood, as I have frequently had occasion to remark, have nothing to complain of and much to be thankful for, if only we may be sufficiently grateful for the favor, and be preserved in healthful humility. Outward trials and difficulties, there can be no doubt, by exercising and thereby strengthening the virtues of fortitude, patience, and above all, a firm and abiding trust in the protecting arm of Almighty Power, tend to the development of the most elevated faculties of the soul, and to its purification, refinement and consequent enjoyment. The desirable condition of the soul is not a state of *ease*, but a state of "*peace*," from the "works of righteousness," and this it may be through great trials and difficulties; and the greater these, the more abundant the flow of peace and joy from the Bountiful Giver of all good.

While my sympathies have been warmly awakened, I have not been so much troubled as perhaps I ought to have been, by what our beloved country has been, and is, passing through. Our National Government had become so corrupt, that nothing short of a dreadful convulsion, like the outburst of a volcano, would purify it and give it relief. Besides the great frauds and corruptions in the administration of the Government by the executive officers, and the iniquity of slavery; the cruel treatment of the Creeks and Cherokees and many other Indian Tribes; the wresting of Texas from our neighbor Government of Mexico; the haughty and overbearing tone of our people and rulers towards foreign countries; the ridicule by our public men, of the idea that there was any law higher than the Constitution of the United States, constitute a catalogue of national sins long and dark. Although some of these measures, as the acquisition of Texas, may have been opposed at the time by a portion of our people, yet the golden stream which has since flowed into our country from California, a part of that acquisition, has washed away the remembrance of the iniquity, and induced a quiet acquiescence in the outrage by which that Territory was acquired. But the Good Being does not forget. If an individual or a nation sins, suffering sooner or later must ensue; not as a vindictive punishment, but as a corrective chastisement in love and mercy; and favored is the individual, or the nation that has sinned, in regard to whom the retribution is not too long deferred. Therefore inasmuch as, in the nature of things, the chastisement had to come upon our nation, I am glad it has come thus early, while I trust there may be sufficient vitality and strength in the body to throw off the disease and be restored again to health; a wiser, purer, humbler people, verifying the scripture expression, "when the Lord's judgments are in the earth, the inhabitants of the world learn righteousness."

It is a comfort to me to believe, too, that great as seems to be the *manifestation* of it, there is no more *actual wickedness of heart* in the country now, than there was before this deplorable war began. Circumstances have only *developed* the wickedness that previously existed, and this development may be of use, on the principle, that to know the nature and extent of a disease is a great step toward its cure. Sometimes ,when one of my students would offer as an apology for his wrong conduct, that another "had made him angry, and it was his fault," I have used the illustration, that if we have a bottle of pure water, we may shake it all day and it will not become turbid. If upon agitation it does become turbid, it is only an evidence, and the degree will be a measure, of the previously existing impurities. So it is impossible to call out of the human heart what does not exist there, either good or evil; and the horrible and heart-rending wickedness, now so abounding in our country is only an exponent of the depth of depravity which the hearts of our people have sorrowfully reached. May the spectacle and knowledge of the fact lead to a reformation.

I believe, too, most fully, that all is under the control of an all-wise, omnipotent and merciful moral governor, who "sees the end from the beginning," and who in His own time, which is the right and best time, will make His wisdom and power manifest, to the confusion of those who have had their trust in, or fear of the arm of flesh, or what man in his own will can do, but to the advancement of the Eternal principles of right and justice, the promotion of peace and righteousness in the earth, and the power and glory of the king of Kings. This is my hope and belief, and I find comfort therein. God is God and changeth not.

Tenth month, 1862.

"THE LAND AND THE BOOK."

(Continued from page 587.)

No intelligent traveller can approach Hebron with indifference. No city in Palestine so carries one back to earliest patriarchal times. Manners and customs, and modes of action, and even idioms of speech, have changed but little since the Bible was written, or from what they were when Abraham dwelt here among "the sons of Heth." Take the account of the death and burial of Sarah, as it is found in the 23d chapter of Genesis, as an example. Sarah died in Kirjath Arba—the same is Hebron—and Abraham came to mourn for Sarah and to weep for her. There is something formal in this remark, but it is in perfect accordance with present customs. Should such a person die here to-morrow, there would be a solemn public mourning and weeping, not as indicating the grief of the family so much as in honor of the dead. The customs of the people demand that there should be loud, boisterous, uncontrollable weeping, mourning, beating of the breast, and every other external manifestion of great sorrow. Such was this funeral mourning of the great emeer Abraham; but, besides this public tribute to the memory of Sarah, he, no doubt sincerely lamented her death in the privacy of his own tent.

Abraham's negotiation for a sepulchre is also very Oriental and striking. Such a purchase was quite necessary. There has always been in this country the utmost exclusiveness in regard to tombs; and although these polite Hittites said, "Hear us, my lord, thou art a mighty prince among us; in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead," Abraham was too experienced an Oriental not to know that this was merely compliment. The thing was quite out of the question: nor would Abraham himself have consented thus to mingle his dead with the dust and bones of strangers, even if they had been willing. He knew well how to understand the offer, and therefore pressed his request to be allowed to purchase. Nor is such a negotiation easily arranged. If you or I had occasion to make a similar contract to-day from these modern Hittites, we should find it even more delicate and tedious than did Abraham. I do not believe we could succeed, even with the aid of all the mediators we could employ. In concluding the purchase with Ephron, we see the process of a modern bargain admirably carried out. The polite son of Zohar says, Nay, my lord, hear me; the fieid *give* I thee, and the cave that is therein, I *give* it thee. In the presence of the sons of my people give I it thee; bury thy dead." Of course! And just so I have had a hundred houses, and fields, and horses given to me, and the by-standers called upon to witness the deed, and a score of protestations and oaths taken to seal the truth of the donation; all of which, of course, meant nothing whatever, just as Abraham understood the true intent and value of Ephron's *bucsheesh*. He therefore urged forward the purchase, and finally brought the owner to state definitely his price, which he did at four hundred shekels of silver. Now, without knowing the relation between silver and a bit of barren rock at that time and in this place, my experience of such transactions leads me to suppose that this price was treble the actual value of the field. "But," says the courteous Hittite, "four hundred shekels! what is *that* betwixt me and thee!" Oh, how often you hear those idendical words on similar occasions, and yet, acting upon their apparent import, you would soon find out what and how much they meant. Abraham knew that too; and as he was then in no humor to chaffer with the owner, whatever might be his price, he proceeded forthwith to *weigh* out the money. Even this is still common; for, although coins have now a definite name, size, and value, yet every merchant carries a small apparatus by which he weighs each coin, to see that it has not been tampered with by Jewish clippers. In like manner, the *specifications* in the contract are just such are found in modern deeds. It is not enough that you purchase a well known lot; the contract must mention every thing that belongs to it, and certify that fountains or wells in it, trees upon it, etc., are sold with the field. If you rent a house, not only the building itself, but every in room it, above and below, down to the kitchen, pantry, stable, and hen-coop, must be specified. Thus Abraham bought this field, *and* the cave that was therein, *and* all the trees that were in the field, *and* that were in all the borders round about, were made sure. I see this negotiation in all its details enacted before me, and hear the identical words that passed between the parties. The venerable patriarch, bowed down with sorrow, rises from beside the couch on which lay the lifeless body of his beloved Sarah. He *stands* before the people—the attitude of respect which etiquette still demands. He addresses them as *beni Heth*—sons of Heth; and in the same words he would address these Arabs about us as *beni Keis*, *beni Yemen*, etc., etc., according as each tribe is now designated. Again, Abraham begins his plea with a reference to his condition among them *as a stranger*—the very idiom now in use—I, a stranger, *ana ghurib*; and this plea appeals strongly to the sympathies of the hearers. It is by such an appeal that the beggar now seeks to enlist your compassion, and succeeds, because all over the East the stranger is greatly to be pitied. He is liable to be plundered and treated as an enemy, and among these denizens of the desert strangers *are* generally enemies, and dealt with as such.

The plea therefore was natural and effective. Abraham stood and *bowed* himself to the children of Heth; another act of respect in accordance with modern manners, and the next step is equally so. He does not apply directly to the owner of the field, but requests the neighbors to act as mediators on his behalf; and were we anxious to succeed in a similar bargain with these people, we must resort to the same roundabout mode. There is scarcely any thing in the habits of Orientals more annoying to us Occidentals than this universal custom of employing mediators to pass between you and those with whom you wish to do business. Nothing can be done without them. A merchant can not sell a piece of print, nor a farmer a yoke of oxen, nor any one rent a house, buy a horse, *or get a wife*, without a succession of go-betweens. Of course, Abraham knew that this matter of the field could not be brought about without the intervention of the neighbors of Ephron, and therefore he applies to them first. How much manœuvring, taking aside, whispering, nodding of heads, and clasping of hands there was before the real owner was brought within reasonable terms, we are not told, but at length all the preliminary obstacles and conventional impediments are surmounted according to the most approved style of etiquette, and the contract is closed in the *audience of all the people that went in at the gate of the city*. This also is true to life. When any sale is now to be effected in a town or village, the whole population gather about the parties at the usual place of concourse, around or near the gate, where there is one. There all take part, and enter in the pros and cons with as much earnestness as if it were their own individual affair. By these means, the operation, in all its circumstances and details, is known to many witnessess, and the thing is made *sure*, without any written contract. In fact, up to this day, in this very city, a purchase thus witnessed is legal, while the best drawn deeds of a London lawyer, though signed and sealed, would be of no avail without such living witnesses.

Well, Abraham thus obtained the cave of Machpelah for the possession of a burying-place for himself and his descendants, and thus became legal proprietor of a portion of the promised inheritance. There, as Jacob, when dying, said they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.* And thither, too, his sons carried Jacob out of Egypt when he died, and buried him by the side of his wife.

[To be continued.]

Be not easily acquainted; lest, finding reason to cool, thou makest an enemy instead of a good neighbor.—*Penn.*

*Gen. xlix. 31.

From the Public Ledger.

UTILITY AND SCIENCE.

We are very apt to suppose that the great distinction between ancient and modern science is, that the former was so much less practical in its bearings than the latter. To a certain extent this may appear to be true. Modern science is most of it connected with utilities more demonstrably and easily, though not so directly, as ancient. But all science, ancient or modern, has sprung out of some felt *want*, or some *practical* difficulty to be solved, and it has always tended to something practical in the supply of that want. Thus, astronomy, of modern times, has grown out of the astrology of the ancients, from the want of an exact knowledge of the position of the heavenly bodies, for the purposes of navigation. The computation of time was probably the first great necessity which gave astrology a start. These computations made astrologists able to foretell the future eclipses and other changes of the heavens, and gave them the reputation of being able to predict other things also, hence, among the Chaldeans, the astrologers were soothsayers and prophets, and made their own utility of science. Alchemy commenced in the desire to transmute the metals into gold. It conferred a knowledge of the chemical properties of certain bodies and their power to kill, and cure diseases, and Champollion has proved that the hieroglyphic signs made use of by our physicians can all of them be traced back to the Egyptian symbols, from which they undoubtedly sprung. What is more, soon as any science loses its utility it dies out. Thus, when astrology became dissociated from astronomy, the latter carried off the utility, and, therefore, drew all the attention of scientific men. Yet Bacon accounts it a science, though he admits it has better confederacy with the imagination of man than with his reason, and for a hundred years after Luther's times the astrologer was the regular counsellor of princes and generals, while the founder of modern astronomy was so neglected that he died in poverty. Now the study of astrology is lost.

So, too, when chemistry absorbed all the usefulness from the study of alchemy, and proved the worthlessness and absurdity of the rest, the latter soon died out in spite of the sway it had held for ages over the profoundest students of nature.

Wherever there is a new want, science is simply the process by which the human mind searches for and demonstrates how that want is to be supplied. Sciences, therefore, have all proceeded from the more tangible to the more remote, from the physical to the metaphysical or intellectual, from the intellectual to the moral, and from these back to the model. Every great advance in any physical science becomes the precursor to some other not less great in mental, and

finally in moral science, while the whole together have their bearing upon an improved *methodology*, as Coleridge terms it in the introduction to the Encyclopædia Metropolitana, a word and a science also, which he first introduced to the serious attention of the English public. It has, however, since been wrought out more carefully by M. Comtes, although with an inversion of ideas that greatly mars the otherwise exquisite order, harmony and simplicity with which he arranges science.

The distinguished Max Miller, now of the University of Oxford, though a native of Germany, has recently in his lectures on the Science of Language, thrown out some admirable hints, not only on the points to which we have adverted, i. e., the necessary utility of all science, but also on the necessary method and process by which every science is developed. It has, he says, first an empirical stage, in which facts are gathered and analyzed, then the classification stage, in which the results of these analyses are grouped, arranged, and then, finally, the theoretical stage, in which the ultimate purpose or cause and plan of the whole is discussed and educed. All science, then, commences with a felt want of knowledge, and proceeds until it comprehends the whole. There is first a physical, then an intellectual, and then a moral stage belonging to all investigation.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 29, 1862.

A friend from New York has forwarded us a copy of an "Address of the Representatives of New York Yearly Meeting of Friends (Orthodox) to its members, and to Friends elsewhere," in relation to the colored refugees from slavery, with a request that it be published in our columns.

Most of the facts contained in the address have been given to our readers, and it is unnecessary to reiterate them. We rejoice in believing that an increasing sense of the debt we owe to this suffering people is being felt not only in our Society, but in the community, and we trust the appeals which have been made in the hour of their extremity, will be liberally answered.

In allusion to the experiment of free labor in the Sea Islands, the address states:

The experience of the past year demonstrates the industry of these people under the ordinary stimulus of self-interest and hope. Official reports inform us that on the islands referred to, 3,800 colored laborers picked of last year's crop 1,100,000 lbs. of the fine cotton of that region, which has been shipped to New York and sold for the benefit of the National Treasury; and, though they began very late last spring,—full six weeks after the usual time—and were imperfectly supplied with appliances for their work, they have planted and cultivated 15,000 acres with cotton, corn, &c., for the Government, besides producing corn and vegetables for their own use.

After desiring that their inalienable rights should be accorded to them, and appealing to the friends of humanity for temporary help, the address offers the following judicious suggestions:

We cannot doubt that Friends everywhere will be anxious to contribute towards the relief of this distress. The best mode of doing so is by union of effort, and judicious arrangement, by which the aid of individuals may be concentrated, and properly applied where it will be most effective. Various measures will doubtless readily suggest themselves to Friends in their different localities, as they regard this interesting subject under the rule laid down for all Christians: "Whatsoever ye would that men should do to you, do ye even so to them." We would suggest the propriety of prompt, organized effort, wherever it can be accomplished. Companies of men and women collected together will stimulate and assist each other. "Many hands make light work." Garments, new or partly worn, and suitable for the aged or infirm, and particularly for women and children, can be prepared or collected. Collections of money can be made, and when applied under the care and supervision of a judicious Committee, will be the means of great relief. The field for exertion is vast! The details we have given convey but a faint idea of its extent; and yet it will probably be greatly enlarged as the winter approaches, and require all the liberality of the benevolent that can be directed to it.

The following article, taken from Vol. 1st of Friends' Miscellany, and written by our beloved friend John Comly, will we think at this time be interesting to Friends, showing the gradual growth of the concern for the guarded religious education of children. Their labors, embracing a period of more than 100 years, appear to have been mostly in their meetings, yet it does not appear that they were discouraged from associating together and with *others*, to promote the object as they thought proper.

"Some Friends of Philadelphia and its vicinity, made some efforts to set up a Boarding School, on a smaller scale, for their present con-

venience." About the same time, Friends in different neighborhoods formed Asssociations, of which the Trustees were to be members, raised funds, purchased property, and established schools, (at that time of the *first class*,) which were in successful operation many years. A trustee of one of these schools, in his memoranda speaks of having visited the school with the committee; that the opportunity with the scholars was a season of favor, evincing that they were moved from a sense of religious duty.

Though these Associations were not under the care of Friends in their collective capacity, they were composed of many of the worthies of their day, and although Friends had the care and management, those not in membership contributed, and partook of the benefits.

We would call attention to the two last paragraphs of the article. Since they were written, a generation has nearly passed away, and what have we who are now on the stage of action done toward the establishment of schools where, "Teachers are careful, in a spirit of meekness, to bring their scholars to the knowledge of their duty to God and one to another," throughout the limits of all our Yearly Meetings where Friends have an influence?

SCHOOLS.

In 1746, the Yearly Meeting of Philadelphia, "desired Friends, in their several Monthly Meetings, to encourage and assist each other in the settlement and support of schools, for the instruction of their children, at least to read and write, and some further useful learning, when circumstances will permit it; and that they observe, as much as possible, to employ such masters and mistresses as are concerned, not only to instruct their children in their learning, but are likewise careful in a spirit of meekness, gradually to bring them to the knowledge of their duty to God, and one to another."

Many of the children of Friends, previous to that time, were brought up without school instruction; and even those in comfortable circumstances, in some country places, for want of convenient schools, never learned either to read or write. It is probable the advice of the Yearly Meeting, had a beneficial effect; as instances of total deficiency in school learning, are not so frequently noticed among those who were then the objects of this concern.

The Yearly Meeting in 1750, and divers times afterwards, manifested a lively interest in the "importance of training up our youth in useful learning, under the tuition of religious, prudent persons, suitably qualified for that purpose,"—and recommended that, "Friends should exert themselves therein, as fully as their circumstances would permit; and that Monthly Meetings should appoint committees to have the oversight and care of schools.

In 1778, a united concern is expressed for the establishment of schools, for the instruction of youth, in useful learning. It is stated that notwithstanding the pressing recommendations before mentioned, very little had been done effectually therein. The raising of funds for the support of schools, had been proposed, and was afresh recommended to the notice of Friends; and that an account of the progress made in the several meetings, be sent to the Yearly Meeting. It was also proposed, "that within the compass of each meeting, where the settlement of a school is necessary, a lot of ground be provided, sufficient for a garden, orchard, grass for a cow, &c., and that a suitable house, stable, &c., be erected thereon. Such a provision would be an encouragement for a staid person, with a family who will be likely to remain a considerable time, perhaps his whole life, in the service, to engage therein." It was further advised, that Friends promote subscriptions towards a fund, the increase of which might be employed in paying the master's salary, if necessary, and promoting the education of the poorer Friends' children.

These earnest advices, included in a report to the Yearly Meeting, signed by Anthony Benezet and Isaac Zane, appear to have had a good effect in stimulating Friends to a more lively concern on the subject of schools. In 1784 and '85, the minutes mentioned the necessity of persevering in unwearied endeavors to effect, in a greater degree than has yet been done, a liberal provision for the due instruction of youth; continued attention, and further unremitted industry is renewedly urged, that Friends of the respective meetings may be enabled to give a more satisfactory account of their further progress therein.

In 1787, the establishing of well regulated schools, under the care of religious, well qualified tutors, is again recommended "to the vigilant care of concerned Friends, to be extended not only to the children of Friends of more easy circumstances in life, but also to the offspring of such as are poor, and of the black people, whose condition gives them a claim to that benefit." Two years after, the Yearly Meeting issued pressing advices on the subject of schools, and the establishment of funds agreeable to the recommendation of 1778.

These repeated advices of the Yearly Meeting, claimed the weighty attention of Friends; in many of the Monthly and Preparative Meetings; funds were raised for the support of

schools; and in some places, a house and lot was provided for the accommodation of the teacher. Foreigners, frequently of loose principles and immoral habits, had formerly been employed as schoolmasters, but an increasing care was now manifested in the choice of teachers of exemplary life, and whose conduct was consistent with our religious profession.

About the year 1790, a concern was introduced among Friends of Philadelphia Yearly Meeting, for establishing a boarding school upon a plan similar to that at Ackworth, in England. A pamphlet, written by Owen Biddle, detailing some of the proposed outlines of the institution, was published—the Yearly Meeting took a lively interest in promoting the measure, which resulted in the seminary at Westtown, which was opened in 1799. This institution has been the means of diffusing improvement in Friends' schools generally, in Pennsylvania, New Jersey, Delaware, and elsewhere.

The Yearly Meetings of Baltimore, New York and New England, have also patronized the institution of boarding schools, under similar regulations.

When the subject of a Yearly Meeting school was under discussion, some Friends of Philadelphia and its vicinity, made some efforts to set up a boarding school on a smaller scale, for their present convenience. It was probably owing to the decease of one of the principal promoters, that the project was not carried into effect.

During the last thirty years, boarding schools have been opened in many parts of the country, by Friends in their individual capacities. None of these appear to have been restricted to members of our religious society—and it is believed they have been the means, not only of diffusing literary information, but of extending a profitable knowledge of the principles and order of the Society of Friends.

Fifty years ago, the books used in country schools, were Benezet's primer, Dilworth's Spelling book, then the New Testament, and after that the Bible. Dilworth's assistant was the standard work on arithmetic; English Grammar was very rarely taught; and it was only some uncommon genius that advanced to the study of the Mathematics. Geography, Astronomy, Natural Philosophy, History, and many other sciences, that are now familiar, were probably, not then thought of; and even if they had been proposed, the want of enlarged views in parents, would, most likely, have induced them to discourage their children from entering on such studies. It is a fact, that the study of Geography was prohibited in a large boarding school, not forty years ago; because its doctrines were apprehended to be at variance with some passages of sacred scripture. An aged Friend, not 30 years back, having visited a school, where the study of the globes was observed amongst the exercises, was sorry to see time spent in acquiring ideas inconsistent with those which he thought resulted from the text —"the foundations of the earth."

While Friends were ardently progressing in the concern relative to schools, making liberal provision for the support of qualified teachers, erecting suitable school houses in the room of their old gloomy buildings, the necessity of more suitable books than some that had been in use, appeared obvious. The Meeting for Sufferings furnished country schools with Barclay's Catechism, and Penn's Maxims for the reading classes; Pierce's Spelling Book superseded the use of Dilworth's—an improved system of arithmetic, by sundry teachers, in and near Philadelphia, was brought into general use; an excellent compendium of English Grammar, compiled by James Hamton, paved the way for the more general study of that science; the higher branches of Mathematics, Geography, Natural and Civil History, and the study of other useful sciences,—were encouraged. A more general expansion of mind resulted, and many of the vulgar practices and erroneous ideas of the age of ignorance, were thrown much into oblivion. The introduction of school books, of an improved character, had a stimulating tendency. Murray's Readers, and some of the best classic English poetry, were calculated to introduce rational habits of thinking, as well as devotional feelings. The books for children, published by the Johnsons, in Philadelphia, inculcated the duties of humanity; the numerous and valuable little works, issued by Samuel Wood and Sons, of New York, furnished amusement and valuable instruction to the youthful mind, and supplanted the taste for such unprofitable romances as Tom Thumb, Giles Gingerbread, Gulliver's Travels, and Robinson Crusoe.

Less than a hundred years ago, our ancestors were urged to furnish their children with an opportunity to learn to read and write; and where circumstances would admit, some further useful learning. Under a prospect of the advancement of the present day, we may be ready to marvel that the extent of their wishes in 1746 was so limited.

We rejoice that the human mind is advancing in the proper application of its powers, to the study of truth, and the knowledge of natural science. We also rejoice in the improved order observable in schools; that teachers, more generally than formerly, are "careful," as our worthy Friends of 1746 express it, "in a spirit of meekness, to bring their scholars to the knowledge of their duty to God, and one to another."

Do as thou wouldst be done by.

In presenting the following obituary of our dear friend Ann Hayes, which was sent to us for publication in the Intelligencer, some of us, who knew her well, feel it right to add our testimony to the sweet influence of her meek and loving spirit, which, when it was our privilege to mingle with her, has often proved refreshing as a brook by the way.—Eds.

Died, at her residence in Camden, Delaware, on the 9th of 10th mo., Ann Hayes in the 86th year of her age. She was long a member and elder of Little Creek Meeting, close to which she lived nearly all her life. Her entire character was of unusual excellence, and her home was made attractive to her numerous friends, by her sweetness and cheerfulness of disposition, evincing too, the most unbounded "charity," that charity which "suffereth long and is kind." Young persons were much loved by her, which love was every day returned to her, by them. The sweet humility of this precious friend, was ever a striking trait. Her mind was strong and discriminating, continuing perfectly bright and clear until she was called away. She was deprived by delicate health for many years from attending her meetings, and this to her, great trial, she bore as she did all others, with submission to her Heavenly Father's will. She endeavored to spend those hours she lost by inability to attend meeting in instructive conversation, or in having her children read the Bible to her; thinking *that* a privilege allowed her. She was ever keenly alive to the wants of the destitute, and grateful to her Heavenly Father for being able to make use of her time and mind, until the close of her life, for their good. She bore her last illness with the greatest composure and fortitude and the same patience, always so conspicuous in similar spells of sickness; often alluding to that refining process, which must go on and fit her soul for immortality. Among the few last words she was able to utter, were "*shining bright*," "if I could only talk and tell you all." Thus quietly and peacefully her spirit passed away—but a sweet memorial of her many unobtrusive virtues is left in the hearts of survivors, and it may be truly said, "she being dead yet speaketh." She was the last of her generation on the women's side, who with her near relative and bosom-friend, Sarah Cowgill, kept up the meeting at Little Creek, where oft-times they assembled with the two or three.

——, on the 6th of 10th mo. last, of consumption, at the residence of Asa Lippincott, Riverton, New Jersey, Rebecca H. Haines, wife of Ephraim Haines, of Pipe Creek, Maryland, and daughter of Joel and Sarah G. Lupton of Virginia, aged 23 years. Her remains were interred at Westfield, N. J., on the 9th. She was amiable, pure and innocent, at peace with the world, and ready for eternity.

——, on the 6th of the 11th mo. of inflammatory croup, at the residence of Ephraim Haines, Pipe Creek, Maryland, Nathan Haines Smith, son of William J. and Portia H. Smith, of Loudon County, Va., aged 21 months. His remains were interred at Pipe Creek, Md., on the 8th.

——, on the 15th of 10th month, 1857, Mary W. Brown, wife of David Brown, aged 87 years 11 months and 19 days. And in 10th mo. 5th, 1862, David Brown, aged 78 years and 9 days, for many years a worthy elder of Miami Monthly Meeting.

These Friends emigrated from New Jersey in the year 1804, and always lived within the verge of Miami Monthly Meeting.

——, In London Grove, on the 15th of 10th mo. 1862, of diptheria, Lydia J., daughter of Elias and Anne S. Hicks, in the tenth year of her age.

The deceased may be known to many of the readers of the Intelligencer who have mingled socially with us as one of a group that has assisted in preparing their welcome meal. She was fond of the company of Friends, and possessed a mind capable of understanding and appreciating much of the conversation of those of advanced years: would seat herself near, and listen with almost breathless attention to what was passing around her. This dear child was possessed of an amiable and affectionate disposition, and though just emerging from early infancy into years of accountability, she manifested by her deportment that she was actuated by religious impressions; ever responding to the mild and firm admonition with which her parents endeavored to control her, truthful, and shunning the appearance of evil. Truly may it be said that her example was worthy of imitation by those of riper years. May her loss inspire us with the resolution to double our diligence and prepare our spirits to mingle with hers in that Heavenly mansion where the redeemed are for ever at rest. H.

From the Perry County Freeman.

At his residence, in Philadelphia county, Pa. on the 24th Sept., 1862, William Logan Fisher, aged about 81 years. A good man has gone to his rest, mourned most by those who knew him best. As one of the enterprising proprietors of the Duncannon Iron Works, for more than twenty-five years he was largely interested in, and greatly contributed to the industrial interests of the eastern portion of Perry county. A careful, judicious and enterprising business man, his name was identified with integrity, and his "word was as good as his bond." Leaving other persons, so disposed, to avail themselves of the technicalities of the law, he was always governed by the plain, common sense principles of equity—what was just between man and man. Of a kind and genial nature, he wished to make every person around him happy, and he contributed liberally to every philanthropic object. Without ostentation and any disguises, his frankness of manner and his transparent sincerity were the crowning charms of mellow old age. His mould of character was marked and peculiar. He appeared to have analyzed nearly every abstruse question, and his active mind was untiring in the pursuit of truth which he held firmly wherever discovered. No man's opinion or creed or dogma was received or believed by him, unless he could satisfy himself by careful investigation that it was founded on truth. His literary labors show him to have possessed a high degree of intellectual culture, and that he attempted to explore the mysterious stream of metaphysics clear up to its fountain head. He was a deep, as well as a free thinker. Some years ago the deceased told the writer of this that he was then patiently awaiting that change which must come to all, and that he regarded Death, so often called "the grim monarch of the tomb," as but a door from one state of existence to another—as an Angel of Light sent on an errand of mercy to mankind. And so believing, (may we not believe?) he departed from darkness to light.—J. A. B., Bloomfield, Pa.

CIRCULAR.

To Friends within the limits of New York Yearly Meeting.

Some Friends of New York Monthly Meeting, who last winter interested themselves for the "Contrabands," feeling desirous that the concern on behalf of these suffering people should be extended, appeal to all Friends com-

prising New York Yearly Meeting for aid in money or clothing to relieve the immediate and pressing wants of these destitute creatures, who being made free by our Government, are lying in desolate places, wanting bedding and other comforts. Clothing is necessary to enable them to appear decently among their fellow-men and to embrace opportunities for earning a living. There is also great need of articles suitable for sick women and children, and infants.

Keeping these objects in view, we call upon all to consider their responsibilities in this respect, hoping they may be awakened to a united effort in the furtherance of this good work.

Any contributions in clothing will be taken care of and forwarded if left in the basement of Friends' Seminary, on 16th St. corner of Rutherford Place, directed to the care of the janitor, William Barry.

Any desired information will be given by the undersigned, to either of whom any contributions in money may be remitted.

Sarah N. Willets, 24 LaFayette Place, Phebe M. Bunting, 116 East 12th St., Hannah W. Haydock, 112 East 12th St.

New York, 11th mo. 12th, 1862

From the Christian Advocate and Journal.

BREAD ON THE WATERS.

Cast thy bread upon the waters, scatter it with liberal hand,
Far and wide, by every river, by the ocean's golden strand—
Wheresoever rills are running, wheresoever fountains gleam,
Where the lake lies calm and lovely in the twilight's lingering beam;
Where the wells of sparkling crystal bright and beautiful abound,
Where the dull lagoon is sleeping, where the stagnant pools are found;
In the springs that gurgle upward, in the floods that seek the main,
Cast thy bread upon the waters—it shall come to thee again.

Cast thy wealth upon the waters, hold not back thy helping hand;
There are hearts that sorely need it—sorrow reigns throughout the land;
There are lonely little children, ghastly, pale, and wanting food;
There are suffering men and women sending their appeals to God.
Pomp has closed the door to Pity, Pride forsakes the patient poor;
Lazarus lies unfed and fainting at the lordly palace door.
Still the Levites hurry onward. O! thou good Samaritan,
Cast thy bread upon the waters—it shall come to thee again.

Cast kind words upon the waters, cheer the lonely and the sad;
Let the tones of consolation make the weeping mourner glad.
Bear through all thy life a spirit meek and gentle as a child,
Be thou merciful, forgiving, spotless, pure, and undefiled.
To the fearful give thy courage, to the fallen speak of hope;
Let the tempted ones grow stronger, let the stricken ones look up.
Wheresoever there is sorrow, sin, or penury, or pain,
Cast thy words upon the waters—they shall come to thee again.

Cast thy bread upon the waters—floating far, and far away,
It may pass beyond thy vision down the floods that will not stay.
Heart of grace, be strong forever; hand of charity, go forth;
Voice of cheer, fail not to comfort all the weary ones of earth.
Surely, truly God is with you; and most certainly will guide
Every word and deed of mercy down the blue abounding tide;
And at last, beyond the river, he shall make the promise plain;
"Cast thy bread upon the waters—it shall come to thee again."

W.

From the A. S. Standard.

THOU ART MY GOD.—Isaiah xxv. 1.

Thou art my God! my soul desires no other;
For whom have I in heaven or earth but thee?
Thou art my God! and every man a brother,
Whom I must love, because *Thou lovest me.*

Thou art my God! my path is smooth and even,
If in Thy love alone I hope and trust;
Thou art my God! and I may enter heaven
On earth, by seeking to be true and just!

Thou art my God! Thou'rt with me in all places,
And to Thy loving arm my soul will cling!
Thou art my God! the tears from off all faces
Thy hand will wipe, and rob death of his sting.

Thou art my God! when storms and tempests gather,
Thou art my shield, lest on my head they fall!
Thou art *our* God! the universal Father!
Whom *all* must love because *Thou lovest all.*

Thou art our God! Thy love must surely win us
From sin's alluring and destructive ways!
Thou art our God! "Thy kingdom is within us."
Thine be the glory, endless love and praise!

From the Popular Science Review.

THE BREATH OF LIFE.

BY W. CROOKES, F. C. S.

Instances innumerable might be pointed out in connection with our trades and professions, showing that no one can break with impunity the law of nature, which demands that the food destined to nourish and warm the body should be converted into heat, and vitalized by a constant supply of fresh and pure air. The importance of this subject becomes more evident if we turn to a few statistics. In a life of fifty years a man makes upwards of five hundred millions of respirations, drawing through his lungs nearly one hundred and seventy tons weight of air, and discharging nearly twenty

tons weight of the poisonous carbonic acid. It has been also calculated that, to ventilate a room effectually, every person requires ten cubic feet of fresh air per minute;* a church, therefore, eighty feet long, fifty feet wide, and forty feet high, and containing one thousand persons, would require the whole atmospheric contents of the building to be renewed every sixteen minutes. A room containing a million cubic feet of air, in which were assembled ten thousand persons, would likewise require a total change every ten minutes; and an apartment twelve feet each way, with ten persons in it, would require an entire change of air every seventeen minutes.

This quantity of ten cubic feet of air per minute for each individual, is what is required to supply him with the amount of oxygen necessary for the performance of the functions of respiration; whilst the constant change of the atmosphere is imperatively necessary to get rid of the products of respiration, namely, the carbonic acid and aqueous vapor, as well as the effluvia from the body; for, disagreeable as it may be to refer to such a subject, this is the most noxious cause of contamination with which we are in the habit of coming in contact. "We instinctively," says Bernan, "shun approach to the dirty, the squalid, and the diseased, nor use a garment that may have been worn by another; we open sewers for matters that offend the sight and smell, and contaminate the air; we carefully remove impurities from what we eat and drink, filter morbid water, and fastidiously avoid drinking from a cup that may have been pressed to the lips of a fried. On the other hand, we resort to places of assembly, and draw into our mouths air loaded with effluvia from the lungs and skin and clothing of every individual in the promiscuous crowd: exhalations, offensive to a certain extent from the most healthy individuals, but which, rising from a living mass of skin and lung in all stages of evaporation, disease, and putridity, and prevented by the walls and ceiling from escaping, are, when thus concentrated, in the highest degree deleterious and loathsome."

The evils produced by allowing the carbonic acid from the breath to accumulate in the air, have been already mentioned; those engendered by inhaled animal effluvia are still more fatal in their results; for, according to competent authorities, it seems to be an invariable result that the accumulation and stagnation of the breath and perspiration of human beings crowded for a period in confined air, and neglecting personal cleanliness, produce plague or fever that may be communicated to healthy persons by contact or respiration. The most memorable example of this is the Great Plague of London, which was caused by the total absence of proper ventilation in the filthy and overcrowded hovels in which the greater part of the poorer population of London lived, together with the filth and putrefying abominations which habitually filled not only the streets but even the houses of the lower classes. According to Bernan, the jail-fever was another disease which, arising from a neglect of the vital necessity for fresh air, was, a few centuries ago, an object of dread to society. The unfortunate and the criminal alike were immured in damp, cold, ill-aired dungeons, and kept in a state of inactivity. They inhaled the pent-up noxious effluvia emitted from their own bodies; and, from the want of means for personal purification, their clothes and bedding during their incarceration became saturated with the fatal exhalations. In this condition the miserable prisoners engendered, and became victims to, a disease of deadly malignity. They sickened, and with little apparent illness they died. The prison-house was thus the focus of a contagion that spread far and wide beyond its walls, and spared few who were so unhappy as to come within its influence. It was remarked, that although a prisoner happened to escape the infection, his clothes, nevertheless, emitted a pestilence that scattered death around him wherever he went. The assizes held at Oxford in 1577 were long remembered, and were called the *Black Assizes*, from the horrible catastrophe produced, on that occasion by the jail-fever. Baker, in his *Chronicle*, tells us, that *all* who were present in court died in forty-eight hours —the judge, the sheriff, and three hundred other persons!—so terrible was the retribution suffered by the community for its hardness of heart in denying to criminals even those personal requirements necessary for avoiding disease and preserving life.

Another similar catastrophe is recorded by Blaine as having occured in 1750. During the sessions a sickening, nauseous smell was experienced by the persons in court, and within a week afterwards many who had been present were seized with a malignant fever. Amongst those who died were the Lord Mayor, the two judges, an alderman, a barrister, several of the jury, and forty other persons. It was remarkable that the prisoners who communicated the infection were not themselves ill of fever; and it was still more remarkable that none of those who were ill of it (to the greater number of whom it proved mortal) communicated it to their families or attendants, which showed that persons who were treated in clean and airy apartments, as those were who fell victims to it, do

* This is the minimum which should be allowed. In the House of Commons, which is, perhaps, the most perfectly, as it is certainly the most scientifically ventilated building in the world, Dr. Reid never allows less than thirty cubic feet of air per minute for each member, when the room is crowded, and on many occasions sixty cubic feet have been allowed.

not communicate the disease to those in the constant habit of attending upon them.

Historians relate with just indignation that nearly three hundred martyrs died at the stake in the reign of the bigot Mary. But how insignificant appear the number and sufferings of these victims of regal fanaticism when compared with the tortures of suffocation and death from stench, that were endured by thousands of persons in this and succeeding reigns, when every prison was a legal sepulcher.

Equally striking are the *good* results which have followed a judicious application of ventilation where it was formerly absent. It is scarcely possible to conceive a more repulsive and abominable state than that in which our ships of war were during the latter part of the last century, owing to the disregard, or rather the studied opposition, with which those then in authority treated all proposals to improve their ventilation. We regard other nations with whom we happen to be at war as our enemies, but a few figures, eloquent in their simplicity, will convince any one that incapacity, narrowmindedness, or obstinacy in high places, are vastly more fatal in their results to our gallant sailors than the most formidable enemy they ever faced. In the year 1779, there were 70,000 seamen and marines voted by Parliament; of these, 28,592 were sent sick to the hospitals, or 1 in 2.4. In 1784, of 85,000 men afloat, 21,371 were sent ashore sick within the year, or 1 in 4. But in 1804, when ventilation was partially, if not thoroughly, carried out in every ship, of the 100,000 men of which the navy that year consisted, 11,978 passed through the hospital, or only one in 8.3.

The evils of inefficient ventilation have been strikingly shown in the case of the Custom House, where the difficulty of ventilating a large public room has been very manifest. There the atmosphere in some of the apartments was so defective, as to produce general symptoms of ill-health among the officers whose official seats were placed in it. The functionaries were described to have had "a sense of tension or fullness of the head, with occasional flushings of the countenance, throbbings of the temples and vertigo, followed not unfrequently by confusion of ideas," that must be very disagreeable to persons occupied with important and sometimes intricate calculations. A few were affected with unpleasant perspiration at their sides. The whole of them complained of a remarkable coldness and languor at their extremities, more especially the legs and feet, which became habitual. The pulse in many cases was more feeble, frequent and sharp, and irritable, than it ought to have been. The sensations in the head occasionally rose to such a height, notwithstanding the most temperate regimen of life, as to render cupping requisite, and at other times depletory remedies; and costiveness, though not a uniform, was yet a prevailing symptom.

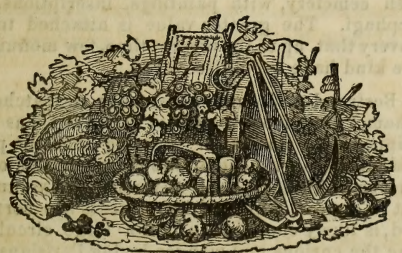
The identity between the combustion of a candle and that living kind of combustion which is ever going on within us has thus been clearly exhibited. Like the candle, man depends for his life and vigor upon the chemical action exerted between the atmosphere and combustible matter; the combustion of the latter giving rise in each case to heat and vitality. Like the flame of a candle, too, man's health and strength languish and faint unless properly and uninterruptedly supplied with that mysterious breath of life—oxygen; whilst the feeble hold which the flame, even under the most favorable circumstances, has upon the wick, and the ease and totality of its extinction by the most trivial circumstance—not only by a deprivation of air, but even by a puff of wind too much—should teach us, even in our pride of health and strength, that our spark of life may be extinguished by the same causes, and our bodies may be left lifeless as a snuffed-out candle; the food—the combustible matter—may be there all the same; the oxygen may be in waiting, ready to combine with it; but the spark of fire, that spirit of life which man receives direct from his Creator, is absent, and without this all else is as nothing.

One more lesson from our candle, and we have done. What becomes of the human soul when it has left the body? What becomes of the flame when the candle is extinguished? Must our philosophy halt here? or will it turn round upon us, and attempt to prove, on scientific jargon, that there is no such thing as a future? We think not. We believe that, as the relationship between the candle and man bears strict analogy from the first kindling of the mysterious vitalizing principle, through the varied phenomena of life, in sickness and in health, and even in the more mysterious phenomena of extinction, so can the analogy be carried further into the dim, shadowy realms beyond.

If there is one question more than another which has occupied the attention of modern philosophers, it is that relating to the *conservation of force*, or, as it sometimes is called, *of energy*. It has long been admitted that matter can neither be created nor destroyed, and the whole tendency of modern discovery is now directed to show that *energy* is equally incapable of extinction. So long as it is exerting its action in a definite way, shining and glowing as a candle-flame, evolving the forces of heat and light, we take note of it by means of our outward senses; but, when the flame goes out are these forces annihilated? Assuredly not. The energy which hitherto was occupied in the production of heat and light has only changed its immaterial form; it still exists in undiminished quantity, though it is now incapable of appreciation by our material senses. For jus

as the forces evolved by burning fuel are transformed into mechanical motion in the steam-engine; and just as mechanical motion is equally capable of being re-transformed into heat, light, electricity, or chemical action—just as every word we utter, acting on the material atmosphere around us, resolves itself into ærial waves of sound, which forever afterward vibrate with diminishing intensity, but expanding area, from one extremity of the atmosphere to the other, retaining always the same amount of energy as it did when the mechanical motion of the breath and lips first gave it birth—so do the forces once born to activity when the candle is lighted live to the end of time undiminished in intensity, although changed in character. When the flame is naturally extinguished, these living forces do not die, but become absorbed into that vast reservoir of energy which is the source of all life and light upon this globe.

And shall we then suppose that the soul of man is of less account than the flame of a candle? If philosophy can thus prove that the latter never dies, shall not faith accept the same proof that our own spiritual life is continued after the vital spark is extinguished?



For Friends' Intelligencer.

A THREE DAYS' TRIP AMONG THE FRUIT-GROWERS.—NO. III.

We saw many fine pear trees, bearing in this year of plenty, full crops of this superior fruit, and if these observations will aid any in selecting from among a reliable sort, the many varieties now in cultivation, we shall feel rewarded. Although much is said and written about pear culture, we find there is yet much to learn. No kind of fruit varies more from the effects of climate, soil and culture. We saw many large trees bearing cracked, and mostly worthless Vergalieus and Bergamots, and perhaps one hundred miles west they were in perfection. Of the newer kinds then in bearing we saw fine Dearborn's seedlings, Beurre, Kirtland and Osband's summer.

But the finest pear that we noticed, then just ripening, was the Steven's Genessee. Its thrifty growth, beautiful golden color, good flavor and productiveness recommended it. The Sheldon made a fine growth and is a good pear. Among the large pears, the Onondaga ranks high; although not as good flavor as some others, its large size, productiveness and thriftiness of growth will atone for the deficiency. Henkel was a very fine looking pear and said to be first rate. It ripens in 10th mo. Doyerme Boussock looked particularly fine, and the Beurre Anjou and Beurre Bosc, were bearing fruit that should satisfy the taste of all lovers of pears. Marming's Elizabeth is an excellent summer pear, and also the St. Gheslain, but as they ripen about the time of the Bartlett, no one would raise them for market, as that variety supersedes all others in its season for profit. We found the Buffam as an orchard pear in good repute, both on pear and quince. But it is not quite large and high flavored enough to command the highest price. Pears sell in market very much according to their size and the beauty of their appearance. The best of the Belle Lucratives, Fulton's or Sheldon's, will not command the prices of the Duchess and Louise Bornæ De Jersey, although far excelling them in flavor. Those that cultivate pears for market are aware of this fact, and find it to their interest to grow but a few varieties that are hardy, good growers, and bear large perfect and showy fruit.

ISAAC HICKS.

TALKS ABOUT HEALTH.

BY DIO LEWIS, M. D.

Eating Too Much.

Ten persons die prematurely of too much food where one dies of drink. Thousands eat themselves into fever, bowel disease, dyspepsia, throat affections, and other maladies.

Some years ago, the residents of a German city were one morning wild with excitement. Every body was poisoned. The doctors were flying in every direction. Water was the only thing they had swallowed in common. The reservoir was examined. In one corner a paper of deadly poison was found.

The stomach is the reservoir which supplies the whole body. A fever, an inflammation, or some other malady appears. Look to the reservoir. There you will find the source of the disease.

I am acquainted with the table habits of a large number of persons. They have all eaten too much food. Nearly all, too much in quantity, but all have eaten food too highly concentrated. Yesterday, I saw a dyspeptic friend eating pears at a fruit stand. He said, with a smile, "I go a few Bartletts half a dozen times a day." Certain dietetic reformers seem to think if they eat coarse bread and ripe fruits, a peck is all right. Fine flour bread, pies, and cakes, are great evils.

A friend, who has decayed teeth, dyspepsia, torpidity of liver, and a disagreeable eruption—all produced by excessive eating of improper

food, declared in response to my remonstrance, "But I never eat more than I want." Every person *wants* the quantity he is in the habit of eating. If he could digest well two pounds a day, but eat four pounds, he *wants* the latter quantity. A man may *want* a glass of spirits on rising. He is in the habit of drinking at that time.

The body is strengthened by what it can digest and assimilate. Every ounce more than this is mischievous. The large eater is always hungry. The man who eats just enough suffers little from hunger.

Pardon a word of my own experience. During many years' practice of my profession, I had but little muscular exercise. I ate enormously. An hour's postponement of my dinner was painful. Now I labor very hard several hours a day in my gymnasium. I do not eat more than a *third* the quantity of former years. Now I can omit a dinner altogether without inconvenience. I have lost twenty pounds in weight, but I feel a great deal younger. (More than half of the thin people would gain flesh by eating less.) I have only one dietetic rule from which I never depart. This rule, kind reader, I commend to you. *Always take on your plate, before you begin, everything you are to eat.* Thus you avoid the dessert, and are pretty sure not to eat too much. This simple rule has been worth thousands to me.

NOTICE.

We are requested to announce to all interested, that the meeting of the Friends' Union Boarding School Association will be held on the 2d day of the Twelfth month, 1862, at 3 o'clock, P. M., at Race Street Meeting house. At this time all who have subscribed to the fund, and who are consequently members of this Association, are invited to be present and participate in the adoption of the Constitution and the election of Managers.

ITEMS.

Quicksilver mines in California.—Among the inexhaustible resources of California, quicksilver is one of the most interesting and profitable, for the simple reason that the cost of mining and extracting the metal from its ore, the cinnabar, is the least expensive of all the costly and valuable ones, such as gold, silver, and copper. The yield of quicksilver is from 75 per cent. down to 25 per cent., and the mode of separating is quite simple.

The New Almaden mine has sixteen furnaces, producing daily one hundred flasks of seventy-five pounds of quicksilver each. There are numerous other cinnabar mines, and the likelihood is that quicksilver will soon form an import item of export.

Cinnabar, when ground fine, is called vermilion. It was made an article of traffic by the Indians along the coast as their red paint. From them the early white settlers of California learned the locality.

London and Pekin are expected to be connected by telegraph within a few months. A line through Russia, Siberia and Mongolia to the latter city is being constructed.

Pacific Railroad.—The initiatory steps for consummating the great Pacific Railroad, are about to be taken. A continuous line of railroad is contemplated, 2,500 miles in length. For a considerable distance the road will run through barren regions, and at an elevation of 8,000 feet above the level of the sea.

Where to place your postage stamps.—In attaching postage stamps to letters, correspondents should be careful to place them on the upper right-hand corner of the envelope, leaving a margin of a sixteenth of an inch above and also on the right of the stamp. Carelessness in this particular results in much embarrassment in the process of stamping, especially in large post-offices, while it is found that even this comparatively trifling matter proves the most formidable obstacle in adapting machinery to post-marking and cancelling—the want of uniformity in the precise locality of the postage stamp preventing the required dispatch, even in an otherwise successful machine.

An important discovery has just been made at Rome on property belonging to M. Randanini, situated outside the St. Sebastian gate, of an ancient Jewish cemetery, with paintings, inscriptions, and sarcophagi. The greater value is attached to this discovery that, up to the present time, few monuments of the kind have been discovered.

M. Bertrand, a Mormon missionary, despatched by Brigham Young from the Great Salt Lake, has made his appearance in Paris. Fearing that the police would interfere with the public dissemination of the doctrines of his sect, he is advertising a volume as about to appear, which, if its contents are correctly stated, is likely enough to attain a large circulation among the curious and wonder-loving Parisians.

It will surprise a good many of our farmers who follow the plow to learn that 1000 patents have been issued for alleged improvements in plows since the formation of the United States Government. About two-thirds of the patents have been granted within the past fifteen years.

PHILADELPHIA MARKETS.

Flour and Meal.—There is a steady home consumption demand at $6 12 a 6 37 per bbl. for superfine; $6 50 a 7 for extras, and $7 50 up to 9 00 for extra family and fancy lots, according to quality. There is but little Rye Flour or Corn Meal here. The former is held at $6 00 and the latter at $3 50. a $4.

Grain.—There is a steady inquiry for Wheat. Sales of Pennasylvania red at $1 44 a 1 45 per bushel, in store and afloat. Good white ranges from $1 65, to 1 75. Rye is less active; small sales of Pennsylvania at 90 a 96 cents. Corn is dull at 73 cents for yellow. In Oats, no change. Delaware sold at 43 cents for heavy, and Penna. at 43 cents per bushel.

Seeds.—There is a fair demand for Cloverseed at $6 25 a 6 40 per 64 lbs. New Timothy sells at from $2 to $2 25 per bus. Flaxseed is wanted at $2 80 a 2 95 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 609
Testimony of an Aged Saint 611
Change of Opinions 611
Anthony Purver 612
Property Charities 613
Limitations to Man's Knowledge 615
The great Wall of China 615
EDITORIAL 616
OBITUARIES 616
Life in the Nineteenth Century 616
Scientific Balloon Ascent 619
POETRY 620
HORTICULTURAL DEPARTMENT 621
Parkesine 621
Lacustrine Habitations 622
Cotton Growing in New Jersey 622
ITEMS 624

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 595.]

About the year 1675, I was moved of the Lord to go to the West Indies again in truth's service, and after some small time, many Friends being acquainted with it, and having unity therewith, my wife also being willing to give me up, I enquired for shipping to Barbadoes, and heard of a ship at Cork bound thither, one Edward Hunt, a Friend, being merchant and part owner; who also went in it himself. I had an account near the time when they would be ready to sail, and accordingly went to Cork, my wife accompanying me thither, and several Friends of our meeting; when we came to Cork, I agreed with the said Edward Hunt for my passage. My wife and Friends that went back took their leave of me in much tenderness and brokenness of spirit, in the love of God, in which we gave up one another into his heavenly will to be disposed of.

A few days after we sailed from Cork harbor, and things were well, the Lord's goodness being enjoyed at sea, as well as at land; but before we made our voyage we fell short of drink and water, and went to allowance in the hot climate. We had six horses on board belonging to the merchant, and their hay was spent; so were forced to shave deal boards, and pull the straw out of the men's cabins, to mix with the shavings to give the horses to eat, and gave them bisket; so preserved their lives until they got ashore. In the latitude of Barbadoes, we met with a ship from Guinea, bound for Barbadoes with three hundred negroes; we desired the master to let us have a barrel of water, but he told us he would not let us have a barrel of water for a barrel of silver; for he had been at allowance many weeks and was afraid of want. The day we espied Barbadoes, we had scarce half a barrel of water left; in about eight weeks we made our voyage, and landed well in Barbadoes, where Friends received me gladly; and I had a large and open door among the people in the labor of the Gospel; for people's lofty spirits were down by reason of a very extraordinary storm, called a hurricane, which had done abundance of damage in the island, killed many people, and destroyed many brave buildings, ships and small vessels.

At this time was great resorting to meetings, so that they were very full. I travelled through all parts of the island, and had meetings: many were convinced and received the truth, and Friends' hearts were more opened and enlarged in the love of God, both to receive truth's doctrine and discipline, so that I had very good service, both in public meetings for the worship of God, and men and women's meetings about church affairs; as also negroes' meetings in families, and several meetings were settled on such accounts, the Lord being with me, who gave me wisdom and understanding in the managing of those affairs, and the Lord's

power attended his work, and blessed and prospered it mightily; so that things relating to truth's affairs, both as to doctrine and discipline, were settled to great satisfaction.

At this time there was one Tobias Fryer, a man of great substance, repute, and of authority in commission of the peace; his wife was a Friend and had lain long sick, she had a great desire to see me, and sent to me twice; but I being closely employed in the Lord's service, sent her word, to ask her husband leave to have a meeting there, and I and some other Friends would come and visit her; she did so, and her husband granted it. So on the day appointed I went, and many Friends and others came there; it was a very thronged meeting and the parish priest, one ——— Ramsey, was there, and Justice Fryer got him seated in the midst of the throng of Friends.

After some time I stood up to speak of the things of God, and the divine mysteries of Christ's kingdom, whose heavenly doctrine was clearly opened, and preached by the divine operation of his holy spirit, to the great satisfaction of the meeting and comfort of Friends, so that many of them after the meeting expressed their gladness and satisfaction; only the priest was uneasy, yet could make no opposition, for the Lord's power was over him, and chained him down, though he was a very bad man: but the testimony of truth, in the demonstration of the spirit and power of the Lord, being set over him, made him fret. He also came to Bridgetown, and brought many rude people to our meeting there; which was very large and full. He there abused Friends in foul language, calling us heretics, blasphemers, and traitors, and challenged a dispute with me to prove his charge, which he said he would do from our own books. So after we got things a little quiet, we broke up the meeting, and at my lodging I wrote a few lines to him, after this manner:

Priest Ramsey,—Forasmuch as thou in public hast charged our Society with heresy, blasphemy, and treason; and that thou wouldst prove this charge from our own books, and on that account hast challenged me to a public dispute, I am willing, with the Lord's assistance, to give thee a meeting in defence of our faith and doctrine. W. E.

When these came to his hand, he seemed to cool in his hot challenge, saying, he had not a convenient place, fit for such a concourse of people, as would come to the dispute; and besides, he would first have an hour's discourse with me in private. To which I replied again in writing, that for private discourse with him I was not willing, but in public; and if he could procure leave of Justice Fryer, to meet at his house where we did before, I would come to him in his own parish, otherwise I would get leave of Col. Linn, to meet at his house.

Whilst I was writing this, Col. Linn came to see me, and I told him what I was writing; he said all his house was at my service; and if that were too little, he had conveniency of trees about his house, and could make shades for thousands of people. So I sent my letter to the priest; and he sent his answer that he would come to Col. Linn's such a day.

It soon spread abroad, so that most of Friends in the island came there, and abundance of people; it was thought there were above three thousand. There came several Justices of the Peace, and others of account. We met out of doors under shades; when the meeting was settled, I proposed that both parties should be limited to an hour's time in questions and answers, and not to exceed at any time; and that both parties should prove their assertions by the Holy Scriptures, or else to be void. This was assented to, but not observed by the priest, for instead of proving his former charge against Friends, he went out into railing and slandering of several Friends, sometimes against us all in general; so manifested his folly to the sight of the people. Friends were cool in their minds, and, as we had an opportunity, did open things to the people concerning our faith and principles; and having a Bible, showed them scriptures for them; so that there was a general satisfaction among them concerning us, and it was of great service for truth.

This priest Ramsey had been a friar, and went out of England for misdemeanors, as after did appear by a certificate under the hand and seal of the Earl of Rochester, occasioned by a slander cast upon a Friend in England, which he said there in public he had from the said Earl, who was a near kinsman to the Friend accused. After the meeting, priest Ramsey went to the Governor, Sir Jonathan Atkins, and made a great complaint against me, that I was a Jesuit come out of Ireland, pretending to be a Quaker, and to make the negroes Christians; but would make them rebels, and rise and cut their throats. Upon which the Governor was about to send his warrant to apprehend me; I heard of it, and went to him before the warrant came; one Robert Dree, a Friend, went along with me.

When we came to the Governor, and he knew my name, and who I was, he said he had heard of me, and would take a course with me; using many rough words, and threatening highly what he would do to me; and he sent his man for the marshal, who lived a mile from thence; but before the marshal came we had much discourse, and among other things he told me, he was informed that I was making the negroes Christians, and would make them rebel, and cut their throats. I told him, it was a

good work to bring them to the knowledge of God and Christ Jesus, and to believe in him that died for them, and for all men; and that that would keep them from rebelling, or cutting any man's throat. But if they did rebel, and cut their throats, as he said, it would be through their own doings, in keeping them in ignorance, and under oppression, giving them liberty to be common with women (like beasts) and on the other hand starve them for want of meat and clothes convenient. So giving them liberty in that which God restrained, and restraining them in that which God allowed and afforded to all men, which was meat and clothes. After some time he grew very moderate.

The marshal came, and asked him what his pleasure was? He answered, he thought to have committed me to prison, but his mind was altered; and asked me, if I would appear before the Council next day? I told him, I would, if he commanded me; he said he did command me, and so dismissed me for that time. Next day I came to the Council house, and many eminent Friends of the Island came with me; I was called into the Council chamber, and Friends staid without. There were the Governor, and most of the chief men of the island; also the envious priest Ramsey was there, strongly accusing Friends of heresy, blasphemy, and treason, and would prove it out of Edward Burrough's book. The book was in town, I sent a Friend for it, who brought it to the Governor; the priest tewed and turned it, but could not find any thing to prove the charge. The Governor checked him, and several of the Council frowned on him. Then the priest went on his knees, and asked them forgiveness; and from that time the Governor was kind to me.

(To be continued.)

TESTIMONY OF AN AGED SAINT.

At a prayer meeting held recently, at one of our watering places, a distinguished clergyman rose and said:

"I have twice in my life been brought very low by illness, so that I supposed myself near the eternal world. The first time I had a great sense of the worthlessness of earthly things. Everything connected with this life seemed small—exceedingly small—and of little consequence. I did not wish to return to it, and engage again in its bustling scenes. They seemed too trivial to engage the attention of an immortal being. I longed to bid them adieu, and depart to a brighter world, where the wicked cease from troubling, and the weary are at rest.

"The second experience was quite different. I was strongly impressed with the importance and privilege of living in this world, and of doing good *even in the smallest things*. I saw that every act of life took hold on eternity—that it was a great privilege to live here, that I might do something, even if it were but a small act, to advance the Redeemer's kingdom; and that no effort put forth in this direction, with reliance upon divine aid, could be lost. It appeared to me an unspeakable privilege to live here, to do anything, *however small*, to promote the glory of God, and the good of man. I wished to come back to life for this purpose." The speaker added, with deep emotion: "It seemed to me that to get this deep impression was worth all the suffering of a severe illness."—*The Christian Recorder.*

CHANGE OF OPINIONS.

That a man's feelings, belief, and general way of looking at things are influenced by the position in which he is born, by his place of birth, by the station of his family, by the opinions and feelings of his parents, needs no proof, and, indeed, no example. Most men have a hereditary creed, both in politics and in religion. Such a creed is held, and held sincerely; its professor really believes what he says he believes; but he believes it rather as a matter of habit, or as a sort of point of honor, than as a truth of which he is intellectually convinced. So with the views and feelings, not exactly religious or political, which are the natural result of birth in such a kingdom or such a province, or in such a class in society. Whether true or false in themselves, they are commonly held as prejudices. Those who hold them may be able to defend them by argument, but it was not by any force of argument that they themselves were led to hold them. All this is so familiar that we expect it. We take it for granted that it should be so. We remark the exceptional cases as something unusual. When a man forsakes his hereditary creed or his hereditary party—when he shakes off, whether for better or for worse, the prejudices of his rank or his birth-place—we at once take a note of the fact. Whether we despise him as a renegade, or hail him as a witness to the force of truth, depends, of course, upon whether the opinions which he turns to are our own or those of somebody else.

When a man changes his religion or his politics in this way he is fairly entitled to be looked upon as sincere, unless there is some overwhelming evidence of corrupt motives. For mere sincerity he probably does get some credit; but men call him inconsistent, untrustworthy, and the like—charges which are often utterly undeserved. It is an abuse of language and something much worse than an abuse of language, to call a man inconsistent simply because he has changed his opinions. Inconsistency is not when a man changes his opinions, or even when he changes his principles, but when

he professes certain principles and acts in a manner different from what those principles dictate. Nor is such a man necessarily unstable or untrustworthy. It does not at all follow that, because he has changed once, he is likely to change again. It is no sign either of moral or intellectual instability when a man reviews the opinions which he has hitherto held as prejudices, and deliberately determines that they do not stand the test of argument. It does not even prove anything of the kind if a man goes from one extreme to another. A young man imbibes certain hereditary opinions, handed down probably in a moderate and not very logical form. It is not unlikely that, as soon as he begins to think for himself, he may carry out those hereditary opinions to logical consequences, of which his respectable forefathers never dreamed. His next step is not so likely to be backwards, from his own extreme deductions to the moderate views which he inherited, as right across to the opposite camp altogether. The soundness of the views which he reaches in these different stages will, of course, depend on the soundness of the judgment exercised at each step. But the mere change, even from one extreme to another, in no way proves a man to be either morally or intellectually unstable.—*Saturday Review.*

For Friends' Intelligencer.

ANTHONY PURVER, the author of a translation of the Bible, was born in Hampshire, England, about the year 1702, of humble parentage, and was apprenticed to a shoemaker. He possessed a very retentive memory, with great perseverance, and a strong desire to acquire knowledge. He began to teach himself Greek and Hebrew with a book before him, and his work on the last in his lap, and while drawing the thread through the leather he embraced the opportunity of lifting his eyes from his work to his book. His solitary employment was favorable to meditation; and as his mind became religiously impressed, he occupied himself in reading and studying the Scriptures, to which he was particularly attached. When about twenty years of age, he relinquished the employment for which he was intended, and commenced teaching a school; after which he removed to London for the sake of more easily acquiring the means of instruction. While there he was convinced of the principles of Friends, and joining the Society he became a minister among them. Returning again to his native town, he resumed his school in 1727, and while so engaged, commenced translating the books of the Old Testament from the original Hebrew. While thus occupied he felt it his duty to travel in the work of the ministry, passing through several counties of the kingdom.

In 1746 he made an attempt to publish his translation of the Old Testament in numbers, but for want of encouragement he did not proceed beyond two or three numbers. When he had completed the translation of the whole Bible, he could find no bookseller who would embark in the publication.

Thus was the labor of many years likely to be lost, when the eminent Dr. John Fothergill, a patron of piety and learning, made Purver a present of £1000 for the copy, and took upon himself the expense of printing the work. Under his auspices it made its appearance in 1764, with the title of "A new and literal translation of all the books of the Old and New Testament, with notes, critical and explanatory," in two volumes, folio.

This work has now become scarce, though copies are occasionally found in the libraries of Friends. It is held in much esteem for its general accuracy. "Inelegant but faithful," observes a modern writer, "and furnished with a great quantity of original notes and tabular elucidations, it has probably furnished unacknowledged help on many a difficult passage to more noted commentators."

The Bishop of Salisbury, one of the first Greek and Hebrew scholars of the day, has pronounced Purver's translation of the Bible to be superior to all others for closeness to the original.

Dr. Fothergill describes Anthony Purver as "a man of great simplicity of manners, regular conduct, and a moderate reserve; steadily attentive to truth, hating falsehood, and having an unconquerable aversion to vice. To crown the portrait, he was not only greatly benevolent to mankind, but possessed a lively sense of the Divine attributes, and a profound reverence of, and submission to the Supreme Being."

In the life of this worthy man we are presented with a remarkable example of the successful pursuit of knowledge under difficulties, being almost self educated.

He died in 1777, aged about seventy-five years.

DIFFICULTY AND EFFORT.—It is not ease, but effort; not facility, but difficulty that makes men. There is, perhaps, no station in life in which difficulties have not been encountered and overcome before any decided measure of success can be achieved; those difficulties are, however, our best instructors, as our mistakes often form our best experience. We learn wisdom from failure more than from our success; we often discover what *will* do by finding out what will not do; and he who never made a mistake never made a discovery.

There is a truth and beauty in rhetoric; but it oftener serves ill turns than good ones.—*Penn.*

PROPERTY-CHARITIES.

The following is from Timothy Titcomb's "Preachings upon Popular Proverbs:"

I have no idea of absolute property but that which is born of absolute creation by an independent, self-existent power. There is but one genuine proprietor in the universe, and that proprietor is its Maker. All that we call ours —all that we win by toil, and are allowed to hold, for our use and at our disposal, by the laws of civil society—was made and is owned by Him who made and owns us. The mite that makes a home for itself in our cheese does not, by the processes of burrowing and feeding, institute a claim to property in the cheese. The robin that builds a nest in our maple, from material selected upon our land, cannot be said to own the tree, if we have a purpose for it that interferes with her nest. That God is the grand proprietor must be received as a cardinal, vital fact by all who do not deny the existence of God himself. It is not for me to declare to the world the manner in which He regards this portion of His property; but I cannot help thinking that He looks upon it as a great mansion which he has taken infinite pains to construct for the shelter and support of a family of children in whom He takes infinite interest. These continents of verdure, this great and wide sea, swinging like a pendulum between its shores, overhung by the moon's mysterious dial, these rivers nursed in their crystal infancy at the bosoms of these motherly hills and mountains, this downy atmosphere that feeds our breath, and fans our brows, and springs over us its canopy of blue, this wonderful variety of animal life that rejoices in forest wildernesses and smooth pastures, and swims in the sea and floats upon the air—all these were made and are supported by His power, for the benefit of the intelligent creatures whom He has placed among them.

Now, if we have anything like ownership in these things, this ownership has its basis in God's beneficence. If we hold anything by right, for our special use, and at our disposal, we hold it as a gift of God, and as a temporary gift. We are allowed to use these things for a time; and then we pass away, and they are transferred to the possession of others. Not unfrequently they are taken from us while we live. The patient Man of Uz exhibited his idea of property—the true idea—in the familiar words, "the Lord gave, and the Lord hath taken away." In making this world, the Creator furnished it with all the materials necessary for the support of His entire human family. For the best development of our minds and bodies, He made it necessary for us to work, so that, by moulding the agencies and re-combining the materials He permits us to use, we may secure that which is necessary for our sustenance and shelter. He knew that some would be able to secure more than enough for sustenance and shelter, and that others would not be able to secure enough, yet He did not intend that any should lack food and clothing, or any of the essentials of healthful bodily and mental life. He knew, and, I very believe, intended, that some should be poor and that others should be rich; and thus instituted the emergency for human beneficence or charity. It is better, on the whole, that the world should be made up of benefactors and beneficiaries than that each man should be independent of every other man.

Thus, every man whom He has made, or whom He has allowed to become, rich, He has by that favor commissioned to be an almoner of His bounty to those whom He has not thus favored. The sick, the helpless, the utterly poor through misfortune—these are always with us. The Saviour himself stated this as a fact good for all time; and I know of no man who dares to deny that these unfortunate ones have an absolute right to live, and consequently, a right to so much of the property of others as may be necessary to support them. The pauper systems established by all Christian States have their basis in the absolute right of the helpless to aid at the hand of society. If you who read these words are rich, you recognize, every time you pay a tax for the comfort and support of those who can do nothing or little for themselves, the fact that a portion of your wealth, at least, belongs to somebody else. Whether you recognize it or not, the fact is the same. What we call State charities are essentially State equities. The lunatic asylums, the pauper establishments, the hospitals, the reform schools, all grow out of the duty which the element of wealth in society owes to the element of weakness.

But the State is a great body, and moves clumsily. There are countless fields of beneficent or charitable effort and privilege to which its operations are not fittted. There is a great amount of work which it neither can do, nor should do; and precisely here arise the duties of individual wealth to individual want—of individual wealth to the need of the world for food, raiment, Christian enlightenment, educational and religious institutions, and almost numberless schemes of public good. If, in the economy of Heaven, there exist the necessity of institutions and schemes for private and public good which are manifestly outside of the legitimate sphere of the State—institutions and schemes which can only be established by the contributions of wealth—it is as if God had laid his finger upon every rich man's purse, and pronounced the word, "give!" What do you think God gave you more wealth than is requisite to satisfy your rational wants for,

when you look around and see how many are in absolute need of that which you do not need? Can you not take the hint?

Men may give from a compassionate, or generous impulse—from a momentary excitement of their sympathies—and very much is given in this way, without doubt. I will not quarrel with this variety of charity; but I believe that a genuine spirit of beneficence can be exercised by no mind that does not recognize all the wealth it enjoys as the gift of God, to be shared with the children of penury, or devoted to institutions that contemplate the general good. God is the giver, life a partnership, humanity a brotherhood. The selfish accumulation, and sequestration from society of superfluous good, is at war with the economy of the Universe. Everything in nature tends to equilibrium, and the universal compensation of expenditure. The rill takes the gift of the mountain spring and passes it on to the brook, and the brook pours the waters it receives into the river, and the river bears the burden of its gifts to the sea, and heaven itself descends to lift from the sea and return in cloud-winged argosies to the spring from whence they came the waters which it gave, and glorifies the spot by hanging over it the beauty of its rainbow. What earth sends up, heaven sends down, and what heaven sends down, earth returns. Circulation, diffusion, tendency by multiplied methods to equilibrium —these are the universal laws of nature. It is only man that hoards. It is only man that accumulates and for selfish ends holds imprisoned superfluous good, and refuses to let it go out on its beneficent mission.

It is time that wealth, in nominally Christian hands were bestowed upon the weak, the needy and the suffering from higher motives than a compassionate impulse, or desire for public applause and private satisfaction. I know that it is very hard to admit that we do not hold our superfluous wealth and superabundant means by absolute right—that what we earn by toil or win by traffic is not ours to hoard or dispense at our pleasure; but if we are really and truly owners of what we possess, then beneficence is no duty. It is simply a favor shown to God through care for His unfortunate children, for which He owes us either an adequate compensation or appropriate gratitude. The simple truth is that in the degree by which a man's wealth is increased, is his family enlarged. Over against every pile of superfluous dollars, God places a pile of needs.

I account the office of benefactor, or almoner, to which God appoints all those whom he has favored with wealth, one of the most honorable and delightful in the world. He never institutes a channel for the passage of his bounties that those bounties do not enrich and beautify. The barren moor that parts before the steel of the mountain brook betrays the furrow by a fresher green and rarer flowers. Noble cities and all forms of beautiful life mirror themselves in rivers that become highways for the passage of commerce. God gives leaves to every stalk that bears juices up to the growing fruit, and presents a flower in advance to every twig that elaborates a seed. The sky weaves radiant garlands for itself from the clouds to which it gives transportation. So every man who becomes heartily and understandingly a channel of the divine beneficence is enriched through every league of his life. Perennial satisfaction springs around and within him with perennial verdure. Flowers of gratitude and gladness bloom all along his pathway, and the melodious gurgle of the blessings he bears is echoed back by the melodious waves of the recipient stream.

INWARD RESOURCES.

Every true heart derives its happiness, to a great extent, from its inward resources. The *outer* world is an element that cannot possibly enter into the question of real happiness. It may satisfy the wants of man's inferior nature, but cannot meet the demands of his nobler spirit. What he has in himself, and not that which is external to him, determines the character, and constitutes the measure of his happiness. If he would compass his being's end and aim, his wealth must be in his internal resources, and not in the treasured riches of this life. Cultivated moral affections, deep spiritual feelings, noble thoughts and aspirations, and not the pomp and circumstance of outward things, are the essential conditions of all rational enjoyment. He who has these treasures, has in himself a never-failing source of blessedness. Happiness in his case is a philosophical necessity, because moral excellence cannot go uncrowned and unblest. There is neither truth nor fitness of things in the world, if this does not hold as an absolute, unalterable law of our moral being. Deriving nothing from the world in this respect, such a man is, at once, independent of it. It is as truly as beautifully said—

"What nothing earthly gives or can destroy,
The soul's calm sunshine and the heart-felt joy,
Is Virtue's prize."

"As a man thinketh in his heart, so is he." If he have noble themes of thought, he will have noble motives for action, and of necessity his character will take the noble impression of his thoughts. His habitual thought must give complexion and tone to both his inward and outward life, because it is the standard of his motives and the rule of his actions. Hence, bearing about him the assured conviction that he acts from purity of thought and rectitude of purpose; that his life has the direct aim to

promote with its best powers the cause of heaven and humanity; it were the wonder of all wonders, if such an one did not realize in himself the highest possible enjoyment. Consciousness of rectitude in motive, and in action, and of the ability even to suffer for the right, marks the loftiest style of human happiness, and reveals the hiding-place of both the moral power and spiritual blessedness of the good man. There is strength, aye, more, there is happiness in both *acting* and *suffering* for the right.

We conclude, then, that there can be no real happiness, no essential good to man, aside from his inward life. Spiritual emotions, deep religious feelings, noble thoughts and purposes—these make up the sources of a good man's happiness. These belong to the soul's interior being, and are a condition of its blessedness. They are *personal* and *inalienable*—as much a part of himself as his soul; hence his heart's independence of all external things in the matter of its real and essential enjoyment. He who possesses these internal resources knows the secret of all true happiness; and he may truly say in the language of both reason and triumph —"MY HEART TO ME A KINGDOM IS!"—*Meth. Prot.*

LIMITATIONS TO MAN'S KNOWLEDGE.

The narrow limits within which human knowledge is confined are well set forth in the following narrative, told by an allegorical personage, in an old Arabian work. It contains a sharp rebuke to that self-sufficiency which thinks its own range of knowledge complete and absolute:

"I passed one day by a very ancient and wonderfully populous city, and I asked one of its inhabitants how long it had been founded.

"'It is indeed a mighty city,' replied he; 'we know not how long it has existed, and our ancestors were on this subject as ignorant as ourselves.'

"Five centuries afterwards, as I passed by the same place, I could not perceive the slightest vestige of the city. I demanded of a peasant who was gathering herbs upon its former site, how long it had been destroyed.

"'In sooth, a strange question!' replied he. 'The ground here has never been different from what you now behold it.'

"'Was there not, of old,' said I, 'a splendid city here?'

"'Never,' answered he, 'so far as we have seen, and never did our fathers speak to us of any such.'

"On my return there five hundred years afterwards, *I found the sea in the same place*, and on its shores were a party of fishermen, of whom I inquired how long the land had been covered by the waters.

"'Is this a question,' said they, 'for a man like you? This spot has always been what it is now.'

"I again returned, five hundred years afterwards, and the sea had disappeared. I inquired of a man who stood alone upon the spot, how long ago this change had taken place, and he gave me the same answer I had received before. Lastly, on coming back again after an equal lapse of time, I found there a flourishing city, more populous and more rich in beautiful buildings than the city I had seen the first time; and when I would fain have informed myself concerning its origin, the inhabitants answered me, 'Its rise is lost in remote antiquity; we are ignorant how long it has existed, and our fathers were on this subject as ignorant as ourselves."—*The Independent.*

THE GREAT WALL OF CHINA.

For a short distance either side of the Lo-wan Pass the wall is constructed of brick with rubble in the centre; but further away it is composed almost wholly of stone; in fact, whatever materials were closest at hand would appear to have been made use of: thus, at the spots we visited, granite abounded in greatest profusion, so in the construction of the wall was it made the principal ingredient, and for miles the walls consists of large, shapeless masses of granite, smoothed only on the outside. We observed but one tower built entirely of stone —they being, with this exception, composed of brick, with foundations of hewn stone. The height of the wall from the top of the parapet is about seventeen feet ten inches at most parts, though occasionally, where the parapet is highest, it measures eighteen feet six inches; its breadth is thirteen feet, and the height of the parapet five feet four inches. The towers are thirty-one feet three inches high, and twenty-eight feet one inch broad. The parapet is both crenulated and loop-holed, and the towers are pierced for the discharge of some projectile. From any elevated sight the scenery well repays one for the trouble of ascent; clear streams are seen meandering down the passes, whilst on every side, and looming far in the distance, are a succession of brown hill-tops, with small patches only under cultivation. Droves of pack-asses are seen going and returning, the former unladen, and the latter bringing a small kind of brushwood, which the borderers burn instead of the millet stalk in use on the plains, whilst in wild abundance are scattered innumerable ash, poplar, and fir-trees.

Offshoots branch out from the wall in occasional places. For their construction it is difficult in every case to assign a reason; the little town of Lo-wan Eu is completely encircled by one, and on the opposite side a double wall

winds upwards with the portions in nearly parallel lines.

A visit the following day to the Pass of Chapyw, distant about twenty-one lee from that of Lo-wan, confirmed our surmise that in the erection of the wall the contractors, if such they were, availed themselves to any extent of the building materials closest at hand. We noticed several guns, most of which were partially imbedded in the earth or rubble forming the centre of the wall; one bore an inscription recording that it was cast in the reign of Wan Lee, the last Emperor but one of the Ming dynasty; it must therefore have been upwards of 260 years old, and was evidently fashioned after a European model. A great many of the towers were in a decayed state, and the interiors of some of them, having been cleared of *debris*, were converted into gardens and granaries.

The Chinese speak of the wonderful structure as the 10,000 lee old wall, and appear to consider it extremely natural that strangers should desire to visit it; the sight amply repays one for the troubles and difficulties of the journey; and when the fact is realized that for thousands of miles this extraordinary product of masonic art pursues its serpentine course, all other so-called wonders of the world fade by comparison with this lasting memento of a despot's folly and the involuntary labor of a submissive people.—*Once a Week.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 6, 1862.

The laws of the State of Maryland exempt those from military duty who are conscientiously scrupulous of bearing arms, and the following communication was addressed to the Commissioner by members of Deer Creek Monthly Meeting, between the ages of 18 and 45, which proved effectual in releasing them from military service required by the Government.

To Wm. H. Dallam,

Commissioner to superintend the drafting, and hear and determine excuses of persons claiming to be exempt from military duty.

The undersigned, members of the Religious Society of Friends, being conscientiously scrupulous of bearing arms, respectfully ask to be excused from being drafted into military service. While we acknowledge with gratitude, the blessings conferred on us, by the best Government ever established in the wisdom of man, and are willing to contribute our proportion of all expenses for its maintenance, not inconsistent with our Christian profession, yet, from our impressions of religious duty, we cannot perform military service, and respectfully request that our names be stricken from the militia roll, as authorized by the laws of Maryland, in such cases made and provided.

With a true feeling of loyalty to our Government, we are respectfully.

[Signed by 27 members of Deer Creek Monthly Meeting.]

We are requested to announce that "The Women's Association of Philadelphia for the relief of the Freedmen," hold their meetings for business and sewing, on Third-days from 3 until 9½ P. M., in the school room of the third story of Friends' Meeting House on Race street. All who desire to aid in sewing for this object are invited to attend.

Died, at his residence in Adrian, Michigan, on the 25th of 10th month, 1862, Jonathan Harned, a member and elder of Battle Creek Monthly Meeting. He was a man of few words, but the patient, quiet manner in which he bore his sufferings, which at times were severe, and the composure of mind with which he settled his outward affairs, gave evidence that he was prepared for the change.

——, Eleventh month 12th, 1862, Elizabeth E. Mitchell, daughter of John Mitchell, of New Castle county, Delaware, in the 14th year of her age.

NOTICE.

The first meeting of the season of the Association of Friends for the Relief of the Suffering Poor will be held on Seventh day evening at 7 o'clock, Twelfth month 6th, at the South-West corner of 8th and Arch Sts., (over E. Parrish's drug store.) All Friends interested are invited to attend. William Eyre, Clerk.

Philadelphia, Twelfth month 1st, 1862.

From Harper's New Monthly.

LIFE IN THE NINETEENTH CENTURY.

Life never had the fullness of meaning that it has now. The present century, and especially its last twenty years, have given to life an enlargement, a scope, an intenseness that have imparted a new and deeper significance to manhood. Talk as we may of the past, it was never so great a thing to be a man as it is in this age. Over the centuries gone there is cast a soft, mystical veil that pleases the fancy while it obscures the reason, and therefore it is easy for our romantic sentiments to find in them the high-seasoned food on which their spice-loving nature delights to feed. The best features, too, of the past are only preserved; for poets and historians are not much inclined to take the materials of their acts from the revolting as-

pects of humanity. The past is like our own childhood; we see it in ideal splendors. Time is a merciful friend, and is very considerate of our stern, common-sense faculties. It graciously hides much from our eyes, leaving, for the most part, only such objects as tend to awaken the glow of imagination and inspire the fervors of generous enthusiasm. Despite of all this veneration for the past, it is very clear to any thinking mind that the present century has been a most munificent benefactor to the human family, surpassing far all its predecessors in width and depth of influence, stirring the hearts of men with a new and perplexing consciousness of an amazing destiny, and impelling them forward on a pathway where every step is an ascension toward a more commanding height of greatness.

There is a childish cant abroad—and sanctioned, too, by some respectable names—that pretends to find fault with any thing like warmth and earnestness in the appreciation of the wonders of the day. We call it childish, and childish it certainly is, for there is nothing man-like in that stolid insensibility to the present, and that overweening partiality for the past, which reverse outright every just standard of judgment, and deprive us, with an ill-concealed vindictiveness, of our foothold among the stable facts of the age. No wise man reflects the least credit on himself, or honors the scheme of providential progress as it evolves its mystery and magnificence from generation to generation, by undervaluing to-day and reserving his heartiest plaudits for yesterday. So far from this being the genuine outworking of nature, it is a false and corroding morbidness that betrays its birth in a cynical contempt for what is truly grand and noble. Such a spirit does violence to all our better instincts. To-day is God's dispensation to our needs. It is His embodiment to us of divine purposes and aims—His offering to our hopes—His invocation to our activity and ambition—His great ensign hung out from the overlooking heavens for us to watch and follow. The past was His appeal to other minds and other hearts; and although it were a grave error to suppose that we are to turn away our eyes from His former manifestations, yet it is the plainest dictate both of philosophy and faith to believe that the present is a divine gift to us in a much more impressive sense than the past. For the present is a specific providential adaptation to us. It is the correlative of our tastes, sentiments and capacity—the prophecy of the infinite to us, and, primarily, to us alone. We are in close, immediate contact with its objects; and on us, as means of discipline, direction, and exaltation, their agency is to be exerted, or utterly fail of their main end. Nothing, then, in the past can be on the same level in interest and momentousness with the present; nothing can have a tythe of the same value; for nothing that the world has hitherto seen can come recommended to our acceptance with such tokens of the Almighty's direct presence.

But apart from this general aspect of the present, as connected with the principles and pursuits of life, there is the additional motive, already intimated, of the high and intrinsic worth of this age, taken in relation to the developments of intellectual, moral, social manhood. Allow a liberal drawback on the age for its folly, extravagance, and irrational, often impious, thinking, and still it is true—forcibly true—that manhood never stood at the altitude it now stands; never had such an investiture of rights, privileges, and possibilities; never had such openings into the wealth of the universe. Nor is this sudden enhancement of human power to be attributed to a happy coincidence of favorable circumstances; and, moreover, it is but in an inconsiderable degree the fruit of the past. Admit, as we gladly may, our obligations to other generations, it is nevertheless a fact that this age occupies its own independent ground, and enjoys its own distinctive honors. Not only has it greatly extended the preoccupied realms of thought, but it has entered on territories, vast and wonderful, of its own, and annexed them as sure possessions of princely value to the *terra cognita* of an older date. It has established, and well-nigh perfected, some of the elder sciences; while it has been equally successful in laying the foundations and raising the massive superstructure of sciences for which the vocabulary of our ancestors had not even names. In the inventions that multiply and facilitate labor; in those applications of skill and ingenuity that tend to give us mastery over the physical forces of nature; in better modes of intercourse; in the practical unfolding, through commerce and international law, of the ennobling idea of human brotherhood; and above all, because holier than all, in these selecter forms of thought that lift man above himself, and introduce him to the fellowship of the Infinite, the present century is without a rival. Whether we look, therefore, at the actual discoveries of this age, or at the great leading sentiments that pervade all active and far-reaching minds, or at the fresh, buoyant, humanizing spirit all abroad in the hearts of men, the day in which we live is full of most striking significance. It it a day to be thankful for—a day to bless with such thanksgivings as only rise from our nature when it is conscious of a birth into a larger freedom of thought and action—a day that brings the resources of humanity within its grasp, and attests, even to the senses, a glory within reach of realization.

One of the distinctive features of life in the nineteenth century is found in the fact that the domain of action and enjoyment has been great-

ly widened. Without supposing that any faculties of activity and happiness have been created, we may assert that the multiplication of objects to call forth the energies of our nature has intensified the mind in a remarkable degree. Indeed, it is practically the conferment of a new power. Shut up the human intellect, with its supplementary forces of motive, sensibility, and passion—confine it within a narrow range, and its faculties are feeble and inoperative. Its mighty instincts lie dormant. A stranger to itself, it is a stranger also to the world without; for if it know not its own being, how can it have the key to those hieroglyphics that are recorded over the face of creation? But give it freedom, and strength follows. It springs into life, and finds life in every thing. Outward objects crowd into its inner chambers and fill them with the presence of fellowship and joy. A new feeling of oneness in the universe pervades the spirit; and thought, no longer restrained within its prison, experiences a bliss like friendship in the communion of the open world. Now it can not be doubted that the present century has placed man on far better terms with visible nature than he has ever been before. If he has not a profound insight in the great system with which he is so intimately identified, he is steadily moving in that direction. The steps already taken have been neither few nor inconsiderable, and the ground made good by the certainty of science is vantage ground for farther and more rapid progress. Man's sphere of activity has been much enlarged. Franklin walks out into the fields, and, by means of a boy's kite, establishes the identity of lightning and electricity. Here is a valuable truth for science, but not for science only. It is a new truth for men's homes and business. If not at once, yet subsequently, his discovery becomes a large and lucrative branch of trade; capital and labor are associated with it; and in our day the itinerating "lightning-rod wagon" is as common a sight as the pedlar's pack was to our forefathers. Davy takes the galvanic battery and commences a new era in practical chemistry; but the wonder is scarcely heralded in the gratulations of scientific men before chemistry introduces a new department in manufactures, and hundreds earn their daily bread through the thought of one sagacious mind. Daguerre throws the sun's light on a silvered plate, and henceforth the million have a cheap artist, a world-wide branch of industry and taste is created, and thousands draw their sustenance from it. Baron Liebig elaborates a few ideas on agricultural chemistry, and the trade in guano diverts wealth, shipping, merchants into its service. Science has proved one of the main sources of modern industry, and perhaps no feature of the times is more striking than this constant and stimulating action of the scientific intellect on almost every department of mechanics and manufactures. We may say, indeed, that cultivated mind underlies the whole system of trade and commerce. The earnest student of nature, pursuing some solitary path of investigation, is subserving the interests of the humblest artisan. The greatest are the helpers of the lowliest. A profound mind charmed with a magnificent conception, follows its development until it has led into remote regions of thought; but on returning to the practical world it finds itself at the side of the day laborer, with a fresh incitement for the weary muscle of toil.

Men of this day have measurably lost their sensibility to surprise. Novelty is a commonplace affair. But if one were to draw out a catalogue of those staple articles that have been recently added to the materials of domestic and foreign commerce, it would astonish him to see how largely industry has been a gainer by the progress of this century. Who would have thought, a few years since, that immense rafts of lumber would be seen floating down our northern rivers to supply wood for the insignificant match? What credulity would have believed that the waste of our houses, the refuse of hotels, the offal of the streets, would have been economized into the service of the chemist and agriculturist? Who would have dreamed that ice, India rubber, gutta percha, would have contributed so much to our activity and wealth? Who would have conjectured that steam engines would give us cheap newspapers and books, or that electricity would employ a class of men in transmitting hourly intelligence? Nor should we omit to notice the new uses to which substances long known have been put. Animal bones, instead of being left to bleach in the open air, are converted into manure for the soil. Wood, stone, iron, are wrought into a multitude of shapes to gratify the convenience and luxury of man. Within a few years, salt has been applied to new purposes in art, while chlorine, iodine, and various other chemical agents, have greatly extended the domain of practical science. Sulphuric acid serves the husbandman, and copper gives permanence to the types of the printer. Not long since steam seemed to be the boundary of human power, and the steam engine was the symbol of this progressive age. Who can forget the eloquent things that were uttered about it when such men as Lardner, Everett, and Webster described the wonders of its service? It really appeared that it would half monopolize the labor of the world. Men viewed it as the final embodiment of mechanical genius—the Samson of civilization—that would perfect the authority of mind over matter, and restore to humanity the universal sovereignty of the earth. Nor was the language, at that day, extravagant. But

one form of power soon educates us into a necessity for another and higher form. The age of steam prepared the way for the age of telegraphs; and now men justly speak of the Atlantic telegraph as the greatest event in the history of the world since Columbus discovered the Western Continent. If the introduction of steam has vastly enhanced the mining, mechanical, and manufacturing power of men, no limits can be set to the utility of the telegraph as an ally of mind, as an instrument of intellectual and social action, as a bond of peaceful and assimilating brotherhood. The hearts of two mighty nations have throbbed aloud over the consummation of this magnificent work. None but a soulless cynic could regard the exultation as a jubilee of Mammon. Nor is the popular feeling a mere tribute to the wisdom and skill of science. No, it is a far deeper and nobler sentiment. A true instinct has been appealed to, a profound and generous impulse has been lodged in the bosoms of Anglo-Saxon brethren, and men have felt that a prophecy has gone over the waters, speaking of better days and encouraging loftier hopes. The great achievement takes its place at the last and grandest link in that chain of wonders which connects man, not with fortunate accidents and lucky circumstances, but with a system of progress. It is another revelation of providence. It is a fresh summons to the soul of the nineteenth century to put forth its renewed energies—to believe anew in its capacity, under God, to subdue the earth, and make it a habitation of blessedness.

(To be continued.)

From the Anti-Slavery Standard.

SCIENTIFIC BALLOON ASCENT, OVER SIX MILES ABOVE THE EARTH.

[Mr. Glaisher, an English scientist, has been recently making balloon ascents to the higher regions of the atmosphere, for scientific purposes. Speaking of his own personal feelings in his last ascent, he says:]

When we attained the height of two miles at 1 h. 21 m., the temperature had fallen to the freezing point, we were three miles high at 1 h. 38 m., with a temperature of 18 degrees; at 1 h. 49 m. we had reached four miles and the temperature was 8 degrees; in ten minutes more we had reached the fifth mile, and the temperature of the air had passed below zero, and there read minus two degrees; and at this point no dew was observed on Regnault's hygrometer when cooled down to minus 80 degrees. Up to this time I had taken the observations with comfort. I had experienced no difficulty in breathing, while Mr. Coxwell, in consequence of the necessary exertion he had to make had breathed with difficulty for some time.

At 1 h. 51 m. the barometer read 11.05 inches' but which requires a subtractive correction of 0.25 inch, as found by comparison with Lord Wrottesley's standard barometer just before starting, both by his Lordship and myself, which would reduce it to 10.8 inches, or at a height of about 5¼ miles. I read the dry bulb as minus 5 deg.; in endeavoring to read the wet bulb I could not see the column of mercury. I rubbed my eyes, then took a lens, and also failed. I then tried to read the other instruments, and found I could not do so, nor could I see the hands of the watch. I asked Mr. Coxwell to help me, and he said he must go into the ring, and he would when he came down. I endeavored to reach some brandy which was lying on the table at about the distance of a foot from my hand, and found myself unable to do so. My sight became more dim; I looked at the barometer and saw it between 10 and 11 inches, and tried to record it but I was unable to write. I then saw it at 10 inches, still decreasing fast, and just noted it in my book; its true reading, therefore, was at this time about 9¾ inches, implying a height of about 5¾ miles, as a change of an inch in the reading of the barometer at this elevation takes place on a change of height of about 2,500 feet. I felt I was losing all power, and endeavored to rouse myself by struggling and shaking. I attempted to speak and found I had lost the power. I attempted to look at the barometer again; my head fell on one side. I struggled, and got it right, and it fell on the other, and finally fell backwards. My arm, which had been resting on the table, fell down by my side. I saw Mr. Coxwell dimly in the ring. It became more misty, and finally dark, and I sank unconsciously as in sleep. This must have been about 1 h. 54 m. I then heard Mr. Coxwell say, "What is the temperature? Take an observation; now try." But I could neither see, move nor speak. I then heard him speaking emphatically, "Take an observation; now do try."

I shortly afterwards opened my eyes, and saw the instruments and Mr. Coxwell very dimly, and soon saw clearly, and said to Mr. Coxwell, "I have been insensible;" and he replied, "You have, and I nearly." I recovered quickly, and Mr. Coxwell said, "I have lost the use of my hands; give me some brandy to bathe them." His hands were nearly black. I saw the temperature was still below zero, and the barometer reading 11 inches, but increasing quickly. I resumed my observations at 5 h. 7 m., recording the barometer reading 11.53 inches, and the temperature minus 2 deg. I then found that the water in the vessel supplying the wet-bulb thermometer, which I had by frequent disturbances kept from freezing, was one solid mass of ice. Mr. Coxwell then told me that while in the ring he felt it piercingly cold, that

hoar frost was all round the neck of the balloon, and on attempting to leave the ring he found his hands frozen, and he got down how he could; that he found me motionless, with a quiet and placid expression on the countenance. He spoke to me without eliciting a reply, and found I was insensible. He then said he felt insensibility was coming over himself; that he became anxious to open the valve; that his hands failed him; and that he seized the line between his teeth, and pulled the valve open, until the balloon took a turn downwards. This act is quite characteristic of Mr. Coxwell. I have never yet seen him without a ready means of meeting every difficulty as it has arisen, with a cool self-possession that has always left my mind perfectly easy, and given to me every confidence in his judgment in the management of so large a balloon.

On asking Mr. Coxwell whether he had noticed the temperature, he said he could not, as the faces of the instruments were all towards me; but that he had noticed that the centre of the aneroid barometer, its blue hand, and a rope attached to the car were in the same straight line. If so, the reading must have been between seven and eight inches. A height of six miles and a half corresponds to 8 inches. A delicate, self-registering minimum thermometer reads minus 12 deg.; but unfortunately I did not read it till I was out of the car, and I cannot say that its index was not disturbed. On descending, when the temperature arose to 17 deg., it was remarked as warm, and at 24 deg. it was noted as very warm. The temperature then gradually increased to 57½ deg. on reaching the earth. It was remarked that the sand was quite warm to the hand, and steam issued from it when it was discharged. Six pigeons were taken up. One was thrown out at the height of three miles; it extended its wings and dropped as a piece of paper. A second, at four miles, flew vigorously round and round, apparently taking a great dip each time. A third was thrown out between four and five miles, and it fell downwards. A fourth was thrown out at four miles when we were descending; it flew in a circle, and shortly after alighted on the top of the balloon. The two remaining pigeons were brought down to the ground; one was found to be dead, and the other (a carrier) had attached to its neck a note. It would not however leave, and when jerked off the finger returned to the hand.

After a quarter of an hour it began to peck a piece of riband encircling its neck, and I then jerked it off my finger, and it flew round two or three times with vigor, and finally towards Wolverhampton. Not one, however, had returned there when I left on the afternoon of the 6th. It would seem from this ascent that five miles from the earth is very nearly the limit of human existence. It is possible, as the effect of each high ascent upon myself has been different, that on another occasion I might be able to go higher, and it is possible that some persons might be able to exist with less air and bear a greater degree of cold; but still I think that prudence would say to all, whenever the barometer reading falls as low as 11 inches, open the valve at once, the increased information to be obtained is not commensurate with the increased risk.

"THE BEST OF NOW AND HERE."

Take up life's burdens hopefully, cheerfully,
Thou to whom youth is still fresh in its bloom;
Look not before thee dreadingly, tearfully,
Spring is no prophet of sadness and gloom:
Thine is life's spring-time, take what God sends thee
Trustingly, knowing whose right arm defends thee.

Thou whom the noon-tide of years is oppressing,
Bear up thy burden with cheerful content;
Look in the present for life's richest blessing,
See in earth's changes God's holy intent:
The ark of the Lord must be safe in thy keeping,
Borne ever onward with vigils unsleeping.

Thou from whose spirit life's burdens are falling,
Travel-worn, weary and longing for rest,
Nearing the river no longer appalling,
Since on the farther side wander the blest,
Youth, strength and beauty await thee forever,
When the frail dust from thy spirit shall sever.

Ever remember God knoweth our weakness,
Tempers our burdens and measures our woes,
Bids us the good and the evil with meekness
Both to accept as His wisdom bestows;
So in his promise of mercy confiding,
Wake we or sleep in His presence abiding.

—*Christian Register.* H. J. L.

I SAID.

When apple-blossoms, in the spring,
Began their fragrant leaves to shed,
And robins twittered on the wing,
"'T is time to sow my seeds," I said.

So patiently, with care and pains,
My nurslings under-ground I spread,
"The early and the latter rains
Will reach them where they lie," I said.

"The sun will nurse them, and the dew;
The sweet winds woo them overhead;
No care of mine shall coax them through
This black, unsightly mold," I said.

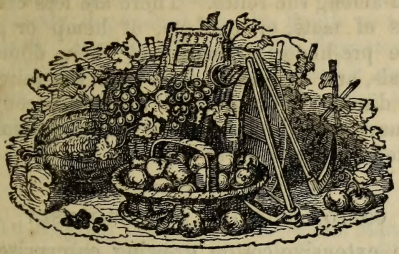
And so I left them; day by day,
To gentle household duties wed,
I went in quiet on my way:
"God will take care of them," I said.

And now 't is autumn; rich and bright
My garden blooms—blue, white, and red;
A royal show! a regal sight!
And all is even as I said.

My faithless heart! the lesson heed;
No longer walk disquieted—
Where the Great Sower sows the seed,
All shall be even as He said.

'T is spring-time yet; behold, the years
Roll grandly in, God overhead,
When thou shalt say, "Oh, bootless fears,
Lo! all is even as He said."

CAROLINE A. MASON.



For Friends' Intelligencer.

A THREE DAYS' TRIP AMONG THE FRUIT-GROWERS.—NO. IV.

We saw a few specimens of Tyson, Beurre, Giffart, Brandywine, Rosterier and Ott, all of which ripened at or before the Bartlett, and recommended as worthy of cultivation, and we found them very fine flavored fruit. The Buerre, Hardy, Howell and Buerre Superfine were large fine looking pears, and the trees grew well. We brought a few specimens of the Pratt home with us to renew. It very nearly resembles the Flemish Beauty, but is a better fruit. The last named variety wore an entirely different appearance from what it does on Long Island. It had none of the cinnamon russet that covers nearly all *our* fruit, but was of a bright green color with a red cheek. The Seckel appeared larger and of a brighter color than here. Indeed nearly all the kinds of pears and apples that grow near the sea-board are less beautiful in the color and smoothness of the skin than those which grow in the interior. As to the culture of pear trees, there was the same care necessary in regard to trimming, thinning the fruit and enriching the soil as with us. To raise good crops of good pears, and at the same time have the trees make a reasonable growth, requires manure to be given them in small quantities every year, and the fall is recommended as the best time, and to be lightly spaded in the spring.

A small portion of the pear trees we saw were on the quince stock, and, with the exception of the orchard of Charles Downing, were young and thrifty. The Duchess and Louise Bonne were in finer condition than others. Indeed we believe they succeed better on the quince than almost any pear, and are scarce worthy of cultivation (as we have so many superior articles) on pear roots. Charles Downing's dwarfs were older, and many of them had several varieties grafted on each tree in order to test the quality of the many new kinds that are coming up to notice, but he stated he should plant no more dwarfs. They were too short-lived and uncertain.

The late William Reid, of Elizabeth city, New Jersey, one of the best pomologists of this country, told the writer that where quince trees flourished luxuriantly, there dwarf pears would succeed. But if the quince, on the contrary, was a slow grower, we should never plant dwarf pears, and that was the best test every cultivator could make for himself with regard to his future prospects of success. As this subject is one that is attracting much attention, and conflicting opinions are entertained, this digression may be excused. All the trees we saw that were recently planted, branched low or within two or three feet from the ground, for the reason that they were more easily picked, trained and thinned, and were not as easily blown off by hard winds, often an important point with late ripening varieties.

The proper, and frequently necessary practice of thinning or picking off the young fruit when one-fourth grown, showed in the trees that had this care extended to them an excellent effect. The growth of the trees were but little affected, and the fruit was better in flavor and size, and brought much more in market than when left to mature an over large crop.

PARKESINE.

This article is so completely in its infancy, that it is now exhibited for the first time, and for that reason hardly attracts the attention it merits. It is a substance of gluey aspect, with certain phases of character which suggest cheap and inferior confectionary. From all I can gather, it is destined, at some remote day, to supersede everything. Parkesine is obtained by combining oil, chloride of sulphur, and collodion, in certain proportions. A hardened mass is the result, which solidifies immediately. It is then capable of being used for nearly every purpose to which India rubber and gutta percha can be applied, with the additional advantages of being excessively hard and indestructible, besides being—in thin plates—perfectly transparent. It is susceptible of being colored, either with an opaque pigment or a transparent color. It forms a varnish, colored or not, which is perfectly hard and impervious to moisture. For buttons, combs, knife-handles, and all other articles for which horn and ivory are generally employed, it is singularly valuable, as it is not only capable of being moulded into any required form, but possesses a hardness equal to iron. Its insulating properties are very great, and it is said to be quite indestructible by damp. The inventor of this "big thing" has not yet completed his experiments on its uses, but it seems difficult to put a limit to them, especially when it is remembered that Parkesine can be

made for a few cents a pound.—*Cor. N. Y. Times.*

LACUSTRINE HABITATIONS.

A work has been recently published in France by M. Tryon, entitled the *Lacustrine Abodes of Man*, or the relics of primeval antiquity discovered in the lakes of Switzerland. It appears that the boatmen on those lakes have, from time immemorial, observed in various places near the shore, under the calm transparent water, the heads of numberless wooden stakes protruding through the deposit which is generally found at the bottom. Along with these, large blocks of wood have here and there been visible, stags' horns of great size, bones, and fragments of pottery. There was a lurking traditional belief that these were the remains of dwellings, occupied by the people of ancient times who built on the lakes in order to shelter themselves from wild beasts. For centuries, however, no one had been tempted to look closer into these scattered fragments of a forgotten world. It was not until the year 1854, that the attention of scientific men was called to the discovery, and the result of the earliest investigations on the subject was to establish the existence of a submerged "lake village" in a certain part of Lake Zurich. This discovery was rapidly followed by others. Similar sites have been traced in Lakes Constance, Geneva, Neufchatel, Burine, Morat, Sempach, and in several smaller ones. Indeed they now seem to multiply in the note-books of archæologists with almost inconvenient rapidity. Two years ago twenty-six such village-sites had been described in the Lake of Neufchatel alone; twenty-four in that of Geneva; sixteen in that of Constance; and the amount of ancient objects recovered from their debris has reached a truly formidable magnitude. Twenty-four thousand of these have been raised from a single locality in Lake Neufchatel. "We are still very far," says M. Tryon, "from having recovered all the relics imbedded in the silt of the lakes and peat of the valleys. Nevertheless we are by this time acquainted with a sufficient number of points of remarkable richness to enable us to give, by their description, an idea of that ancient population which had the habit of living on these waters."

These people were of smaller stature than the present inhabitants of Europe, as is shown by the diminutive size of their ornaments, and in particular by the grasp of the handles of their implements. They were a race of hunters; arrow-heads and lance-heads, and the bones of wild animals are heaped around their dwellings. They were also pastoral, for the bones of sheep and oxen, and in some instances of small species of horse, are found in close juxtaposition with those of the deer, the wild boar, and other beasts of the forest. They were, to some extent, agricultural, for grains of wheat and barley, kernels of cultivated fruit, nuts, and cakes of unleavened meal, and even slices of small apples and pears, as if cut for preserving, are found among the relics. There are less certain traces of mats, or cordage, of hemp or flax. These pre-historical men had their domestic animals, and fed their dogs with the relics of their dinner; for almost all the bones containing marrow are broken, while many of them are marked by the teeth of dogs.

COTTON GROWING IN NEW JERSEY.

An extensive cotton growing enterprise has been lately attempted in Burlington, N. J., by Edward G. James, a gentleman of wealth and large estate. The enterprise was commenced in May last, when Mr. James appropriated three acres to the cotton culture. The seed was procured from North Carolina, the ground was carefully prepared by deep cultivation and heavy manuring, and about the middle of May the three acres were planted. The spring was cold, wet and late. The soil chosen was unfortunately too heavy. Notwithstanding these drawbacks, with a general inexperience in the culture of cotton, the crop has grown with extraordinary vigor. At this time there are thousands of the plants that stand five feet high, while their branches interlock midway of the rows. They are loaded with blossoms and polls, and showing as many as sixty polls. These are in all stages of progress, some opened and displaying the fleecy contents of a well-filled poll. On Monday night last, the first frost of the season fell upon them. It was heavy enough to blacken all tender vegetation as though fire had swept over it; but the cotton plants are far from being killed. Numerous Southerners, familiar with cotton growing, have visited this trial plantation, and they concur in saying that they have never seen a more promising field even in Georgia. Some cotton has been gathered, and more will be secured. What the whole yield may be is yet uncertain. The season has been unfriendly, the experiment was a trial one, yet, so far, it has not been unsuccessful.

"Cotton is an old product of New Jersey. Before the Revolution, and up to the general introduction of Whitney's gin, almost every farmer produced his family supply. The neighborhood, previous to that period, supplied the South with gins; but as Whitney's invention cheapened the cleaning of seed cotton, the farmers of New Jersey, discovering that they could buy more cheaply than they could produce it, gradually abandoned its production. This curious historical fact is well nigh forgotten. But as price then regulated the produ

tion, it must do the same now. At fifty cents a pound, a very moderate yield on Mr. James' three acres will pay far better than either wheat or corn. So long as it remains at that figure, efforts will continue to be made throughout this region to produce cotton. We have been so helplessly dependent on the South as to have entirely overlooked our own forgotten but abundant capabilities. Mr. James's patriotic labors may both revive and demonstrate them." —*Exchange Paper.*

INSTINCT IN HORSES.

An English paper says that a Mr. King, carrying on the business of a baker at Sibland, near Thornbury, went, in the morning of the day, to a field in which his horse had been grazing, for the purpose of getting him home, and, as he had been in the habit of doing, opened the gate and allowed the animal to proceed home by itself, but on his return shortly after, he found, to his dismay, that it had not arrived. Mr. King immediately set about making inquiries, and found it had passed Gravesend, which is near to Sibland, and appeared to be proceeding toward Itchinton. Mr. King being necessitated to attend to his business, dispatched a man to trace and, if possible, to overtake the horse. The man succeeded in tracing it for some distance, and was informed it was proceeding at a gallop. Mr. King, for upward of a week, used every means, by advertising in the *Hue and Cry* and otherwise, to recover his missing horse, but without avail. A short time after he received a letter from a gentleman residing at St. George, near Bristol, giving him the welcome news that the animal was safe. This gentleman owned the horse for some time, and parted with it four years since. From inquiries made, it appears that the horse proceeded by the most direct road across the country, and with its best speed arrived at its old quarters, which it had not visited for four years, on the afternoon of the day it strayed from Mr. King.

Instances of like sagacity in the horse are not uncommon. A friend of ours hired a horse in Jacksonville, Illinois, to go to the southern part of the county, a neighborhood where the horse had never been before. While there he escaped from the stable, leaped the fence, and disappeared. It was supposed he had returned to Jacksonville, where he had been stabled and used for three years. On inquiry, no trace of him was found in that direction. A rumor was brought by a traveller, who knew the horse, that he had been seen making his way toward the southern part of the State; he sometimes kept the public road leading toward Vandalia, and sometimes took the trackless prairie, but always bent southward. At one place he was headed off in a lane a mile long, between two farms. He turned short, galloped north to the end of the farm, shot down to the open prairie, hugging the fence all the way, and then held on his way south again. He was bound for home, the place of his colt-hood, where he had not been for several years, and guided by his instinct, he traversed the State, going a route unknown to him, but unerringly reaching his old range. He was recovered there some time after his escape, when it was ascertained he had taken almost a bee-line from his strange quarters in Morgan county, to where he had been foaled in the southern part of the State.

A gentleman from Tennessee, says the *St. Louis Republican*, related to us the story of a horse of his own, illustrative of this remarkable instinct in this noble animal. He purchased a horse in a portion of the State separated from his own region by mountains and rivers, and took him home by a route extending nearly a hundred and fifty miles. He placed him in a pasture lot for the night, but in the morning the horse was gone. In a few days it was ascertained that he had returned that very night to his old home, reaching there by daylight. He had taken a straight course across the country, swimming rivers and crossing the mountain. On his arrival he showed signs of great fatigue, having travelled a distance of sixty or seventy miles during the night, following unerringly the point of the compass to which he desired to go. His memory would of course have served him in retracing the route by which he had come; but guided by the same instinct which conducts the bee, after long wandering, and laden with his sweet burden, in a line mathematically straight from the last flower he ravishes to his cell, this horse in the darkness of the night, over unknown paths, returned by the shortest course to his home.

A CURIOUS EXPERIMENT,

Showing an instance in which the eyes cannot be depended on without appealing to the sense of touch.

Take a piece of pasteboard about five inches square, roll it into a tube with one end just large enough to fit around the eye, and the other end rather smaller. Hold the tube between the thumb and finger of the right hand (do not grasp it with the whole hand;) put the large end close against the right eye, and with the left hand hold a book against the side of the tube. Be sure to keep both eyes open, and there will appear to be a hole through the book, and objects seen as if through the hole instead of through the tube.

The right eye sees through the tube, and the left eye sees the book, and the two appearances are so confounded together that they cannot be separated. This is one way to see through a mill stone. The left hand can be held against

the tube instead of a book, and the hole will seem to be through the hand.

ABOUT FLIES.

Flies do not breathe, like men, through the mouth, but through a set of holes in the abdomen, called stigmata, or spiracles. By these, the air passes into beautifully constructed tubes, called tracheæ or wind-pipes. The spiracles are furnished with a curious contrivance to prevent dust from entering. The hole is closed by a sort of sieve or screen, which must be seen to be appreciated. A drawing gives you some idea of its nature, but the real thing is far better; and as not every one is up to such minute manipulation, recourse should be had to microscopic preparations, which are furnished at a reasonable rate by Amodio, of Throgmorton street, London, and other first-rate opticians. The fly supplies an interesting series of objects. Beside the compound eye, the antennæ, the foot, and the spiracles, the proboscis of a fly is a thing to wonder at. It is more complicated than the trunk of an elephant. A portion of this proboscis acts as a lip; in addition to its lancets, a fly has teeth—yes, real teeth, like notched chisels, and as plain as pike-staves, if you only know where to look for them.

With these claims on our interest, we can hardly be surprised that, in countries not too much infested with them, flies should have had their patrons and protectors. Not to mention the Indian hospital for insects, a compassionate damsel is described as delighted to

Save drowning flies that float along the stream.

A toper invites a jolly fly to take a cheerful drop with him:

Eager, busy, curious fly,
Drink with me, and drink as I.

Uncle Toby had not the heart to retaliate on a fly. "Go," says he, one day at dinner, to an overgrown one which had tormented him cruelly all dinner-time; "Go," says he, lifting up the sash and opening his hand to let it escape; "get thee gone; why should I hurt thee? This world is surely wide enough to hold both thee and me."—*Christian Recorder.*

ITEMS.

Atlantic Telegraph.—There is a prospect of the Atlantic submarine telegraph becoming a success at no distant day. A short time since, the Government of the United States consented to guarantee a certain dividend on the capital required for laying a line from any part of the United Kingdom to the American Continent, providing the British Government would enter into a similar engagement. Mr. Cyrus W. Field laid the plan before the British Government, but did not at that time succeed in inducing them to take action in the matter. He has again arrived in England with other proposals, which he is about to submit to the Government. With respect to the prospect of success in the construction and laying of the line, the promoters are still very sanguine.

A Universal Tramway Project.—A writer in the *Observer* advocates the laying down of granite tramways in every street and road throughout the United Kingdom. In this way he thinks that at least one half the horses now in use might be dispensed with, and the land which produces their sustenance might be made available for the support of human beings. He also says that "The preparing and laying such tramway would afford endless employment and bread to all unskilled laborers, disbanded militia, discharged and discarded prisoners, &c.; and the disgraceful cruelty inflicted on the noble horse by a newly macadamised or gravelled road or paved street would cease, while dust, dirt, noise, and draught, watering, and scraping, would be almost all abolished together."

The tramway idea seems to be rapidly spreading in England, and we doubt not that before many years they will be seen in all the main streets of every city in the United Kingdom, and be in use on many of the country roads.—*London American.*

Emancipation in Russia.—The latest intelligence from Russia indicates that the work of emancipation makes progress, notwithstanding the difficulties which the Emperor has encountered. A letter from St. Petersburg, dated October 6th, gives an account of the result up to that time as follows:

"The affairs connected with the emancipation of the serfs go on in spite of the obstacles inevitable in such complicated questions. The number of reglementary charters signed on either side up to Sept. amounted to thirty-nine thousand three hundred and seventy-one, and the number is increasing every day. Out of ten million serfs emancipated, there are nearly four million who have terminated their arrangements with the proprietors. The greater part have done so by private agreement. Out of five hundred and twenty-five thousand private servants attached to the habitations of the noble, more than fifty thousand have become farmers. The operation of redemption is carried on very actively. The Bank which is charged with it has already delivered to the proprietors ten million silver roubles, [forty million francs,] and hopes are entertained that in the autumn, after the close of the field labors, those who have hitherto delayed will take a decisive step. Things, therefore, do not go on very badly, and certainly much better than was at first expected."

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is dull, with a very limited inquiry. For export a few hundred barrels good Western extra sold at $6 50 per bbl. Small sales to the retailers and bakers at $6 a 6 25 for superfine, $6 50 a 6 87 for extras, $7 a 7 75 for low grade and good extra family, and $8 up to 8 75 for fancy lots. There is but little Rye Flour or Corn Meal here. The former is held at $5 50 a 6 00, and the latter at $3 50 per bbl.

Grain.—About 6000 bushels Pennsylvania red Wheat at $1 41 a 1 42; Southern do. at $1 46, and white at $1 50 a $1 75. Small sales of Pennsylvania Rye at 95 a 96 cents, and Delaware at 90 cents. Corn is firmer. Sales of yellow at 73 cents afloat. Oats are steady at 41 to 42 cents. Last sale of Pennsylvania Barley at $1 37½.

Seeds.—There is a fair demand for Cloverseed at $6 37 a 6 50 per 64 lbs. New Timothy sells at from $1 75 to $2 25 per bus. Flaxseed is wanted at $2 90 a 2 95 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 625
Self-Resignation: (or Devotedness of Heart.) 627
Reflections 628
Communicated 628
Extracts from a Letter 629
The Land and The Book 629
EDITORIAL 632
MARRIAGE 633
OBITUARIES 633
Life in the Nineteenth Century 634
POETRY 636
Report of Library Committee of the Association of Friends 637
HORTICULTURAL DEPARTMENT 639
The Okra Plant 640
ITEMS 640
Philadelphia Markets 640

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 611.]

I labored in Truth's service in the Island about five months, and had great service for the Lord; many received the Truth, and things were well among Friends and in good order. So being clear of the service there, and having drawings on my spirit to New England, I took passage for Rhode Island in a yacht, that Joseph Bryar, a Friend, was master of. When they were near ready to sail, I went and took leave of the Governor, and he was very kind and friendly. The day we sailed many Friends came to Bridgetown to take their leave, and we parted in the love of God, and sweet unity of His blessed Spirit, in much tenderness. Thomas Redman, a Friend and Doctor, went with me. We had a good comfortable passage, and came well to Rhode Island in about three weeks.

At that time New England was at war with the Indians, except the Colony of Rhode Island, the Governor of it being a Friend, yet the Indians burnt several towns out of the Island, and killed several people that belonged to the Government, but by the Lord's providential hand, were not suffered to come into the Island. The Indians prevailed mightily, burnt many considerable towns, killed and murdered people daily. It was a perilous time, and the ways infested with murderers, the Indians lying hidden in bushes, shot men down as they travelled before they saw them, and many were murdered after that manner.

When I had stayed some meetings with Friends in Rhode Island, it was with me to travel Eastward towards Piscattaway, to visit Friends there under distress, by reason of the war, though all looked upon it dangerous travelling; however I committed my life to God that gave it, and took my journey. One Friend ventured to go with me, to guide me through the woods to Sandwich, and by the Lord's good hand we got safe there. Friends were glad of my coming, for there was an honest tender people there, that loved the Lord and his Truth. I stayed with them two meetings, and we were well refreshed in the Lord, and one in another. I travelled from thence to Seffenase, and had a meeting there, from thence to Boston alone, being thirty miles, and stayed one meeting; then went to Salem, and so to Piscattaway river, visiting Friends, and having meetings at several places. I came to Great Island, and stayed a meeting or two with Friends there, and we were well refreshed together in the Lord.

Then leaving my horse there, I went in a boat to Nicholas Shapley's, a man of note in that country (he and his wife were both honest Friends) from thence over the river several miles, where there were many honest Friends, and had a meeting with them on the First-day of the week; it was a very large and precious meeting. Many came from far to it, and blessed

the Lord for that comfortable opportunity. After the meeting I took leave of Friends in the love of God, and went back to Nicholas Shapley's, stayed there two or three days, and had a meeting there; many Friends and others came to it; a good meeting it was; we had also a Men's Meeting about Church affairs.

Now about this time there was a cessation of the war with the Indians on that river, and one evening, whilst I was at Nicholas Shapley's, there came in fourteen lusty Indian men, with their heads trimmed, and faces painted for war; they looked fierce; I sat down with them in the hall, and would have discoursed with them familiarly, for some of them spoke broken English; but they were churlish, and their countenances bloody. So I left them, and told the Friend, I saw they intended mischief in their hearts, but the Lord chained them, and they went away in the night without doing us any harm. Next day I was to go to Great Island, and in the morning Nicholas Shapley told me that he was informed the Indians intended to make a new insurrection. So I went by water to Great Island, as I intended, and had a heavenly meeting with Friends before parting; so I left them tender, in a sense of the love of God. After I left them the Indians rose in arms and murdered about seventy Christians, as the post brought news, but I did not hear of one Friend murdered that night.

I came back to Salem, and had several meetings in that quarter, in some places where none had been before. I had two meetings at Marble Head; many resorted to them; several were convinced and received the truth. People's minds were down, because of the Indian wars that prevailed mightily upon them.

I travelled in many places as with my life in my hand, leaving all to the Lord that rules in heaven and earth. I heard of some tender people at a place called Reading, so I and five or six Friends more went there to an ancient man's house, whose name was Gould. His house was a garrison, for at that time most of the people in those parts, except Friends, were in garrisons for fear of the Indians. When we came to his house the gates were locked; we called, and the old man opened the gate; there was one of their Elders at prayer, so I stopped Friends until he had done, then we went into the room where several were met to exercise religion, but they seemed to be disturbed at our coming in. I stood still and told them we came not to disturb them, for I loved religion and was seeking religious people; the old man of the house bid us sit down, and he sat by me.

As I sat, my heart being full of the power and spirit of the Lord, the love of God ran through me to the people. I told them I had something in my heart to declare among them if they would give me leave. The master of the house who sat by me bid me speak, and my heart being full of the word of life, I spoke of the mysteries of God's kingdom, and as I was speaking I touched a little upon the priests, the old man clapped me on the shoulder and said he must stop me for I had spoken against their ministers; so I stopped, for I was tender of them and felt they were a tender people, yet my heart was full of heavenly matter. After a little pause I told them I had many things to declare unto them of the things of God, but being in that house must have leave of the master of it; he bid me speak on, which I did in the demonstration of the spirit and power of the Lord, so that their consciences were awakened, and the witness of God in them answered to the truth of the testimony; they were broken into many tears, and when I was clear in declaration, I concluded the meeting with fervent prayer to the Lord.

The old man rising up got me in his arms, and said he owned what I had spoken, and thanked God that he could understand it, and said he had heard that we denied the Scriptures, and denied Christ who died for us, which was the cause of that great difference betwixt their ministers and us, but he understood this day that we owned both Christ and the Scriptures, therefore would know the reason of the difference betwixt their ministers and us? I told him their ministers were satisfied with the talk of Christ and the Scriptures, and we could not be satisfied without the sure, inward divine knowledge of God and Christ, and the enjoyments of those comforts the Scriptures declared of, which true believers enjoyed in the primitive times. The old man replied with tears, those were the things he wanted. He would not let us go until we had eaten some victuals with him, though at that time provisions were scarce, because of the great destruction by the wars, thus leaving them loving and tender. When we parted the old man wept, got me in his arms and said he doubted he should never see me again.

I went from thence to Boston and had meetings there, and in several places in that quarter, having great exercise with some who professed truth and lived not in it, which did much hurt and hindered the Lord's work. When I was clear of those parts I went back to Rhode Island by sea in a little bark belonging to Edward Wharton, a Friend who lived at Salem. In some few days we landed at Rhode Island where great troubles attended Friends by reason of the wars, which lay very heavy on places belonging to that quarter without the Island, the Indians killing and burning all before them. And the people who were not Friends were outrageous to fight, but the Governor being a Friend (one Walter Clark) could not give commissions to kill and destroy men. Friends

were glad of my coming, and it pleased God that it was to good purpose in several respects; the faithful and honest-hearted among Friends were much helped and strengthened by my being there. I stayed some time among them and had many blessed and heavenly meetings to worship God; also Men's Meetings for Church affairs.

Whilst I stayed at Rhode Island the heat of the Indian war abated, for King Philip, the chief in that war of the Indians, was killed and his party subdued. Presently a sickness came which proved mortal and took many away, few families in the Island but lost some in two or three days' sickness. Many Friends died, yet I constantly visited sick families of Friends, although the smell of the sickness was loathsome, and many times I could feel all the parts of my body as it were loaden with it, so that I would say to sick families, it was much I did not carry their sickness away, I was so loaden therewith. After some time it seized on me with such violence that I was forced to keep my bed at Walter Newberry's in Newport.

Then some loose spirits that I had dealt with for their looseness were glad and thought their curb and reins were taken off, but the Lord healed and raised me up, so that in about ten days' time I was able to appear in public meetings, and although my body was thin and weak by reason of travels and troubles with wrong spirits, loose livers and false brethren, yet the Lord's power carried over all. When I had stayed some time laboring in those parts, and was clear of that service, I was drawn towards New York, and James Fletcher being here in the service of Truth, would go with me. So we took our leave of Friends in the love of God, and took shipping at Rhode Island for New York.

(To be continued.)

SELF-RESIGNATION: (OR DEVOTEDNESS OF HEART.)

The excellent Worthington, in his well known treatise on self-resignation, says, "Self-resignation is the way to true rest,—a holy rest; the Sabbath of the soul, as St. Austin calls it. If thou wilt enjoy the true rest, and keep the inward Sabbath, thou must not do thine own ways, nor speak thine own words, nor find thine own pleasure (to borrow those words in Isaiah lviii.) thou must cease from thine own works, as the phrase is, Heb. iv. 10. As the soul groweth in resignation, it returns more to its rest; it comes to be more as it would be by being more restored towards its original constitution, its first state. The resigned soul enjoys religion in all the sweetness and privileges thereof; it is prepared to taste and see how good the Lord is. To him that overcometh (that overcometh his own will,—those lusts that war against the soul,) shall be given the hidden manna, and the white stone with a new name written in it, known by him only that receiveth it; and a stranger intermeddleth not with his joy. Such a one that hath meat to eat which the world knows not of, and is fed with the food of angels. There is indeed, pain, in the first tearing off our wills from those things they cleaved and stuck fast to. As it is said of the milch kine that drew the ark, their calves being shut up, they went lowing all the way that they went to Bethshemesh. So it is with souls in their passage to resignation;—they, then parting with what was dear to them, fondly beloved, and eagerly pursued by them;—with that, in fact, which was their life and nature.

But they are no sooner arrived at this state but the bitterness of death is past,—the bitterness of the death of the old corrupt man; the hour of travail is over, and they remember no more the anguish, for joy that the new man, created after the image of God, is born within them. They have broken through the difficulties of the way and got out of the wilderness, over Jordan; and their feet are on the holy land,—the land of righteousness and peace. Henceforth, the ways of religion are not (as before) grievous, but paths of peace and ways of pleasantness; flowery and sweet, rosy and soft ways. Religion is now become their temper, constitution and life; and sin is grievous, strange and hard to them. 'Tis not so troublesome to be patient as to be passionate; to forgive as to revenge. Humility is more easy to them than pride; chastity and purity are more sweet than lust and sensuality. The inward voice of such a soul is, 'I delight to do thy will, O my God!' There is no such liberty as to be free to good, and enlarged to spiritual obedience. He that is so, hath an empire within him; he is in his own power; he hath victory over the world,—both the good and evil things of it; his mind is unhampered, disenthralled and set loose; and it is lord over those, whom before it obeyed. And what a glorious conquest is this! 'There is no victory more glorious,' says St. Cyprian, 'than that whereby we become conquerors over inordinate affections.'—*Christian Recorder.*

A CONTROVERSY.—A religious controversy is thus illustrated: 1st, Two beans and two beans make four beans. 2d, I beg your pardon, sir, but according to my arithmetic, three beans and one bean make four beans. 3d, Gentlemen I pity your stupidity and your ignorance, and lament the mischief you are working in inculcating that but two parcels of beans can make four beans, while both history and geometry so clearly establish that it takes four separate and individual beans to make four beans.

For Friends' Intelligencer.

REFLECTIONS.

When the mind of man becomes fully conscious of the narrowness of its most extended vision as compared with the infinitude of the Deity, it finds there is but little room for any thing like exaltation, but a necessity for deep humiliation. When it has arrived at this condition, and becomes sensible of the limitation of its capacity, that however bright may be the visions that flit before it, there is yet beyond all these a far wider range, how little cause will it find for so confidently asserting, as is often the case, the superiority of its conceptions and judgment over those of the minds of others.

Were we thus to meditate upon and scan our highest attainments, we should find but little room in our hearts for that disposition which would proclaim its own peculiar religious views, to be the alone standard of right, and consequently condemn all those who hold different sentiments.

And yet how prone are we to indulge such feelings, to raise a standard whereby to judge of the spiritual standing of others by what we ourselves have known.

How the harboring of such views and giving them free course have spread contention in the human family, in the social circle, and among the various religious organizations.

Were we to consider that each rational mind, when it realizes its comparative littleness, and seeks to know immediately from the Fountain of all knowledge those things it is capable of understanding, has the same access to the Divine counsel as any other such mind, we become sensible that we are all on an equality in the sight of the Great Jehovah. Hence we come to feel that all mankind are our brethren, that each has access to the same fountain, and if one has greater powers or more extended vision in religious truths conferred upon him, he will not feel exalted thereby, but endeavor to use them as a faithful steward for the benefit of those less highly favored.

When my mind contemplates the want of of that true Christian charity, which so often meets us in the pale of Christendom, ah! even within the bounds of that society called by the high cognomen of Friends, I ask why is this? Is it not because we are not sufficiently humbled, but exercise our own judgment, instead of leaning confidently on the Divine arm for strength to do our own work, leaving others to do the same, save where we have an immediate command to rebuke, to counsel, or to encourage? But when thus commissioned, and the command is simply obeyed, it will carry its own evidence with it, and show that it is not from human origin.

O how earnestly do I desire for myself that I may be preserved in that state of humility in which I may remember that we are all in the hands of an omnipresent, omniscient, and omnipotent God, and that He cares for all the creation of his hand. That it is not for me to judge of what He opens to the vision of another, because the same has not been unfolded to me, resting satisfied that all that is necessary for the work allotted me will be unfolded in due time if I but let obedience keep pace with the knowledge unfolded. Though others may be called to work in a different field and in a different manner, yet if their labors are promotive of peace on earth and good will to man can we not adopt the language of the blessed Jesus to his immediate disciples, who would have forbidden some from doing good works because they followed not with them? "Let him alone, he that is not against us is for us."

JOHN J. CORNELL.

Mendon, 12th mo. 2d, 1862.

(Communicated.)

DIED, in Chatham, Columbia Co., N. Y., on the 28th of Ninth month, SMITH A. JENKINS, only son of Nathan C. and Eunice A. Jenkins, in the 27th year of his age.

Always rejoicing when we learn that a young man has been enabled to walk the slippery paths of youth without yielding to the temptations that surround him, we pay this tribute to the memory of our dear departed friend.

From childhood his aspirations were high, preferring intellectual improvement to childish recreation, and the society of older persons, to that of his own age. By improving his time when at school, he became qualified to assume the responsibility of teacher at the age of sixteen, and followed that vocation much of the time until within the last three years of his life. Before relinquishing that, he chose the profession of medicine, and entered upon the study with a determination to be no *common* physician. To that noble end he bent every energy of his mind, which his friends soon saw was undermining his physical strength, but which he could not be prevailed upon to relax.

After having completed his studies, and graduated at the Medical College, in Boston, the past spring, he obtained a situation in the Army Hospital, in the City of New York, where he entered, with his accustomed zeal, upon his professional career. By his unremitting attention to the patients, with a smile and a kind word for each, he soon gained their confidence and esteem, and their faces would light up with pleasure as he passed through the wards. But while alleviating the sufferings of others, he neglected himself; and two weeks previous to his death, he returned to the paternal roof so prostrated that medical aid was resorted to in

vain; and he who had hoped to spend a long and useful life was thus early cut down, "dying," his instructor and physician said, "a martyr to his profession."

But as "that life is long that answers life's great end," his may not be considered short. If we may judge from his conversation and letters, the messenger found him watching;—his lamp trimmed and burning. To a friend he once remarked, "I love to talk of the Hereafter. Death seems beautiful to me, and has no terrors." A short time before his happy spirit took its flight, he looked up and said, "Now I am ready to die."

He was an affectionate son, a loving brother, a true friend. Noble and conscientious, firm in carrying out his conviction of duty, yet gentle as a woman, his pure spirit won the love and confidence of those who knew him. Grieve not for the departed, but be prepared to meet him in that "better world" where parting is unknown. P. S.

EXTRACTS FROM A LETTER TO J. J. C.

"I think I discover something in my writing that leads me to discern that I am just verging to the house or bourne appointed for all the living, though thanks be unto God, the light yet shineth. May it be so, saith my soul, to the last day of my sojourning here below."

"The spirit of truth in the souls of men reveals to man the knowledge of the Father's will, and obedience to it is rewarded by justification in the Divine sight, and the promise of eternal rest. And I am renewedly confirmed in the belief spoken of by Job Scott, that there never was and never will be but one true religion in the world, to wit: the work of the spirit of God in the souls of mankind. This is that doctrine preached in every man, whereby he knows his dependance on a superior power. I never saw so much necessity as at this time of preaching that doctrine of which Christ spake—'I and my Father are one.' It strikes at the rock of popular prejudices. 'He that hath seen me hath seen the Father.' He that believeth the Son, (as revealed in him) hath life. He that believeth not the Son (thus revealed in him) hath not life, but the wrath of God abideth in him, yes, in him through his unbelief, for there is no wrath in God. He is not one time angry and another pleased; our virtues cannot augment his felicity, or our vices disturb his peace; this would make him dependant on man. The Most High changeth not; therefore, by the mercy and goodness of God extended to us we are not consumed.

"I feel, and am oft constrained to acknowledge, that I am surely continued to the 84th year of my age that I might preach the unsearchable riches of Christ. In Christ Jesus are hid all the treasures of wisdom and knowledge, and it is through the unmerited favor of the Most High that I am enabled at times to bring from that source to myself, and perhaps at times to some others, things new and old; and at these times I can adopt the language of the blessed Jesus: 'I thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and revealed them unto babes,' and when I see the unsearchable riches of Christ, I am indeed but a babe in knowledge." J. W.

Canada West.

"THE LAND AND THE BOOK."

(Continued from page 599.)

It appears that Jacob, though the son of a wealthy emeer, was actually cooking his own mess of pottage.

There is nothing in this contrary even to present usage in this country. I have often seen rich and luxurious citizens occupied in the same way, and this is still more common among the Arabs of the desert. So also Esau, one would have thought, might easily have sent some of the numerous servants to hunt for venison on the important occasion of receiving the parental blessing; but this, too, is quite natural in the East. I have had an opportunity to see the great sheikhs of the Anizy, Bini Sukhr, and other tribes of Arabs, and they were in no way distinguished either by dress or manners from their humblest followers. Their garments were even more worn and greasy than those of the servants, and I could not see that they refused to bear their full share of any business that was going on. Indeed, there is a rude etiquette which requires these chiefs to be foremost in all hardships which they and their followers encounter. So, also, the fact that Laban's daughters were keeping the flocks, and Jacob's mother carrying water from the well, and other similar examples, do not contradict the customs of wealthy Eastern shepherds. And who that has travelled much in this country has not arrived at a well in the heat of the day which was surrounded with numerous flocks of sheep waiting to be watered? I once saw such a scene in the burning plains of northern Syria. Half-naked, fierce-looking men were drawing up water in leather buckets; flock after flock was brought up, watered, and sent away, and after all the men had ended their work, then several women and girls brought up their flocks and drew water for them. Thus it was with Jethro's daughters when Moses stood up and aided them, and thus, no doubt, it would have been with Rachel, if Jacob had not rolled away the stone and watered her sheep. I have frequently seen wells closed up with large stones, though in this part of the country it is not commonly

done, because water is not so scarce and precious. It is otherwise, however, in the dreary deserts.

Cisterns are very generally covered over with a large slab, having a round hole in it large enough to let down the leather bucket or earthen jar. Into this hole a heavy stone is thrust, often such as to require the united strength of two or three shepherds to remove. The same is seen occasionally over *wells* of living water; but, where they are large and the supply abundant, no such precaution is needed. It was either at one of these cisterns, or less abundant and more precious wells, that Jacob met Rachel, and, being a stout man, nearly seventy years of age, he was able to remove the stone and water the flock.

I have repeatedly found wells closed up tight and the mouth plastered over with mortar. Such wells are reserved until times of greatest need, when all other sources of supply have failed. This may illustrate that passage in Zechariah xiii. 1: In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. This is, indeed, a beautiful and significant promise, which many actions and customs in this country may shed light upon and render emphatic. Not only are fountains often sealed up until times of utmost need, and then opened for public use, but, when this is not the case, they are commonly far off from the villages, in secluded valleys, and, on account of the difficulty of carrying water to their homes, the women take their soiled clothes, a kettle, and some wood down to them, and there do their washing. Again, the inhabitants of most villages select one or more sheep in autumn, which they feed with the greatest care for their winter's supply of cooking-fat. They not only stuff them with vine and mulberry leaves, as is done in our country with poultry, but every evening they take them to the open fountain, and thoroughly wash them from all defilements. This greatly adds to the richness and sweetness of the mutton. The figure may have been suggested to Zechariah by this custom.

It was from this place Abraham sent his faithful servant into Mesopotamia to find and to bring a wife for Isaac.

Yes; and the account of this embassy in the 24th chapter of Genesis furnishes many allusions to Oriental customs which modern manners beautifully illustrate. We have already had occasion to notice the great influence and authority which chief servants in the families of emeers and sheikhs still exercise. Such was the confidence and respect accorded to Eliezer, that Abraham at one time seriously contemplated making him his heir, a result not uncommon in these Oriental countries in all ages down to the present time.

Another thing very noticeable, and to which also we have before alluded, is the great solicitude of Abraham to have his son marry *one of his own kindred*. This is in exact correspondence with the customs of the Eastern nobility; nor need we limit the remark to the higher classes. Certain degrees of affinity excepted, a relative always has the preference in matrimonial negotiations. The strict injunction of Abraham, therefore, to bring none but a *relative* from his own family, though enforced by religious considerations, was in no sense a departure from established usages and social laws in regard to marriage.

The mode of swearing fidelity required of Eliezer by placing his hand under the thigh of Abraham seems to have been peculiar to the patriarchs, and *may* have had reference to that promised seed who was to proceed from Abraham's loins, according to the then figurative style of speaking on this subject. In the present case there would be more than ordinary propriety in this significant action, inasmuch as the oath taken had direct and reference to the preservation of that line of descent through which this promised seed was to come.

The preparation and outfit for this journey agree in all respects with the persons concerned, the nature of the country, and the habits of the people. Eliezer took ten camels loaded with provisions and presents; and such an expedition would not now be undertaken from Hebron with any other animals, nor with a less number. The diligent servant, no doubt, selected the most direct route, which would be through Palestine, along the west side of the Jordan and the lakes, into the Buk'ah, and out through the land of Hamath to the Euphrates, and thence to the city of Nahor in Mesopotamia. Such a journey is both long and dangerous, far beyond what is indicated to a Western reader by the brief statement that Eliezer arose and went into Mesopotamia; but what befell him by the way we know not. The narrative leaps the whole distance, and so must we, with the simple assurance that the Lord God of Israel led him by the right way.

Every phrase of the eleventh verse contains an allusion to matters Oriental. Arrived at the town of Nahor, he made his camels *kneel down without the city by a well of water at the time of evening—the time that women go out to draw water*. He made the camels kneel—a mode of expression taken from actual life. The action is literally *kneeling;* not stooping, sitting, or lying down on the side like a horse, but *kneeling* on his *knees*, and this the camel is taught to do from his youth. The *place* is said to have been by a well of water, and this well was outside the city. In the East, where wells are scarce, and water indispensable, the existence of a well or fountain determines the site of the village.

The people build near it, but prefer to have it outside the "city," to avoid the noise, dust, and confusion always occurring at it, and especially if the place is on the public highway. It is around the fountain that the thirsty traveller and the wearied caravan assemble; and if you have become separated from your own company before arriving at a town, you need only inquire for the fountain, and there you will find them. It was perfectly natural, therefore, for Eliezer to *halt at the well.* The *time* was evening; but it is farther stated that it was when the *women* go forth to draw water. True to life again. At that hour the peasant returns home from his labor, and the women are busy preparing the evening meal, which is to be ready at sunset. Cool fresh water is then demanded, and of course there is a great concourse around the well. But why limit it to the *women?* Simply because such is the fact. About great cities men often carry water, both on donkeys and on their own backs, but in the country, among the unsophisticated natives, *women only* go to the well or the fountain; and often, when travelling, have I seen long files of them going and returning with their pitchers, "at the time when women go out to draw water."

Again: the description of Rebekah, the account she gives of herself, and the whole dialogue with Eliezer, agree admirably with Oriental customs. Even the statement as to the manner of carrying her pitcher, or rather jar, is exact—*on her shoulder.* The Egyptian and the negro carry on the head, the Syrian on the shoulder or the hip. She went *down* to the well; and nearly all wells in the East are in wadies, and many of them have steps down to the water—fountains of course have. Eliezer asked water to drink; she hastens and *lets down the pitcher on her hand.* How often have I had this identical act performed for myself, when travelling in this thirsty land. Rebekah's address to the "servant," Drink, my lord—*Ishrub ya seedy*—will be given to you in the exact idiom by the first gentle Rebekah you ask water from. But I have never found any young lady so generous as this fair daughter of Bethuel. She drew for all his camels, and for nothing, while I have often found it difficult to get my horse watered even for money. Rebekah emptied her pitcher into the *trough*—an article always found about wells, and frequently made of stone. The jewels, also, for the *face*, forehead, and arms, are still as popular among the same class of people as they were in the days of Abraham. Not only are the head, neck, and arms adorned with a profusion of gold and silver rings, chains, and other ornaments, but rings are suspended on the face, from the side of the noise, etc. etc.

Laban's address, Come in, thou blessed of the Lord, is still in good taste. I have often been welcomed in set phrases even more complimentary and sacred. The camels, as appears from the 32d verse, were included in the invitation, and were brought *into the house;* and I have often slept in the *same room* with these peaceful animals, in company with their owner and all his family. *Straw* and provender were given to them; that is, *tibn*, and some kind of pulse or grain. There is no *hay* in the East. Water to wash the feet of the wearied travellers was of course given, and the same kind act will be done to you under similar circumstances. So, also, the mode of negotiating the marriage contract, the presenting of gifts, etc., are all in perfect accordance with modern usages. The parents manage the whole affair, often, however, with the advice of the eldest son and heir, as Laban was in this case. And if the father be dead, the eldest son takes his place, and assumes his authority in the disposal of his sisters. Presents are absolutely essential in betrothals. They are given with much ceremony before witnesses, and the articles presented are described in a written document, so that, if the match be broken off, the bridegroom can obtain them back again, or their value, and something more as a compensation for the injury.

Finally, the behaviour of Rebekah, when about to meet Isaac, was such as modern etiquette requires. It is customary for both men and women, when an emeer or great personage is approaching, to alight some time before he comes up with them. Women frequently refuse to ride in the presence of men, and when a company of them are to pass through a town, they often dismount and walk. It was, no doubt, a point of Syrian etiquette for Rebekah to stop, descend from her camel, and cover herself with a vail in the presence of her future husband. In a word, this Biblical narrative is so natural to one familiar with the East, so beautiful also, and life-like, that the entire scene seems to be an affair in which he has himself been but recently an actor.

[To be continued.]

GEMS OF CHRISTIAN THOUGHT.

RELIGION.

"Whatever objections the vain or vicious make against religion, they must allow, if they have any regard to truth remaining, not only that nothing else promises happiness, even here, as that disposition of mind to which religion proposes to bring us:—for he who loves God sincerely, and obeys him willingly, and trusts in him cheerfully, who delights in doing justice, and showing goodness to his fellow-creatures, and takes pleasure in regulating his conduct by the dictates of reason and Scripture, studying to be useful in his station, and keeping his heart shut against hurtful indulgence, while he opens it, in a proper degree, to every innocent

gratification, hath, unquestionably, the truest enjoyment of his being that is possible. He destroys not his health by intemperance, nor his fortune by extravagance, nor his character by criminal or mean behaviour. He generally obtains esteem and friendship; and he always feels the most comfortable testimony of his own conscience. Whatever he denies himself, or parts with, it is for a valuable consideration,—the discharge of his duty:—whatever he suffers, he escapes the greatest of evils,—remorse and shame—and he enjoys the greatest good, a conscious sense of the Divine favor, conducting him graciously through the afflictions of this life to an endless felicity in the next, that shall be more abundant for them. And where shall we find upon earth a securer, an easier, a more joyful situation? Right actions, it must be owned, are often accompanied, in the beginning of a Christian's course, with great inward struggles; but they diminish continually, in proportion as a right temper is formed; and, when we arrive at a proper maturity of goodness, we shall be entirely free from difficulties, and absolutely at peace."—*Commencement of Archbishop Secker's Sermon on Matt. v.* 6.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 13, 1862.

ORGANIZATION OF FRIENDS' EDUCATIONAL ASSOCIATION.—On the second instant, the first general meeting was held of the subscribers to the School fund which is being raised within the limits of the three Yearly Meetings of New York, Philadelphia and Baltimore. The attendance was large and embraced Friends from widely separated localities. The chief business of the meeting was the organization of an association for the establishment of an institution for the higher branches of education, under the care of Friends. The Constitution which had been prepared by a joint Committee of Friends, of New York and Philadelphia, had been submitted for revision to a Committee appointed on the previous evening, and now proposed for adoption with some amendments. The name, "Friends' Educational Association," and the general features of the organization, were readily agreed upon, but a spirited discussion arose on the article providing for the election of Managers. This election was to be by the stockholders, voting by proxy or otherwise. Each share to be counted as one vote, and a majority of the votes cast to determine the election. It was objected to by some, who advocated an organization in which the choice of Managers should be decided by the equal voice of all the shareholders. A free and interesting discussion ensued, which resulted in the adoption of the provision for a stock vote as proposed in the draft of the Contsitution. The grounds of this decision were, that the election of Managers was the appropriate occasion for a vote representing the pecuniary interests involved, while on all questions coming before the Association, including the adoption of By-laws, its members enjoyed an equal right in determining the decisions.

A Board of Managers was appointed for the coming year by the unanimous consent of the members; and as the capital stock provided for as a beginning, $50,000, has already been subscribed, it is probable that steps will be taken to locate the Institution and obtain a suitable charter. In the mean time it is proposed to urge the subject on the attention of Friends still further, especially throughout the limits of Philadelphia Yearly Meeting, where it is felt only a beginning has as yet been made. A local Committee has been appointed, who, we learn, will soon issue an address to Friends generally, asking their co-operation, by which it is hoped facilities will be provided for an education within the influence of the Society of Friends, equal to any furnished by other religious denominations, and superior to the ordinary collegiate course, in its adaptation to the wants of all, of both sexes.

The late meeting furnished cause of great encouragement in the large attendance, and the evidence furnished that the concern is based in many minds on religious grounds. The settlement of the basis of organization, after a full and free discussion of the principles involved, and the spirit of conciliation and good will which prevailed, proved the paramount interest felt in the success of the enterprise, and argued well for its future.

We forbear to fill up a limited space with extracts from the important document which has lately issued from the chief magistrate of the nation. We doubt not it has already been perused by most of our readers, and has received the consideration it merits. The President by his previous proclamation had committed the nation

to the policy of emancipation,and by the late message he has taken another step, recommending that whatever may be the effect of the war upon the institution of slavery, it shall be finally and forever abolished by legal enactments—that the Constitution itself, which has sustained and recognized it, shall be so amended as to decree its gradual but complete extinction. It could hardly be expected that a measure of such startling magnitude could meet with immediate and general acceptance; pro-slavery politicians will, of course, oppose it, and seek to prevent its successful issue by every means in their power, while those who have long been bearing their testimony against this great sin of the nation may object to the provisions by which the President asks to conciliate opposing elements, and to avoid the anticipated evils of this vast change in the social relations of a portion of his constituency. There is much reason to believe that the President, as a representative of widely differing sentiments and a guardian of vast interests, is really and conscientiously striving to secure a great public benefit to the nation and to posterity, and we confidently hope that by the blessing of Providence he may be made instrumental in blotting out slavery from the land.

Married, on the 16th of 10th mo. 1862, at the residence of Thomas Baynes, Plymouth, Montgomery Co. Pa., with the approbation of Gwynedd Monthly Meeting, Thomas Roberts, of Byberry, Phila., to Elizabeth W. Holt, of the former place.

Died, at his residence in Darby township, on Fifth-day the 27th of last month, John Palmer, in the seventy-second year of his age.

This dear Friend did not become a member of our religious society until after he had attained the meridian of life. After which time his attachment to the principles of Friends seemed to increase during the remainder of his days. He had to pass through many afflictive dispensations and much suffering from physical infirmities, which he bore with becoming patience and resignation to the Divine will. During the last two or three years of his life he was entirely helpless, not even able to feed himself. He frequently expressed that the greatest consolation he enjoyed was meeting in religious communion with his friends, which he often accomplished through much difficulty, having to be taken into the meeting house in a chair constructed and adapted to his wants. His release is no doubt a happy change, and the language is applicable to Him, "Blessed are the poor in spirit for their's is the kingdom of Heaven." J. D.

——, in Philada. on the 13th of 10th mo. John Sinclair, a member of New York Monthly Meeting, aged nearly 87 years.

He was born in Delaware, settled in Baltimore in 1799, and after residing there 25 years, removed with his family to the city of New York. He was a man of strict integrity, and throughout his long life was proverbial for punctuality, honesty and justice, in all his dealings with his fellow-men. He was charitable and kindly in his feelings to all, qualities which endeared him to his large family and numerous circle of friends. In his latter years he experienced that internal quiet which arises from a well spent life, and a conscience at peace with itself and all the world; and shortly before his spirit left its frail tenement, it seemed to be borne upward, as he himself expressed it, as on "angels' wings," to its heavenly abode. He lived for more than 65 years a married life of uninterrupted harmony and affection with that beloved companion whose decease was announced 14 months ago, in the columns of the Intelligencer.

Died, the 26th of the 10th mo. at the residence of her brother-in-law, Edward Kenton, in Zanesfield, Logan County, Ohio, Mary Brown, in the 61st year of her age; a member of Green Plain Monthly Meeting.

——, on the 29th of 10th mo. 1862, at the house of her daughter, Elizabeth Kirk, near Salem, Ohio, Ann Hooper, in the 87th year of her age, formerly of Lampeter, Lancaster County, Pa., for many years an exemplary and consistent member of Salem Monthly Meeting of Friends, and while her health permitted, diligent in the attendance thereof, filling many important stations with satisfaction to her friends, her interest in the welfare of society apparently increasing with her years. Though living to this advanced age, her constitution had always been feeble and health delicate; yet in younger life she was favored with strength, and a will to minister to the sick and afflicted, a service her gentle and cheerful spirit was well fitted to perform. For many years her strength has been little more than sufficient to move about the house, and for the last year almost entirely confined to her room, yet she never complained of weariness or pain, but always seemed cheerful and happy, and often replied to inquiries about her health, that she was comfortable in every sense of the word. Of late years she spent much of her time in reading, her mind retaining its clearness of perception in a remarkable manner. A few hours before her close, she was seized with a violent internal inflammation which caused great suffering; as the pain subsided, she passed quietly and hopefully to that better land, where pain and sorrow are no more.

——, at his residence near Brookville, Maryland, on the morning of the 2d of 10th mo., Richard Brooke, in the seventy-third year of his age.

When the just goeth to the rest prepared for him, it is meet, not only for the sake of those who mourn him most, but even for the Truth's sake, that we should take some note of his departure.

The deceased was pre-eminently a just and upright man. During a long life spent wholly in the neighborhood, and almost on the very spot of his birth, he gained, and continued to hold among the Friends in whose sight he always lived, a character for steadfast integrity which none could assail, and all might gladly emulate. His kindness of heart, unobtrusive in the extreme, and always shown to those who needed it most, was another distinguishing quality, possessed in an equal degree with his nice sense of justice and truth. Without ostentation, and without guile, he kept the noiseless tenor of his way until the appointed goal was reached, and he stepped quietly into another sphere, leaving a void that will long be felt in his ancient home, from which he was separated only when called to that "house not made with hands, eternal in the heavens."

DIED, Of typhoid fever 9th mo., 11th, THOMAS C. eldest son of Daniel and Rachel C. Hallowell, in the 18th year of his age.

——, of typhoid fever, 11th mo. 21st, 1862, at the residence of her brother Daniel Hallowell, MARTHA P. HALLOWELL, in the 54th year of her age.

——, the 13th of 11th mo., from paralysis of long standing, ANN H. GAUNT, aged 64, a member of Woolwich Particular Meeting, Mullica Hill, N. J.

——, in Bart, Lancaster Co., Pa., on the 18th of 11th mo. 1862, LUCY, daughter of Sylvester D. and Sarah W. Linvill, in the 7th year of her age.

She was a child of unusual sweetness and gentleness of disposition, which endeared her to all who knew her, and her death, like her life was calm and beautiful.

From Harper's New Monthly.

LIFE IN THE NINETEENTH CENTURY.

(Continued from page 616.)

Looking, then, at the development of recent industry, it is not too much to say that within a few years past there have been opened new sources of wealth sufficient, of themselves, to give the means of subsistence, and even of luxury, to a great nation. On this subject we cannot have satisfactory statistics; but judging from the lucrativeness of certain branches of trade that have just sprung into existence, we can be at no loss to conjecture the general result. One who takes this thought with him, and walks through the streets of a great city, will have ample illustrations of the fact above stated. Take Broadway in New York. One can not pass along a block of stores without being reminded of the immense expansion of business in consequence of the introduction of new elements into trade. Here is a huge clock establishment that advertises business on a grand scale, manufactures clocks for the humblest families of the land, and has its travelling agents in Europe. Not long ago a clock was the next thing to a luxury; poor people had to depend on the City Hall steeple, or tell the time by the state of their stomachs. But now this useful instrument is within the reach of the most limited means, and the cook considers it a part of kitchen furniture. Next door, sewing machines are clicking at their work, and pressing their merits on your attention. A step beyond, if you have gray hair, there is a big window full of consolation for your sensitiveness. Farther on, a great building reminds you that you are in bad health, and that this is the armory where the weapons are to be had that fight disease. You can hardly believe it, but the thought is forced on you that patent medicines rival wheat and cotton in the markets in the world. Not far off, you have a novelty in the way of a burning fluid, safer than camphene and as brilliant as gas; and close by, another comforter of the night, in the shape of a spring beadstead that gives you a most pleasant sense of friendship for your thinly-covered bones, and restores you to the day, a rejuvenated man in your joints and muscles. Walk on, and cheap ambrotypes tempt your vanity. Then comes a palace of art, and imperial photographs charm your elegant tastes. But the practical soon salutes you with a return call to everyday life. A large show-window offers you a bed-bug exterminator, and assures you of "death to rats." Breathe a moment and examine the iron furniture, the marbleized iron, the wire-work patterns for verandas and summer-houses; and then, a few paces on, call and see the process of silver-plating by galvanism; and yet, again the agricultural warehouse, with its new implements of husbandry, that have gladdened the farmers of both hemispheres. What a medley follows! A fly-catcher, self-sealing cans, newly-patented stoves, ranges, boilers; steam-heating apparatus; India rubber goods; rare articles from China and Japan; and countless other novelties that are candidates for the favor of your purse.

A panoramic view of modern activity, if adequately conceived and represented, would exhibit an impressive picture. What distant extremes, and yet how near together! What vast dissimilarity, but what suggestive unity! How various the means all tending to a common end! How numerous the circles, some greater, others smaller, but all surrounded by the same horizon! Here is a man who bends over the spade or follows the plow, and on yonder hill is an observatory, where, night after night, an astronomer is fixing his searching eye on the remote heavens. Here is a blacksmith at the anvil, and there is one who sits beside a microscope and finds the Infinite in a minute atom. Here is one engaged in teaching a child its alphabet, and close at hand, among those great hills, is a geologist tracing the elder records of the globe in the strata beneath him. We see these inequalities everywhere. One makes a bare subsistence, another acquires millions. One is too poor to own the water he drinks, while another has the revenue of an empire. The same inequality runs through all the aspects of our intellectual and social condition; so that while, in some, mind appears to be little else than the creature of the senses, in others, it reveals godlike attributes. It would seem, at first sight, that the extremes of society, if taken in all their connections, are wider apart than ever before. Select any of the best specimens of the civilized races of this century, men of the highest position in all respects, and place in contrast the most abject and illiterate of the same races, and it would appear that the effect of modern civilization had been to throw the extremes of society farther from each other than at any former period. With proper qualification, this is true. But how has it been brought about? All classes of society have moved for-

ward, but not at the same rate of progress. The peasantry of Europe are far superior to the "*villiens*" of the Feudal ages, and, even within a hundred years, the laboring population of Great Britain have greatly advanced. Oaten bread has been superseded by corn and wheat, and, since 1820, the consumption of tea and coffee has much increased. The poorer classes are far more healthy, the average continuance of life is longer, the proportion of marriages is larger, licentiousness has diminished, and the number of births has been augmented. At the same time it must be admitted that the intellectual, refined, wealthier portions of society have made a more striking advancement. The benefits of modern civilization have inured more to them than to the poorer classes, but this can not be considered as a law of the social state, nor is it any thing else than a temporary and incidental result. Inequalities must continue. Men are differently constituted; temperaments, capacity, and habits are dissimilar; like opportunities instantly become unlike when they pass into their hands; and hence, uniformity of condition and progress is impossible. Nevertheless, men gravitate toward the same centre, and although disturbing causes in the moral, as in the physical world, may modify the action of gravity, yet the tendency is alike in kind, if not in degree, in all instances.

We have remarked that the benefits of modern progress have not been distributed with absolute equality; and furthermore, that we can not expect uniformity in social circumstances. A Christian civilization does not require all to occupy the same level. But it does require that every man shall have the use of his faculties and means to the utmost possible extent, and that all classes shall have freedom of opportunity to make the best of their position. Manhood is God's creature in God's world. It is here to be cultivated, not to be stunted in growth. It is here to be developed to the full measure of earthly excellence, not to be cramped and restrained. Modern activity is contributing to this end; one of the agencies of Providence to quicken and invigorate mind, to arouse consciousness and enlarge the sphere of life, it is slowly effecting a vast change in the character and prospects of the laboring classes. Its two main characteristics—first, the impulse communicated to intellect, and, secondly, the broad surface over which it is extending, must diffuse its influence, and carry all parts of society forward together. Industry has too generally been synonymous with beast-like drudgery. But this degradation cannot continue. Labor has not been as promptly affected by the spirit of the age as other social interests. Nor is this surprising. It was isolated from the great controlling forces of the world. It stood apart by itself, and participated no more than machinery in the ongoings of society. It was not a living part of the determinative will of the public mind. Prejudices scowled on it. Selfishness abused it, and rejoiced in the abuse. Owing to these causes labor was not as quickly reached by the redeeming spirit of the century as, under more auspicious circumstances, it would have been; but, notwithstanding the delay, certain it is that a liberating power has begun to act on its interests. In our own country industry has been the first to feel the awakening genius of the age. The structure of American society being simple, the fields of enterprise open, every man both his own fortune-teller and fortune-maker, nothing external was a barrier in the way of prosperity. Whether our political institutions will be imitated in other sections of the world may admit of great doubt. But the spirit of industry as developed here—its intelligent freedom, earnest strength, and heroic boldness—must penetrate the heart of the world; and if we were asked to point out the noblest service that our country has rendered to humanity, we should select the spectacle of its rejoicing and triumphant activity. The moral of American liberty is in our fields, in our workshops, and along our crowded thoroughfares. Newfoundland Fishing Banks, Peruvian Islands, Northwestern wilds, Texan prairies, and Pacific slopes have exemplified the meaning of our independence. There is a great soul in American industry, and it is doing a vast work, not only for us but for the world.

Allusion has already been made to inventions and discoveries in their bearing on human activity. Inventions, especially such as have signalized this practical age, are benefactions to the world. So far as their economic value is concerned they can scarcely be computed. Take the simpler forms of machinery, and their productive power is amazing. By the aid of machinery one man is able in stone-dressing to perform as much work as twenty men by hand, while in cotton-spinning one intelligent American operative is equal to three thousand of the most expert spinners in Hindostan. But it is not in this view that we wish to contemplate them. They have a far higher value. Inventions are the counterparts of those great works that immortalize the literature of a people, and act as the sources of inspiration to all ages. Homer, Plato, Shakespeare, Milton—such men are the crowned monarchs of mind, swaying sceptres that none dispute. But man is also a creature of the physical world, and if he needs genius to serve him in intellectual tastes and enjoyments, he equally needs it to promote his earthly well-being. The few must elevate the many. Such is the decree of Heaven everywhere, in every thing. One ocean feeds many clouds, one sun illumines many stars, one genius blesses many generations. Nor let it be supposed that genius

has its chief sphere in the production of poetry and philosophy, as if this were the main work God had appointed it to execute. In any estimate of life, intellectual and spiritual interests must always take precedence, but it were folly to deny that a great thought embodied in an invention should not be appreciated as an invaluable contribution to the treasures of mankind. Inventive genius operates through matter—stern and stubborn matter—that will not change its nature, nor abate its forces, nor alter its laws. If that genius investigates its properties, seizes its strength, and brings its very magnificence into the service of its race, it performs a majestic office, and enrolls itself among the dignitaries of mind. Men look on the earth as a mere dwelling-place, a transient home, a cradle, and a grave. These are unworthy ideas—unworthy because of their limitation. They are not the Divine ideas of the material universe. Open the Bible and read of the earth, "*It is his footstool;*" and then consider that man is the appointed and endowed agent to adorn and beautify this footstool. Sent into the world to do this work as well as to prepare for a future being, man finds matter a discipline, a test of his intelligence and skill, a theatre for expansive and extensive effort. Inventive genius is the highest expression of his complete sympathy with nature. Is there, then, no moral power in a great invention? Is the inventive spirit of the age bringing nothing to humanity but piston-rods, cranks, and complicated wheels? The first thing that God did in the history of the world was to prepare a perfect home for a perfect humanity; and now, for redeemed man, the work of refitting the earth to be a suitable habitation is in progress. This thought gives significance to inventive genius in its relations to modern activity. Certain it is that an improving race needs an improving world; sure are we that they act and interact on each other; and hence the tremendous impulse that has been communicated to mechanical genius and active industry is a token of a holier morality, a more gentle and tender brotherhood, a purer spirituality in the ages awaiting humanity.

(To be continued.)

For Friends' Intelligencer.

"I WILL HAVE ME A PEOPLE."

'I will have me a people'—the Lord hath declared,
A people whose hearts shall be mine—
A temple whose pillars are built on the truth
Where the lamp of my gospel may shine.

I have planted a church, and that church I will own,
In the light it shall grow and increase,
For 'tis founded upon the sure rock of my word
And I've clothed it with garments of peace.

And the flock where I dwell must be holy and pure,
Must be free from vain glory and pride;
Nor deception shall poison nor envy destroy
What I plant by the water-brook's side.

I've a burden a yoke, and a cross in my house,
That I would every servant should bear;
I've also a crown, a most precious reward
That I would every servant should wear.

My yoke, it is easy, my burden is light,
My cross is not hard to be borne,
And the servant that heareth and doeth my word,
By that servant the crown shall be worn.

But all are not servants who call on my name,
Nor children are all who have cried,
I own not the garment they wear to my feasts
Nor the thoughts that they vainly would hide.

My church shall not tremble whate'er may assail,
Nor fall by the powers below—
Temptation can never, no never prevail,
For Truth has disarmed every foe.

And though I should try her with wave and with fire,
'Til I cleanse her from every dross,
Her gold will be purer, her standard rise higher
As she mounts by the way of the cross.

She'll faint not, she'll fear not, for I am her strength;
'Tis only the false and impure
That I seek to drive out from my garden of bliss,
Where the righteous shall ever endure.

A. H. B.

CHANNING.

BY ANN PRESTON.

I've read the page of Channing, 'till my soul
Grows warm within me, and the gloriousness
Of truth, and life's high purposes rise up
In living freshness. Never was it mine
To clasp his hand in friendship's trust, or read
The thoughts that gleamed upon his lineaments:
Yet, on the speaking page, I've mingled with
His gentle spirit, and have felt that none
Whose struggling human hearts ask yearningly
For sympathy, might call him by the name
Of stranger. Truth, to him, revealed itself
In beauty's form, and on his listening soul,
From out all pure and lovely things, arose
Harmonious strains of music spiritual.
Oh! beautifully o'er the earth went forth
His sympathies, as sunshine visiting
The lowliest—tracing there the holy claim
Which makes earth's children brothers. To his ear
The stifled wail of dying bondmen came,
And like the perfect man of old, he searched
Their cause, and for the dumb became a mouth;
Then round him rose derision's laugh, and mute
Became the fawning tongue. But steadfastly,
In calm and lofty trust, his onward way
He kept, for well he knew that scorn hath curled
His haughtiest lip at deeds which angels view
With smiles; and when the world with loud huzzas
Hath clapped its hands, men's guardian spirits oft
Have sorrowing turned away. His was the trust
In God, and faith in man's progression; his
The Love and Hope, whose ministry made strong
His spirit, and life's early greenness kept
Still fresh through shadowing years; for never yet
Hath love been sprinkled with the frosts of age;
And hope, in youthful maiden, or the sire
Of three-score years, is still the morning glow,
The Spring's young song.

An autumn sabbath lay
In silent grandeur on the earth, and bright

The sun was going in his glory down,
When calm as that serene, reposing hour,
This giant laborer paused, and folded up
His arms, and went to rest in God. He passed
From sight, but breathing in his lines, he left
His glowing spirit deep to stir men's souls,
And raise them with the lofty thoughts that moved
In him as inspiration. Passed from sight!
But on Fame's scroll he placed the seal of truth,
And, with his life, wrote pure and righteous deeds:
And every deed that's once accomplished, hath
Become a part of the unchanging past,
And onward its deep echoes roll, to voice
The farthest aisles of dim Futurity.
Oh! I have felt that I have better loved
The world for Channing's sake. My heart hath swelled
With glad thanksgivings, as it lingers on
The pathway clear, where he, and such as he—
The true, the wise, the good, have journeyed through
Life's darkest mazes—leaving there their lives
As lamps of brightness. God hath made the gifts
Of mind our common treasure, and upon
Life's toiling field, refreshing breezes from
The land of thought blow sweetly o'er us, and
We catch that melody which, anthem-like,
Arose in spirits true, who battled with
Temptation's hosts, and from the conflict field
Of life came out victorious. Men may build
Sectarian walls, and pile with daring hand
Their partial barriers high, but over all
The truthful utterance of the earnest soul
Goes forth, and from afar—o'er mountain snows
And ocean surges—from the common heart
Come back its deep responses. Oh! 'tis not
Upbuilding monuments to failing dust
Nor offering homage at an earthly shrine,
To reverence the infinite in man.
All love, all truth, all beauty there, are but
Revealings of the Highest, and although
The beings loved in whom they dwelt enshrined,
Pass from our clinging grasp, all loveliness,
Undying in its own infinitude,
Springs up again, in other forms it wins
Our love, and maketh green the desert waste
Of life.

Annual Report of the Committee of Management of the Library Association of Friends of Philadelphia.

To the Library Association of Friends of Philadelphia:

With a slight alteration in the time of holding the annual meetings of the Association, the forthcoming one will constitute the *twenty-eighth* anniversary of the organization of the Library Association of Friends of Philadelphia.

And although most of those who originated this important auxiliary to the welfare of the Society of Friends in this city have ceased to be active participants in its management, some of the members of the present Committee have been engaged therein for a number of years, and have watched its steady progress from year to year with much satisfaction.

Some may consider the opinion just expressed as to its being an *important* auxiliary to our welfare collectively, as erroneous, but we think a little reflection will show that we have not over-estimated it. The old, but trite adage, "just as the twig is bent so the tree's inclined," well illustrates our point. As far as we can ascertain, it has ever been the care of successive Committees of management, to guard against the introduction of any book that would be injurious to the young and inquiring mind.

Of latter years particularly, an especial desire has been manifested, not only to continue this watchfulness, but strong efforts have been made to place upon our shelves all publications within our reach, that are calculated to instruct as well as amuse our young Friends, and while thus conveying useful information, to foster a taste for pure literature, as free as possible from the objectionable matter too often found in popular publications.

If successful in thus bending the twig, we conceive we shall have done much towards forwarding the welfare before alluded to, in the hope that future developments will ofttimes prove the inclination of the tree to have been turned in the right direction; and *this* accomplished, the fruit cannot but be satisfactory. With these views, we think it is scarcely possible to over estimate the importance and value of a well selected library.

The depressed and sorrowful condition of things around us, referred to last year, it is well known, still exists, and the influences then spoken of continue to affect our interests, both as regards the collecting of means for the purchase of books, and decreasing the number of publications from which to make suitable selections for our Library, the use of which is still continued by other individuals than members of the Society of Friends, and we oft regret that our funds are not sufficient to extend these privileges still further, and thus diffuse its usefulness over a wider sphere.

The increase of the Library during the past year has been *eighty-eight* volumes, comprising *seventy-five* works, of which *six* were donations, making the whole number of books now in the Library *five thousand five hundred and fifty-eight*, classified as follows:

Abridged and Juvenile,	872
Scientific,	703
Religious,	1199
Voyages and Travels,	610
History and Biography,	964
Miscellaneous,	1210

Catalogues of which, completed up to the present time, can be procured of the Librarian at the low price of twenty-five cents.*

While speaking of donations, it may be well to revive our invitation to Friends, contained in the report of the Committee last year, to donate such ancient records and curiosities as they

* Appended will be found a list of the books introduced during the past year, in a form convenient for Friends to attach to their Catalogues.

might be in possession of (in many instances but little valued by the owners) to the Library; with information that a nucleus had already been commenced.

We are gratified in being able to state, this invitation has been responded to, and some valuable documents have been presented. Some of them are time-worn relics, that will require great care for their future preservation. One or two Friends, not members of this Committee, have exerted themselves very creditably in collecting them for us, and it is intended to have them so arranged that they may be examined without injury. There are many valuable publications in our possession now out of print which it is unnecessary herein to enumerate, but the donations of relics alluded to are of the following character, embracing

A marriage certificate dated 3d mo. 15, 1682.
" " " 9th mo. 9, 1714.
" " " 10th mo. 1, 1743.

For the convenience of inspection these have been framed and hung in the Library Room.

In the collection of ancient manuscript letters will be found,—

Letter of John Hull to Margaret Fell, dated 2d day of April, 1657, with an endorsement by George Fox.

Letter of Ann Rygby to Parson Allerton, dated 9th month 14, 1719.

Letter of Lancelot Wardell to Margaret Fell, at Swarthmore Hall, dated 5th of 7th month, 1655; with endorsement of George Fox.

Manuscript Epistle from London Yearly Meeting in 1744, in reference to the testimony against War, &c.

Transcript of a marriage certificate, dated 19th day of 11th month, 1689, copied from the records of Rhode Island Monthly Meeting.

Epistle from the Yearly Meeting in London to the Quarterly and Monthly Meetings in Great Britain; manuscript, copied in 1760.

Manuscript Epistle addressed to the Preachers, Elders and Representatives of the people called Quakers, at their Annual Assembly in London, 1763.

Original letter of Samuel Fothergill to Margaret Birtwistle, dated the 27th day of 6th month, 1740.

Copy of a letter from Samuel Fothergill to Jonathan Harrison, dated 18th of 4th month, 1761.

Manuscript copy of an Epistle from London Yearly Meeting, in 1748.

Sermon preached by Samuel Fothergill, 11th month 9, 1769. (Manuscript.)

Letter of Mary Peisby to Jonathan Raine, dated Skipton, 12th day of 12th month, 1748.

Letter of Elias Hicks to Margaret Marriott, dated 4th month 29, 1825.

An autograph letter of George Fox to a Priest, (without date.)

An autograph letter of Wm. Dewsberry to George Fox, Edward Burroughs and Francis Howgill, dated 19th of 2d month, (year omitted) endorsed by George Fox.

An autograph letter of William Penn to his friend Margaret Fell, dated 8th of 11th month, 1679.

Deed of manumission for negro man "Bill" on the 29th day of December, 1769, drawn in the hand writing of John Woolman.

The use of the Library during the past year has been as follows:

During the *first* six months, viz., from the Tenth month last to the Third month, both inclusive, there were loaned to an aggregate of

750 Females,.....1605 books.
592 Males,.....1521 "

Making a total of *three thousand one handred and twenty-six* volumes loaned during that period.

During the last six months, viz., from Fourth month 1st to Tenth month 1st, inclusive, there were loaned to an aggregate of

417 Females,.....971 books.
396 Males,.....978 "

Making a total of *nineteen hundred and forty-nine* volumes loaned during that period. Showing, when combined, that there have been loaned during the year,

2576 volumes on 1167 applications of females.
2499 " 988 " males.

Or a circulation of upwards of *five thousand* volumes during the past twelve months, which is an increase over the circulation of last year.

The Treasurer's account, settled to the 23d inst., makes the following exhibit:

RECEIPTS.

Balance on hand at last settlement,.....		$215 75
Received from subscriptions, ...		251 00
" " fines,.....		12 61
" " sale of catalogues,.....		75
		$480 11

EXPENDITURES.

Cash paid for New Books,.....	$ 85 99	
" " Rebinding Books,...	9 85	
Librarian's Salary,.....	80 00	
Assistance rendered Librarian,.....	19 50	
Insurance on Books,.....	8 00	
Incidental expenses, including Printing and distributing Annual Report, Notices, &c., &c.,.....	33 28	
Commissions for collecting Subscriptions,.....	25 10	
		261 72
Balance due the Association.....		$218 39

An amount that will be exhausted as soon as the publishing season commences.

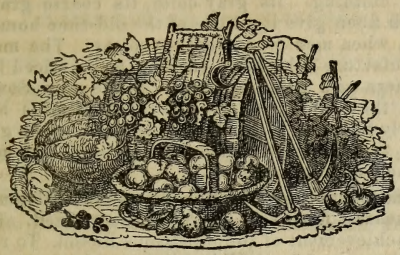
The Library is now open, as heretofore, on *Fourth* and *Seventh-day* evenings, for the accommodation of Friends generally, and on *Seventh-*

day afternoons for the *exclusive accommodation of females.* Entrance from 15th street.

Extracted from the Minutes.

JACOB M. ELLIS, *Clerk.*

Philadelphia, Tenth Month, 1862.



For Friends' Intelligencer.

A THREE DAYS' TRIP AMONG THE FRUIT-GROWERS.—NO. V.

We visited a fruit room where the many specimens of fruit, grown by Chas. Downing, were ripened. It stood in a shady place, the front part used for an office, and kept perfectly dark.

Shelves, nicely painted, were arranged around the room, and the various kinds, each in their proper place, giving forth their fragrance like the perfumed air of a green-house in spring, was a sight that every amateur of fruit will appreciate. It is necessary that fruit, to be well ripened, should be kept at as even a temperature as possible, and excluded from the light. As all fruit-growers do not have fruit-rooms, we have found it ripens very well if placed in old cheese-boxes and placed in a dry cellar or room. If desirable to have pears ripen fast, and nearly all at one time, we have placed them in any clean box, and cover them tightly with woolen cloths. We were fully convinced by what we saw there, and in connexion with our past experience, that great care should be exercised in the selection of varieties of fruit, for it costs equally as much to grow poor as good. In a friend's orchard were trees heavily laden with fair Northern Spy and Vandevere apples, while at home our trees of those varieties were not worthy of cultivation. And again, some of our fine old varieties, which we once thought reliable, as the Fall Pippin, Newtown Pippin and Bellflower, now are of little worth. At Chas. Downing's we saw some new varieties that were well worthy of cultivation. First among these was the Primate, then nearly gone. We thought it the best dessert apple we had ever tasted; Dyer was nearly as good. Rebecca, a beautiful waxen fruit, was exceedingly pretty and of good flavor too. We think it will command a good price in market. Townsend was a fair apple, those we saw too small; also the Jefferis and St. Lawrence, very showy and good. Apples that are very late-keepers in the northern parts of the United States, often disappoint the expectations of fruit-growers in the middle sections. The farmer goes to market at New York or Philadelphia in the Fifth month, and finds Baldwin's, Roxbury, Russets and other commonly reputed late-keeping varieties, and forthwith plants an orchard of these varieties; but when they come into bearing lo! his Baldwins, &c., are ripe the last of winter. His Hubbardston Nonsuch scarce keeps till winter. He is mistaken. He forgets, or does not know, that apples that come from the North always ripen earlier, the further South they are taken. He had better try a late-keeping sort from Virginia or from that latitude than from Maine. Pomology, although it has made great progress in the last quarter of a century, yet is far from being properly understood.

We want to know exactly what are the best kinds of fruit for family use, and what are the most profitable for market in each locality? Some varieties, like the Rhode Island Greening and Bartlett Pear, are good in nearly every soil and clime where apples and pears grow, while others are best, some near the seaboard on alluvial soil, some on limestone, and others on the deep mould of the western prairies. Some are most perfect in the cold climates of Maine and Canada, where the vegetation sleeps nearly half the year, others grow only on sandy loam to their best estate. We look forward with pleasure to the day when every fruit-raiser will know which kinds grow best in his locality, and trust that the labors of the present pomologists, on which too often the world looks with derision, will ere long be properly appreciated.

ISAAC HICKS.

AQUARIUMS.

Aquariums are now so well understood, as to be in a fair way to become essentials in the room-gardening of all persons of taste. Growing plants, fishes and water reptiles are placed in the same globe or tank of water, and the gases which the fish reject are the food of the plants; while the plants, on the other hand, prepare the element necessary for the health of the fish. By this beautiful principle of reciprocity, both plants and animals remain in perfect health, without the water scarcely ever being changed. A tank for plants and animals might form the base of a pretty parlor ornament, a central portion consisting of a case for ferns and similar plants, and a cage for birds on the top.

WINDOW PLANTS.

Window plants should not be kept very warm at this season. They should have all the sun and air, and as little of the artificial

heat of the room as possible. These remarks apply especially to Mignonette, which is very impatient of in-door confinement. Succulents, such as Cacti, are excellent window plants in this respect, as the dry air does not affect them. To keep the air about the plants moist, is one of the secrets of window-culture. Some who have very fine windows well stocked with fine plants, make glazed cases with folding doors of them, by which, when the room is highly heated and very dry, they can be enclosed in an atmosphere of their own. In such cases, ferns and mosses can be grown to perfection, and pendant plants in hanging vases give a Brazilian forest appearance to our happy Christmas homes.

THE OKRA PLANT.

The consumption of this plant has materially increased within a few years. Mr. John Buckland, of Monmouth county, New Jersey, now raises seven acres per annum. When the pods are in a fresh state, they are used for soup, and give off a mucilage which enriches the soup materially, while the less soluble portions of the pod are softened, together with the seeds, and produce an admirable pottage. The "gumbo" of the South is made with this plant. The soup is always easy of digestion, and very nutritious. When the plant is suffered to ripen, the seeds are large and hard, and the amount produced is very great; these, by being burned, produce an imitation of coffee, scarcely inferior to the best Mocha, while the fibrous character of the pod strongly recommends it to the paper-makers. It is perfectly evident to those who have examined it, that neither the aloe, the beechwood, ordinary straw, or any of the substances now made use of in the place of cotton or linen for paper, can surpass it for this use; and we are surprised that it has not found its way into general consumption.—*Working Farmer.*

The okra pods, when tender, make most delicious pickles.

ITEMS.

Proportion of Males and Females in the United States.—According to the United States census of 1860, there were at that time about 720,000 more males than females in the United States, a fact unprecedented in the census of any other civilized nation. In most of the older States there is an excess of females; in Massachusetts 37,600 more females than males, while in Illinois there is an excess of 92,000 males; in Michigan 46,000 excess of males; in Texas 37,000; in Wisconsin 43,000; in California 67,000; and in Colorado there are twenty males to one female.—*Scientific American.*

Petroleum for Europe.—The Portland *Price Current* says, the large whale ship *Omega* is about to load petroleum at that city for Europe. There has been exported from that port since January 1st, to the 20th of September, 87,200 gallons of petroleum, and from the United States during the same time 6,242,912 gallons.

"Cow-Cotton."—A friend in Tennessee has sent us a specimen of "cow-cotton"—a novelty among manufactures, uniting in its fabric both the animal and the vegetable kingdoms; being a mixture, half and half, of cotton and cow's hair. It makes a cheaper and stronger fabric than all cotton for common clothing. Its gray color, its coarse grain, its tough fiber, give it a little of the old-time homespun look, when men wore linsey-woolsey. The mode of manufacture is by hand-carding, as practiced by our mothers and grandmothers. If the pure Southern stuff that is fed to the Manchester mills should utterly fail, the English aristocracy may be glad to hear that their backs need not go bare, but can be clothed with cow-cotton.

The Extent of the Creation.—The distance of the nearest fixed star had been ascertained. It was the achievement of the illustrious Bossel. To reckon the distance of that star in miles would only bewilder. We must assume another unit, namely, the velocity of light. In eight minutes light rushes from the sun. From the highest fixed star it comes not in less than ten years, and would require thousands to cross our galaxy.

People often speak of a trillion as a possible number. The fact is that not a trillion of seconds has elapsed since the creation of Adam; nor will that number have elapsed until Feb. 1st, in the year of our Lord 25,825! for in a trillion of seconds there are 31,687 years, 32 days, 1 hour, 46 minutes and 40 seconds.

A TRUTHFUL AND CHEAP BAROMETER.

Take a clean glass bottle and put into it a small quantity of finely pulverized alum. Then fill the bottle with spirits of wine. The alum will be perfectly dissolved by the alcohol, and in clear weather the liquid will be as transparent as the purest water. On the approach of rain or cloudy weather, the alum will be visible in a flaky, spiral cloud in the centre of the fluid, reaching from the bottom to the surface. This is a cheap, simple, and beautiful barometer, and is placed within the reach of all who wish to possess one. For simplicity of construction this is altogether superior to the frog barometer in general use in Germany.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is dull, with a very limited inquiry. For export a few hundred barrels good Western extra sold at $6 50 per bbl. Small sales to the retailers and bakers at $6 00 for superfine, $6 50 a 7 00 for extras, $7 a 7 75 for low grade and good extra family, and $8 up to 8 75 for fancy lots. There is but little Rye Flour or Corn Meal here. The former is held at $5 50 a 5 75, and the latter at $3 50 per bbl.

Grain.—There were light sales of Pennsylvania red Wheat at $1 47 a 1 50; Southern do. at $1 46, and white at $1 75 a $1 85. Small sales of Pennsylvania Rye at 97 a 98 cents, and Delaware at 90 cents. Corn is firm. Sales of yellow at 80 a 83 cents. Oats are steady at 41 to 42 cents.

Seeds.—There is a fair demand for Cloverseed at $6 40 a 6 50 per 64 lbs. New Timothy sells at from $1 75 to $2 25 per bus. Flaxseed is wanted at $3 00 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 641
Memorial of Sarah Warner 643
War and Peace 644
The Solitude of the Christian Heart 645
The Land and The Book 646
EDITORIAL 648
MARRIAGES 649
OBITUARIES 649
Exercises of Baltimore Yearly Meeting of Women Friends 649
An Address from the New England Meeting for Sufferings 650
POETRY 652
Life in the Nineteenth Century 653
AGRICULTURAL DEPARTMENT 655
ITEMS 656
Philadelphia Markets 656

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 627.]

Now whilst we were on board the sloop, it came much upon me to go to New Hertford, a chief town in Connecticut colony, which lay about fifty miles in the country, through a great wilderness, and very dangerous to travel, the Indians being in arms, haunting those parts, and killing many Christians. So it looked frightful that I, who was a stranger in the country, should undertake such a journey in those perilous times; but the service came close upon me, and I was under great exercise of mind about it, yet said nothing of it to any man for some days.

We were sorely tossed at sea, forward and backward, by contrary winds and bad weather, yet got once on shore in Shelter Island, and went to Nathaniel Sylvester's, a Friend, who dwelt there, where we had a meeting, after which the wind and weather seeming to favor us, we went again, and set on our voyage, but in the night it was exceedingly stormy, and we were in great danger of being cast away, yet by the Lord's providence escaped, but were driven back to New London. And the wind continuing against us, we stayed there three days, and endeavored to get a meeting, but the people being rigid Presbyterians would not suffer us to have one.

We heard of some Baptists five miles from thence, who kept the seventh day as a Sabbath. I had something upon me to visit them. So James Fletcher and another friendly man, who came from Old England, who lived near New London, went with me. It was on a Seventh-day of the week when we came there; they were met together with their servants and negroes, keeping that day, sitting in silence. When we came in they seemed to be disturbed; but I spoke gently to them and said, we came not to disturb them, but hearing they were a people that differed in religion from the generality of people in that country, we came to visit them, and if they had religion that was good, to get share with them. So the master of the house bid us sit down; we sat a pretty while in silence, and my heart was filled with the word of life, yet I was afraid to raise their spirits, lest thereby I should lose my service, for I felt there were desires in them after the knowledge of God. So I began my service by way of question, and queried, if they allowed to ask questions one of another about religion? Which they assented to. I asked them why they kept that day as a Sabbath? They said it was strictly commanded in the Old Testament. I asked if we were obliged to keep all the law of Moses? They said no, but the keeping of the Sabbath seemed to be more required than the rest of the law, for the priests often blamed the Jews for breaking the Sabbath more than any other part of the law. I told them they were under a mistake, for they

might find that our Saviour Jesus Christ, when he was in the flesh, did many things which the Jews accounted a breach of the Sabbath, as healing people on the Sabbath day, travelling with his disciples who plucked ears of corn, and doing many things on the Sabbath, with which the Jews were highly offended. So I opened many Scriptures to them, shewing that Christ had ended the law of the old covenant, and was the rest of His people, and that all must know rest, quietness and peace in Him.

Then they asked me about water-baptism and breaking of bread, and we had much discourse concerning it. They were very moderate and ready in the Scriptures. I shewed them that John, who had the ordinance of water-baptism, said he baptized with water, but Christ should baptize them with fire and the Holy Ghost, and that his must decrease, and Christ's must increase. And now by our account it was drawing towards seventeen hundred years, which was sufficient time to wear unto an end that which decreased, and establish that which increased. And it was a material question to such as held water-baptism to be in force to shew how far it was decreased, and when it would be at an end, and Christ's baptism increased to perfection, and established according to John's testimony. But as for me I believed that John's water-baptism was ended long ago, and Christ's established. And that there was but one faith and one baptism, as the Apostle witnessed to the Ephesians. And I opened to them that Christ was the substance of all those things, and His body the bread of life that we must all feed upon. They were all quiet, and I declared to them in the openings of life, the way of truth; and when clear, concluded in fervent prayer to God, and they were very tender and loving; so we parted.

The next day being the First-day of the week, we appointed a meeting near New London, at a friendly man's house who was with us, to which several of the Baptists came, and many other sober people. The Lord's power and presence were with us; but the constable and other officers came with armed men, and forcibly broke up our meeting, haling and abusing us very much; but the sober people were offended at them.

That evening we weighed anchor and set sail, the wind seeming somewhat fair for us; but it still remained with me to go to New Hertford, yet it seemed hard to give up to be exposed to such perils as seemed to attend that journey, but I kept it secret, thinking that the Lord might take it off me. We had sailed but about three leagues when the wind came strong ahead of us. That night we had a storm and were glad to get an harbor, where we lay some days, the wind blowing stiff against us. And the hand of the Lord came heavy upon me, pressing me to go to New Hertford; so I gave up to the will of God whether to live or die. Then I told the company that I was the cause why they were so crossed and detained in their voyage. And I shewed them how the Lord had required me to go to New Hertford, and the journey seeming perilous, I had delayed, but now must go in submission to the will of God, whether I lived or died. The owner of the sloop wept, and the rest were amazed and tender.

Then James Fletcher would go with me. So we went on shore and bought each of us an horse, and the next morning took leave of our sloop-company; then went on our journey without any guide except the Lord, and travelled through a great wilderness, which held us most of that day's journey. We travelled hard, and by the Lord's gracious assistance got that night within four miles of New Hertford, where we lodged at an ordinary, and the people were civil. I got up next morning very early, it being the First-day of the week, and went to Hertford on foot, leaving my horse at the ordinary, and desired James Fletcher to stay there till he saw the issue of my service, for I expected at least a prison at Hertford.

So getting there pretty soon in the morning, the town was about two miles long, and I was moved to go to their worship. I came to one great meeting house, but the priest and people were not come to their worship, it being early, and my spirit was shut up from that place. Then I was brought under great exercise of mind, fearing that the Lord was angry with me, and rejected my service for my delay under this exercise. I went on forward about half a mile; so came near to another great meeting house, and I found openness in my spirit to go thither. I was glad of the Lord's countenance, though the people were not come yet to their worship.

There was a brave river where they built many ships about a quarter of a mile distant; thither I went and sat down, until I saw people go to their worship. When they were gathered I went there and stood in the worship house, near the priest, until he had done his service, then I spoke what the Lord gave me. They were moderate and quiet, and the priest and magistrates went away, but many of the people stayed, and I had good service among them. When I had cleared my conscience we parted, and I went again towards the river side. As I was going a man called me to come to his house and dine with him. I stood a little and looked at him; his spirit seemed to be deceitful; I asked him if he would take money for his victuals? He said no. Then I told him I would not eat with him. So I went to the river side again and sat down, though I had not eaten any thing that day.

After some time the bells rang for their

afternoon worship, and I was moved to go to the other worship house afore mentioned, from which in the morning my spirit was shut up. So I went there and the priest and people were gathered, having a guard of firelocks, for fear of the Indians coming upon them whilst at their worship. I went in and sounded an alarm in the dread of the Lord's power, and they were startled, yet were kept down by the Lord's power, in which I declared the way of salvation to them a pretty while; but after some time, by the persuasions of the priest, the officers haled me out of the worship house, and hurt my arm so that it bled; then they took me to the guard of firelocks on a hill.

And though it was a very piercing cold day, and I still fasting, my body also thin by reason of the sickness I had in Rhode Island not long before, and other exercises which I travelled through, yet the Lord's power supported me, so that the officer who had me in charge first complained of the sharpness of the weather, and asked me how I could endure the cold for he was very cold? I told him it was the entertainment that their great professors of religion in New England afforded a stranger, and yet professed the Scriptures to be their rule, which commanded to entertain strangers, and besides they had drawn my blood. So I shewed him my arm that was hurt; he seemed to be troubled and excused their magistrates. I told him the magistrates and priests must answer for it to the Lord, for they were the cause of it. Then he took me to an inn, and presently the room was filled with professors. Much discourse we had, and the Lord strengthened me, and by his spirit brought many Scriptures to my remembrance, so that truth's testimony was over them. As one company went away another came.

When they were foiled, a preacher among the Baptists took up the argument against truth, charging Friends with holding a great error (which was) that every man had a measure of the spirit of Christ, and would know if I held the same error? I told him that was no error, for the Scriptures witnessed to it plentifully. He said he denied that the world had received a measure of the spirit, but believers had received it. I told him that the Apostle said, a manifestation of the spirit was given to every one to profit withal. He said that was meant to every one of the believers. I told him Christ had enlightened every one that came into the world with the light of His spirit. He said that was every one of the believers that came into the world. And as I brought him Scriptures, he still applied them to the believers, saying there was the ground of our error, in applying that to every man which properly belonged to believers. Then the Lord by his good spirit brought to my mind the promise of our Saviour, (when he told his discliples of his going away) that he would send the Comforter, the spirit of truth, that should convince the world of sin, and should guide his disciples in all truth. Thus the same spirit of truth that leads believers in all truth convinces the world of sin. So thou must grant that all have received it, or else shew from the Scriptures a select number of believers, and besides them a world of believers that hath the spirit; also another world of unbelievers that hath no measure of the spirit to convince them of sin. Here the Lord's testimony came over him so that he was stopped, and many sober professors who stayed to see the end, acquiesced therewith, and said, indeed, Mr. Rogers, the man is in the right, for you must find a select number of believers, besides a world that hath a measure of the spirit that convinces them of sin, and a world that hath not the spirit so not convinced of sin. This you must do or grant the argument. He was silent, and the people generally satisfied in that matter, their understandings being opened. So they took their leave of me very lovingly, it being late in the night.

(To be continued.)

A Memorial of Deer Creek Monthly Meeting, concerning our deceased Friend, SARAH WARNER.

Believing that the preservation of the memory of the righteous has a salutary influence in calling the minds of the living to that guide which alone can direct aright, we feel it right to give forth the following testimony concerning our departed and much beloved Friend, Sarah Warner:

She was born on the 15th day of the 12th mo., 1781, in Harford Co., Md., and was the daughter of Philip and Mary Warnich, neither of whom was a member of our Religious Society.

She, in very early life, was favored with the visitations of Divine love, and, at times, was very desirous to be directed in the way of truth. About the 16th year of her age, she attended, by invitation, a Friends' Meeting, at which there was a stranger—a ministering Friend, who spoke so clearly to her state of mind, that she became convinced of the way of truth, and felt that it was a heavenly visitation to her soul. She forsook the vain fashions of the world, and continued to attend Friends' Meetings, often walking four miles to reach them; and she has frequently been heard to say how precious those meetings were to her.

When she believed it right, she requested to become a member of the Society of Friends, and was received. At the age of 26 she was married to Silas Warner; and, at about the 34th

year of her age, she believed that it was required of her to appear in the ministry, which was a great trial to her, as she was naturally diffident, and felt (as she expressed it) her unworthiness. But finding that her peace of mind could only be maintained by obedience to the Divine will, she, in humility, gave up to what she apprehended to be her Heavenly Father's call, and felt the reward of peace. She was some time afterward acknowledged as a minister, which station she filled to the satisfaction of Friends.

Her communications were often short, but were accompanied by that evidence of Divine authority which made them very acceptable to the humble-minded hearer.

About the 42d year of her age, her much beloved husband was removed by death, which was to her a great affliction. Being left with seven children, mostly small, to care for and educate, she was exceedingly tried, but had faith to believe that way would be made; and the breathing of her soul was, that she might be spared, and have ability given her to raise them up in the fear of the Lord, which prayer she felt was heard and granted. She has often been heard to refer to her many trials and difficulties, and also to the many favors and blessings she received, and to acknowledge with gratitude the sympathy extended to her in her trials, not only by those in membership with her, but by many others—her neighbors. She would say, the good husbandman has sown the good seed in all hearts, and, if cultivated, they will bring forth good fruit, which is love and good works, the only preparation that can give us a knowledge of Heaven whilst in this state of being, and an assurance that all will be well with us when removed from this world.

She continued to attend meetings whilst her health would permit, but for some years she was often deprived of that privilege on account of her infirmities; and for the last three years of her life she was principally confined to her room and bed, during which time she was never known to repine, nor her spirits to be depressed, and never lost her lively interest in the welfare of Society, but frequently encouraged those who visited her to faithfulness in all things, and especially in the attendance of meetings, and urged them not to allow any common matter to prevent; and, by way of encouragement, said she remembered at one time being named as a representative to a distant Quarterly Meeting, when she thought she could not leave her children to go, and excused herself, which brought such darkness over her mind, that she immediately rose and consented. This journey was performed on horseback, and part of the way through a snow storm, which was trying to the frail body, but brought sweet peace to the mind.

In the latter part of her life, many friends and neighbors called to see her, and she would always receive them with a smile, saying frequently, that her love extended to the whole human family. As her weakness increased, she would often say, "The Lord is my support"—"He has blessed me with sweet peace, which the world cannot give, neither can it take away"—"blessed be His name—I wait only His will." And to her daughter, who had been her stay and comfort, and faithful nurse through all her sickness, she said—"My beloved daughter, thou hast been a faithful and good child; the Lord will reward thee—farewell." Soon after she appeared to fall into a sweet sleep, and quietly passed away on the 17th day of 2d month, 1862, in the 81st year of her age.

Thus it has pleased Divine Providence to call from works to rewards our much esteemed Friend, leaving to us, her survivors, an example of cheerful humility, love and uprightness of purpose seldom excelled.

Signed by direction and on behalf of Deer Creek Monthly Meeting, held the 17th day of the 7th month, 1862, by

DAVID PYLE, *Clerk.*
TACY M. JEWETT, *Clerk for the day.*

Read and approved in Nottingham Quarterly Meeting, held at East Nottingham, the 22d day of 8th mo., 1862, and signed, by direction thereof, by

DAVID PYLE,
RACHEL B. GATCHELL, } *Clerks.*

Read and approved in Baltimore Yearly Meeting, 10th month 30th, 1862.

BENJAMIN HALLOWELL,
MARGR'T E. HALLOWELL. } *Clerks.*

For Friends' Intelligencer.

WAR AND PEACE.

There are occasions when not only the truth, but the importance also, of some of the distinguishing principles of our Society press upon us with peculiar force. Such at the present time is our testimony against human carnage. A long period of domestic tranquillity has, to some extent, withheld an opportunity for a practical illustration of the horrors of war. In the mean time our children, under the influence of newspaper reading, and the various forms of demoralizing literature, have been trained, in a greater or less degree, into a conformity with the spirit of the world, in relation to this great anti-christian evil.

The want of suitable instruction upon this subject during many past years, is now manifesting itself, may it not be said, mournfully upon many of the younger portions of Society.

The present national contest may dim, in a still greater degree, the brightness of this testimony, unless we endeavor to counteract the influence upon our children of the war-spirit now so prevalent, which, if its tendencies are not countervailed, must necessarily produce consequences disastrous, if not fatal, to the future welfare of our society.

For if our children are not trained in the principles of peace, they probably will, during the excitement of the times, be trained in an opposite direction; and the labor of parents and concerned "Friends," at this momentous period, should be in proportion to the emergency of the occasion.

We can hardly contemplate a greater calamity to our Society than that this peculiar feature in our religious code should become dimmed, through the neglect of "Friends," in not providing adequate religious instruction for their children and youth, in relation to this important subject.

Having recently read a short "Essay upon the Principles of Peace as exemplified by early Christians," written by our friend Ezra Michener, I was impressed with its adaptation to the present wants of society. If I should express the extent of my feelings, it would be a desire that every family of "Friends" should be the owner of a copy. A careful perusal of this would enable our young people and some of their elder brethren also, when interrogated upon the subject, to give a reason for this distinguishing and truly Christian feature in our religious profession.

In earlier times it was quite usual for Monthly or Preparative Meetings to subscribe for similar publications; by which means a much larger number of members would be induced to take a copy, than would otherwise be the case. The work is sold by T. E. Zell, the former publisher of the "Intelligencer," at the cost of a few cents a copy, and is advertised in that work. The price, I believe, is not stated in the advertisement: it would be well for the publisher to supply that omission.

Probably, never since the origin of our Society has occurred a war so calculated to cause us to slide, perhaps, almost imperceptibly from our religious testimony in favor of the peaceable and forgiving attributes of the religion taught and practised by Jesus Christ. The maintenance of this testimony in its original purity, appears of sufficient importance to have attached to it the injunction of the Jewish lawgiver, "Thou shall teach it to thy children, and shall talk of it when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up."

G. Frost.

Matinacock, Long Island, Twelfth month 4th, 1862.

THE SOLITUDE OF THE CHRISTIAN HEART.

One of the wonders, which cluster so thickly about our life, is that of human loneliness. We are in a world peopled by unknown millions, we are jostled every day by thronged crowds, yet, as far as giving and receiving sympathy in our most hidden and precious life is concerned, we might as well be walking alone in an untravelled solitude. It is true, men have the same general characteristics, but there is a wide diversity in individual cases. All have bodies and minds and souls, but no two bodies are alike in appearance,—no two minds are alike in their manner of thinking,—no two souls alike in their experience. Men resemble each other as members of the human family, but every man has an individuality, which does not and cannot belong to another. Therefore, though they may sympathize with each other in their general sorrows, rejoice with each other in their general joys, and comfort each other in their general afflictions, yet every one has sorrows and joys and afflictions which cannot be shared. Even in things pertaining to this world, there is a solitude around the human heart. "The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy."

Especially is this true in spiritual life. While all Christians have the same Father, the same Redeemer and the same Sanctifier,—while all are members of the same family, while all are fighting the same battles and looking forward to the same rewards, yet every Christian has his peculiarities in his past experience and in his future hopes, which are not and cannot be shared by another. There is a community of interest and feeling in many things, but there is an individuality in the deepest and purest thoughts of the heart. In this spiritual life, there are sorrows too sacred to be expressed in words,—joys too precious to be made known to our fellow—stings of affliction too sharp to be told in human language.

The peculiar circumstances under which Christians are placed in life, should lead them to expect solitude in their experience. If all Christians were exactly alike, they would meet with the same providences. But they do not all meet with the same providences. This teaches us conclusively that their circumstances are different. In no place is this better manifested than in the various dealings of Jehovah for carrying on the work of sanctification. Although all believers are sanctified by the same spirit, they are not sanctified in the same way. God leads some saints to sanctification by a path free from difficulties,—leads other saints to the same end in a way beset by many a danger, and broken by many a pitfall, a way which they know nothing of. And how can the former share in the trouble of the latter, or

how can the latter share in the joy of the former?

This same truth is exemplified in the different plans for trying the faith of believers. There are ten thousand ways in which faith is tried. Now how can one, tried with the temptations of health and prosperity, sympathize fully with one tried by sickness and suffering? Go still deeper into the sorrows of the Christian life. Here is one man in bitterness, because his prayers are not heard,—another because he has no assurance of pardon—another, because he is walking in darkness. Oh! who can tell the deep solitude, the utter loneliness of Christian sorrow! If it could only be shared with friends, the burden would be lighter. But after vain endeavors to tell the greatness of our anguish, we turn back baffled. There are sorrows which we would not share if we could.

And as it is with the sorrows, so it is with the joys arising from believing. One great cause of joy is the appropriation of the promises. One Christian will cling with the tenacious grasp of a living faith, to one declaration of the inspired word. Another Christian, passing by this promise, will fasten his hope and confidence on a different declaration. Thus the peculiar circumstances of life lead to different promises, and these different promises furnish a diversity of joys. So long then as the circumstances of our lives require different methods of dealing—different means of sanctification, different trials of faith, different promises for comfort, so long must we expect loneliness in Christian experience. * * * * *

The example of Christ should lead believers to expect solitude in their experience. What are Christians but followers and imitators of Christ? And what was the example of Jesus in this respect? Was there any who could fully share the sufferings of his conflicts or the joys of his victories? Let the magnificent vision of Isaiah answer. "Who is this that cometh from Edom, with dyed garments from Bozrah? This, that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press *alone; and of the people there was none with me.*" So every follower of Jesus has his own enemies to defeat, his own sufferings to endure, his own wine-press to tread, and as he comes up with his garments dyed and stained with his troubles, he can say with his Master, "I have trodden the wine-press *alone*, and of the people there was *none with me.*"

Then, when sorrows come and we can find none to sympathize and uphold, or when joys unnumbered come sweeping in a flood of rapture over the soul, and we can find no one able to share our happiness, remember that this is in accordance with the example of Christ. Until the hereafter shall come, when "we shall know, even as also we are known," we must expect this solitude around the Christian heart, this loneliness in Christian experience. R.

"THE LAND AND THE BOOK."

(Continued from page 629.)

Zion, or the Church of God, is frequently described under the similitude of a garden or vineyard, and such is the case here. Her watchmen are not on walls, but stand upon the mountains, and the costume of the entire scene is rural, not mural. It breathes of the country, not of the city. To understand and enjoy this noble passage, one needs to go forth to the fields at the time of the vintage. The vineyards are generally planted on the sides of mountains, often climbing, by successive terraces, quite to the summit. As they are far from the village, and without fence or hedge, they must be carefully guarded, and the stoutest and the boldest young men are selected for *natûrs*. They take their stations on the highest part of the mountain which they have to watch, and are so arranged that the *eye of one surveys the entire series of vineyards up to the point where the eye of the other reaches.* Thus eye meets eye, and every part is brought under constant surveillance. "They shall lift up the voice," etc. This is very natural and beautiful. When an animal or thief appears, or any other cause of alarm occurs, the watchman who observes it lifts up a long-toned cry at the very top of his voice, and is immediately responded to by his fellows at the other stations; and the attention of all being aroused, it is his duty whose part is threatened with injury to attend to the case at once. Thus it will be with *Zion* in the happy days foreshadowed by this prophecy. The watchmen being sufficient in number, rightly located, all intent upon their work of watching, and ready to afford each other information of danger and assistance in repelling it, then will Zion dwell safely. Wild beasts may threaten to break in and devour, and robbers may prowl about, but the system of defense will be perfect, and the watchman "scorn surprise."

This explanation coincides best with the 7th verse: "How beautiful on the mountains are the feet of him that bringeth good tidings, that *publishes peace.*" These *natûrs*, standing upon the very pinnacle of the mountain, have a very striking appearance, particularly when seen below, far off, at a great elevation, in picturesque costumes, their outline drawn sharply upon the clear blue sky beyond; they seem in fancy's eye like aerial beings, guardian angels, hovering in mid heaven over their peaceful charge. The *feet* are mentioned, perhaps, because they are seen *standing*, as if alert and prompt to ful-

fil the duties of their office. They do, in fact, *stand, not sit or lounge;* and the same idea is implied in the 5th verse of the 61st chapter of Isaiah: "Strangers shall *stand* and feed your flocks." Good shepherds do not sit down in careless neglect of their charge, and I have often been reminded of this promise to Israel when looking at the shepherd *standing out* in bold relief upon some towering cliff, from which he could see every member of his flock.

It is only on rare occasions that one now finds all the circumstances here alluded to combined in the same scene, and never but in elevated and retired parts of Lebanon, during the months of September and October. When passing through vineyards thus situated and thus guarded on that goodly mountain, I have been suddenly startled by a long, loud note of warning, swelling up the steep cliffs of the mountains, and responded to by others before and behind, "singing together" in concert, and waking the echoes that sleep in the wadies and among the ragged rocks; then one of the watchmen, leaving his lofty station, would descend to meet me with hands laden with the best clusters for my acceptance, and this, too, without money and without price. Courteously accompanying me to the end of the vineyards, he would then dismiss me with a graceful bow, and the prayer of peace on his lips. If, however, one attempts to take without permission, these watchmen are required to resist even unto death, and in the execution of their office they are extremely bold and resolute. I have known many serious and some fatal encounters of this kind.

After riding through the city, I spent this morning in walking about Mount Zion, particularly that part of it which is without the walls, and have been struck with the wonderful fulfilment of the prophecies of Jeremiah and Micah that Zion should be plowed as a field.*

It has so happened that my visits to Jerusalem have been at the season when luxuriant crops of grain were growing on all the south-eastern face of the mount. The full force of the prophecy is not reached unless we remember what Zion was—the stronghold, by nature and by art almost impregnable. Even the Jebuzites scornfully said to David, Except thou take away the lame and the blind, thou canst not come up hither,† so confident were they that it could not be captured. David, having made it the capital of his kingdom, greatly strengthened the fortifications, and other kings, in after ages, added to them, and it was, no doubt, densely crowded with the best and the strongest edifices in Jerusalem at the time these prophecies were uttered. That such a place should become a common wheat-field, where, generation after generation, the husbandman should quietly gather rich harvests, was, indeed, a most daring prediction, and yet it has long since been most literally fulfilled.

What is there or was there about Zion to justify the high eulogium of David: Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great king?*

The situation is indeed eminently adapted to be the platform of a magnificent citadel. Rising high about the deep Valley of Gihon and Hinnom on the west and south, and the scarcely less deep one of the Cheesemongers on the east, it could only be assailed from the northwest; and then "on the sides of the north" it was magnificently beautiful, and fortified by walls, towers, and bulwarks the wonder and terror of the nations: For the kings were assembled; they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. At the thought of it the royal psalmist again bursts forth in triumph: Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following.† Alas! her towers have long since fallen to the ground, her bulwarks have been overthrown, her palaces have crumbled to dust, and we who now walk about Zion can tell no other story than this to the generation following.

There is another Zion, however, whose towers are still more glorious, and shall never be ever-thrown. God is known in her palaces for a refuge.‡ And this God is our God forever and ever. How often is this name synonymous with the Church of the living God, and no other spot but one can divide with the affection of his people—no other name but one can awaken such joyful hopes in the Christian's heart. This temporal Zion is now in the dust, but the true Zion is rising and shaking herself from it, and putting on her beautiful garments to welcome her King when he comes to reign over the whole earth.

There are very few stations to be visited on Zion. Inside the walls is the Armenian convent, with its fine church and large gardens, and on the outside is the house of Caiaphas, near the gate, an ill-shaped building, in itself meriting no attention, but it is enriched with some choice relics. The Armenians here show the identical stone slab which closed the door of the sepulchre, and the precise spot where the cock stood when he crowed three times before Peter completed his miserable denial of the Lord. You may lay this up along with the olive-tree in which the ram was caught by the horns, and substituted on the altar for Isaac. It is growing near Abraham's chapel, on the north side of Calvary.

The only other building of any note on Zion

* Jer. xxvi. 18; Micah iii. 12. † 2 Sam. v. 6.

* Ps. xlviii. 2. † Ps. xlviii. 12, 13. ‡ Ps. xlviii. 3.

is the Tomb of David—now a mosque, which has been so often drawn by artists that its appearance is familiar to all Belonging to it is the Cœnaculum—a large, dreary "upper room" of stone, fifty or sixty feet long, by some thirty in width. An ancient tradition says that our blessed Lord here celebrated his last Passover, and at the close of it instituted the "Supper." Here, too, he gave that most affecting lesson on humility, when he rose from supper, laid aside his garments, girded himself with a napkin, and washed the feet of his disciples.† Whether there is any foundation for this, or for the equally old tradition that this was the place where the apostles had assembled on the day of Pentecost, when the miracle of cloven tongues was shown, I care not to inquire. There was an *old* chapel there in the *fourth* century to commemorate these events, and I please myself with the idea that there may be truth in the traditions. What a pity that both it and the reputed tomb of David below should be in the hands of Moslems! No Christian is permitted to enter the latter on any account, and it is guarded with more jealousy than even the Mosque of Omar.

On this south part of Zion are the cemeteries of the different Christian denominations, and, among others, that of our own nation, northwest of the Tomb of David, and that of the English to the southwest, on the very declivity of the mount, above the Valley of Hinnom. The high school of Bishop of Gobat is located at the same place, and the whole establishment forms an interesting group in a most remarkable position.

The southeastern face of Zion declines, by many a winding terrace, down to the level of the Kidron at the Pool of Siloam, and the line of the aqueduct from the Pools of Solomon can be traced quite round the shoulder of the mount to the place where it passed under the city wall, some distance east of, and far below Zion Gate.

(To be continued.)

† John xiii. 4—17.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 20, 1862.

We have before adverted to the importance attaching to a careful preservation of every incident connected with the early history of the several localities in this Country, settled by Friends. Many of these are now only preserved from oblivion by the unwritten traditions of venerable representatives of the past, whose course is nearly run, while others exist in manuscript letters, and other family records liable to be lost in the changes continually taking place in families.

As a result of labors in this direction we have had several important contributions to historical knowledge within the past few years, and now have to announce another and most interesting local history, entitled, "History of Delaware County, Pennsylvania, from the discovery of the Territory included within its limits at the present time, with a notice of the Geology of the County, and Catalogues of its minerals, plants, quadrupeds and birds, written under the direction and appointment of the Delaware County Institute of Science, by George Smith, M. D."

The author of this elaborate work has drawn largely from the manuscript records of the Society of Friends, and has preserved many facts in the history of our Society and its meetings which will be read with interest and instruction.

We observe allusion to the legislation by which Friends were exempted from any compulsion to take oaths in the Courts; also to an act passed as early as 1712 (afterwards repealed by the crown), to prevent the importation of negroes and Indians into the provinces, which, however, was subsequent to the anti-slavery movement of the "little German Quakers at Germantown," who, as early as 1688, presented the subject to the Monthly Meeting, to which they belonged, "a letter alike remarkable for the simplicity of its language and the strength of the arguments, adduced against holding human beings in bondage."

Among the details extending over more than 500 closely printed page of this history, there will be found many of the highest interest to the members of the Society of Friends, and especially to the descendants of the worthy pioneers who planted in the wilderness those just and humane institutions which are our rich inheritance.

A study of these pages will also, we think, furnish many evidences of progress in our religious Society, and in the community at large, as well as some departures from primitive simplicity, which may furnish cause of regret. Up to the year 1715, our historian informs us, "No one had as yet been dealt with for a failure to pay his debts, and but few cases of a scandalous nature appear upon the minutes of

this Society; but the generation of early Quakers, whose records for strict, moral rectitude, has scarcely a parallel in the annals of religious sects, was about passing away, to be succeeded by their descendants, who were mostly members by birthright, and whose faithfulness to their religious profession had not been tested by severe trials and persecutions." It was to remedy this growing departure from the discipline that the Darby Meeting about this time directed that "all papers of condemnations which the Monthly Meeting shall judge the offence to be a public scandal, shall be read as speedily as may be at First-day Meeting, and published further as there may be occasion."

The history of Delaware County, going back as it does to the discovery and very early settlement of Pennsylvania, and embracing so many subjects of local and general interest, forms a most valuable addition to the historical literature of our Country. The biographical notices, which form a separate appendix, embrace many familiar names of early times, some who have lived in the County within our recollection, and others from whom many esteemed Friends now living, are descended.

The book is rendered attractive by a number of illustrations of places of interest, meeting-houses, public buildings and residences, and by maps of ancient and modern localities; and facsimiles of the hand writing of the original settlers and some eminent men of the County, add to the interest of the biographical part of the work.

MARRIED, at the house of Wm. B. Webb, on the 16th of 10th mo. by Friends' ceremony, ALFRED A. UNDERHILL, of Duchess Co. New York, to MARY G. TURNER, youngest daughter of the late Joseph Turner of the City of Baltimore.

——, on the 9th of 10th mo., by Friends' ceremony, HENRY D. EATON to GULIE P. AVERILL, daughter of Sidney Averill, all of West Vienna, Oneida Co. N. Y.

DIED, of paralysis, on the morning of the 5th of 10th mo., 1862, at the residence of her step-son (Simeon Varner,) near Selma, Clark Co., Ohio, MARGARET S. VARNER, in the 78th year of her age.

The deceased inherited a birth-right in the Society of Friends, and was a useful, exemplary, and honored member of that Christian sect through her life.

In 1820 she was united in marriage to Mahlon Smith, a citizen of St. Clairsville. Her highly social and intellectual qualities, together with her benevolence of heart, very soon endeared her to those she found in her new home; and time only served to strengthen the bonds of love. In 1833 she was bereaved of her husband, her youngest son died some time previous. Though she was a devoted wife and mother, yet she humbly bowed with Christian resignation to Him who giveth and taketh away. She was again married in 1845 to Levi Warner of Ross Co., Ohio. Death, in a few years, took this husband also. In all her changes and trials, her faith in rectitude of purpose and integrity of action never varied. She calmly rested in the blessed promise of her Lord, that eye hath not seen, nor ear heard, the good things which He hath in store for them that love Him, and keep His commandments, believing in her Lord and Saviour as the only door which openeth into the true sheep fold where now we may confidently hope her spirit dwells. She did not live in vain. Her sympathies were ever enlisted for the poor and needy, from whom her bounteous hand was not withheld, and with many a widow and orphan of this town and vicinity her memory will still live. —*St. Clairsville Gazette.*

——, on the 6th of 10th mo., last of Dropsy of the chest, SARAH P. FELL, wife of Wm. Fell, and daughter of Amos and Anna Wilson of Putnam Co., Ill., in the 30th year of her age. She was a member of Clear Creek Monthly Meeting. Her remains were interred on the 8th, at Dover, Beaureau Co., Ill. She was affectionate and amiable in her disposition, and when the unexpected messenger came, she was found with her lamp trimmed and burning.

We have received the extracts from the Minutes of the late Yearly Meeting of Women Friends, held in Baltimore. The subjects of general interest, which came before that body, having already been published in our columns, we give only the Minute embracing the exercises of the meeting:

EXERCISES.

Our hearts have been filled with gratitude to our Heavenly Father for the great privilege of being permitted once more thus to meet in our Annual Assembly, notwithstanding the many difficulties and trials by which we are surrounded. We have been favored with the company of several of our sisters from within the verge of other Yearly Meetings, whose company and gospel labors have been truly edifying to many, to those particularly whose hands have been ready to hang down with discouragement, feeling that "unless the Lord build the city, they labor in vain who build it; unless the Lord keep the city, the watchman watcheth in vain." A deep concern was felt that particularly in this time of great outward trial and deep distress our hearts may be brought more and more into communion with our Father in heaven, and that we may confidently look to Him as a rock of safety and defence, and experience the comforting influence of his holy presence, for those who humbly seek Him, and put their trust in Him, and in Him alone, will verify the saying of the Prophet—"Thou wilt keep him in perfect peace whose mind is staid

on thee, because he trusteth in thee." From the Answers to the Queries we learn that much remissness is still apparent, in an especial manner neglect in the attendance of our religious meetings.

We have been most affectionately urged to the fulfilment of this religious duty—this reasonable service—the advantages arising from a strict observance of this duty have been clearly pointed out, and when we are met together, if favored to withdraw our minds from outward things and to place them on Him who is the crown of all rightly gathered assemblies, then indeed, after seasons such as these, our countenances would bear the impress to our families, and those around, that we had been with Jesus. And we were again and again invited to collect our families together at such times as might seem best, and with minds gathered inward, to sit down with them in silence, and if nothing presented to say to them, yet a blessing would rest upon it.

Love being the fundamental principle of our profession, we were shown that if in possession of this pearl of great price, there could be no tale-bearing and detraction among us, but all would be concerned for the welfare and happiness of all our fellow beings.

Plainness of speech and apparel were adverted to, and recommended as consistent with our profession, and conducive to our happiness; unprofitable reading was discouraged; the indulgence of this in early youth, destroys the taste for that which would be useful and strengthening to the mind, and an exercise was felt and expressed that the Scriptures might be more generally read among us. A deep concern was expressed that we might continue faithful in our testimony against the unnecessary use of spirituous liquors, that productive and insidious source of many of the evils of our day, as our sex were shown to possess great influence to discourage its use; how have some of the sons of the morning, some of the brightest stars in our firmament, fallen by an indulgence of this appetite, and their usefulness thus been lost to their families and the community; then the only place of safety is to touch not, taste not, handle not, the unclean thing. Friends were encouraged to diligence in administering to the necessities of those who require aid, assisting them in their efforts to obtain an independent livelihood, and to see that the children of such have the advantages of education, that blessing so highly prized by us, for all are the children of one common Father, equally the objects of his love and care. An exercise was also felt, that we may be faithful in our testimony against a hireling ministry, though this principle of universal love will induce us to treat all with kindness and affection, and to do all in our power to promote the welfare and happiness of our fellow creatures as far as our influence extends.

Having been refreshed together, by an evidence that our Heavenly Father continued his paternal care over us, and encouraged to return to our homes with renewed desires to serve him, we conclude to meet again at the same time next year, if permitted.

MARGARET E. HALLOWELL, *Clerk.*

Communicated for Friends' Intelligencer.

The following extract from an address of the Meeting for Sufferings for New England, issued 1782, may be opportune at the present period.

"Being moved by the Yearly Meeting as well as by renewed desires being raised in ourselves to encourage and promote the institution of a school, or schools, for the virtuous education of our youth; and as we are apprehensive the design and intention of the Yearly Meeting has not been clearly understood by many, whereby objections and discouragements with well-minded Friends have arose, tending to shut up the benevolence which otherwise might have been manifested by a more general, free, and liberal contribution, to an institution intended for, and which promises essential benefits to, the poor and others, not only for the present, but for generations to come; we are, therefore, engaged to lay before you the intentions of Friends in this establishment, and our purpose of executing them, when and as far as we are enabled.

"It is essential to the continuance of every Society, upon the foundation of its rise and establishment, that its first principles be often recurred to. The principle of light and truth which first separated our ancients from the world, early led George Fox, that ancient worthy follower of the Lord, into a sight of the necessity of a separation from the world, in the education of the succeeding generations, even before the establishment of the discipline which the Lord was then opening in him, and is in the hands of the faithful members as a hedge around us as a people. In the year 1667, after being at Hertford at settling the Men's Monthly Meeting, and returning towards London, he advised the setting up a school at Waltham, for teaching boys, and also a woman's school to be opened at Shacklewell, for instructing girls and young maidens in "*whatsoever things were civil and useful in the creation.*"

"That the great difficulty that seemed to attend Friends, at this time, respecting the establishing proper schools in the several meetings is the great defect of education in times past whereby persons suitably qualified for school masters are not easily, if at all, to be had. I therefore the meetings could promote a school when boarding-schools might be received and taught, in such a manner as to qualify ou

youth of the rising generation to teach school, ve think it would be an acceptable service.

"From all which it appears evident, that the arly care of Friends to guard against a declen- ion, which doubtless was foreseen would arise n the Society, if a care was not duly attended o in the virtuous education of the rising gen- ration, in our principles and practices, and to guard against the corruptions incident to mix- ures with others at large, has not had the de- ired effect. Several causes for which may be ssigned; one of which is the want of proper at- ention, in too many, to the first principle of ight and truth as aforementioned, which sepa- ates from the world, and which would engage ll our members to comply, as far as circum- tances would admit, with the advices of su- erior meetings upon this subject, which has een sorrowfully felt by some amongst us, who ave to believe that the outgoings of many of ur youth have been greatly owing to the want f attention in parents to this great duty of a ight education of their offspring.

"We the Committee appointed to consider f a plan for the erecting of a school, do pro- ose the recommending down to the several Quarterly and Monthly Meetings, the promo- ing free, liberal and voluntary subscriptions, onations, bequests and devises, adequate to the esign and importance of the subject as a fund o be considered as a perpetual estate, limited nd confined to the purposes of education irre- ocably, but that the direction and application hereof be in the Yearly Meeting, or their com- ittee, who are to have liberty to receive into he said school or schools, orderly youth not of ur Society, (they complying with the rules and egulations of the school,) whenever the com- ittee may, after due consideration of all cir- umstances, think it useful and best. And as t appears a care is reviving in most Monthly Meetings for the due education of the rising eneration, it is the desire of this committee hat such care be continued and increased, and hat the example of this meeting operate as an ncouragement to each particular meeting, to ttend to so important and necessary a concern. nd in order to the speedy establishment of is necessary institution, we recommend a sub- cription in freedom to be promoted in all the eetings, to be forthwith applied for the pur- oses aforesaid."

Some remarks are then introduced from a tter of John Fothergill, relative to the form- ig of Ackworth school.

After mentioning the generous exertions of any Friends in liberally subscribing to the in- itution during the sittings of the Yearly Meeting, he says, "from this time I confess I ave felt very little discouragement, notwith- anding, the labor and care that must attend ie settling this extensive concern. Is there anything of great value in this life, that doth not require proportionable care and labor to ob- tain it? Many children amongst us sustain a grievous loss, by not being early and properly made acquainted with the principles we profess; for want of this instruction they become too easy a prey to the customs of the world, and those habitudes, which would be as a kind of hedge about them, and protect from many tempta- tions are thrown down, and all the allurements of vice and folly suffered to seduce their affections to their ruin.

"Perhaps there is nothing in the common course of public education in the world, that so unfits men for that humble attention to the di- vine monitor within, that renders them such perfect strangers to the spirit of Christianity, and all its happy effects, as the cultivation of a bold, unfeeling disposition, under a notion of promoting manliness and courage; it too often sets aside that great defence and ornament of youth, a modest, ingenuous temper, accustoms them to throw off the restraints of duty and af- fection, and at length to bid defiance to en- treaty, admonition and reproof. * * * *

"And that is the want of opportunities of sending their children to Friends schools. By which means, if they have any learning at all afforded them, it is under the tuition of such as are mostly strangers to our principles, and the practice derived from them, plainness of speech, simplicity of manners, and that begin- ning of wisdom, which is inspired by the fear of the Lord. On the contrary, they are liable to associate with such children as are unac- quainted with all these things, taught to deride those who practice them, and live at large to appetite and custom. And how often does it happen that the children of Friends, in such situations, bred up with unprincipled licentious youths, form connexions with them, to their own hurt, the distress of their parents, and the loss of many a valuable member to society?"

The Committee resume, "It hath been al- ledged here as in the case of the Ackworth school, that it might be much more advanta- geous to society, could several similar schools be settled in different parts of the Yearly Meet- ing. This, says the letter, "at first sight may appear a reasonable allegation. It may be thought that small schools are more easily managed than larger, that much would be saved in sending children backward and forward, that many parents would consent to sending their children fifty miles, who would object to three or four times that distance, and in short, that each school being under the guidance of Friends in the particular district whose conveniency it is to serve, its management would be inspected with more attention and success, than might be supposed to be the case with such an affair as the present." But let us look at the probability

that such schools would be erected; have we not seen the endeavors of concerned Friends, and the Yearly Meeting, by their recommendation to each Monthly Meeting to promote schools under their own care, without the desired effect? And in England, Friends found by experience that it was possible to draw the attention of Friends to one considerable object, and interest themselves in its support, whilst lesser ones in a short time disappeared. We are satisfied the *expense* on the whole will not, in the method proposed, be equal to the cost of education equally good about home, could the same be had; and to the poor and middling in circumstances the expense will be considerably lessened, as the principal amount of the contribution will doubtless come from those of easier circumstances, and we doubt not many Friends now deceased, could they have foreseen it, would gladly have promoted so useful an institution in their wills; and as little can we doubt, that others will embrace a like opportunity hereafter. There is one objection of much weight, that naturally presents itself to the view of every considerate person, which is the situation of the times; this is most certainly a discouragement to every public undertaking, and to this in particular—but with the difficulty of the times, the necessity of such provision keeps equal pace. Many may be obliged to accept of that help which they could once afford to others; and one of the surest means perhaps of averting such necessity, will be to consider ourselves as stewards of the blessings we enjoy; and that by communicating to the wants of others, we are laying up provision against want ourselves. Large contributions are not expected where but a little can be spared, and those who are of ability we trust will not withhold their assistance. To descend into all the objections that could be framed would be tedious, but doubtless we shall all be of opinion, that those who do not choose to part with anything, however commendable and necessary the occasion, will be found the most fertile in raising objections.

"Though the children's improvement in learning, their health, and other suitable accommodations, are matters of great moment in such an institution as this, yet there is one of a superior nature, to promote a tender, teachable disposition, inuring them to bear that yoke in their youth, which will moderate their desires, and make way for the softening influence of Divine good will in their hearts, fitting them for the faithful discharge of every duty in life, yielding content in affliction, moderation in prosperity, becoming at once the safeguard and ornament of every stage in life, from youth to ripe old age.

"Having thus given you an account of the sense and intentions of this meeting, respecting the Institution, we may, from a desire of seeing the plan executed for the benefit of the present generation, as well as posterity, recommend to Friends generally to make subscriptions in freedom, and openness of mind, consistent with truth and becoming its followers, united in the same cause of promoting each other in love and good works."

THINGS HOPED FOR.

Her silver lamp half filled with oil,
Night came to still the day's turmoil,
And bring a respite from its toil.

Gliding about with noiseless tread,
Her white sheets on the ground she spread
That wearied men might go to bed.

No watch was there for me to keep,
Yet could I neither rest nor sleep,
A recent loss had struck me deep.

I felt as if Omnipotence
Had given us no full recompense,
For all the ills of time and sense.

So I went wandering, silently,
Where a great river sought the sea,
And fashioning the life to be.

It was not drawn from book or creed,
And yet, in very truth and deed,
It answered to my greatest need.

And satisfied myself, I thought
A heaven so good and perfect ought
To give to all, what all have sought.

Near where I slowly chanced to stray,
A youth, and old man, worn and grey,
Down through the silence took their way;

And night brought within my reach,
As each made answer unto each,
Some portion of their earnest speech.

The patriarch said, "Of all we know,
Or all that we can dream below,
Of that far land to which we go,

This one assurance hath expressed
To me, its blessedness the best—
'He giveth his beloved rest.'

And the youth answer'd, "If it be
A place of inactivity,
It cannot be a heaven to me.

Surely its joy must be to lack
These hindrances that keep us back
From rising on a shining track,

Where each shall find its own true height,
Though in our place, and in our light,
We differ as the stars of night."

I listened till they ceased to speak;
And my heart answered, faint and weak,
Their heaven is not the heaven I seek!

Yet their discourse awoke again
Some hidden memories that had lain
Long undisturbed within my brain.

For oft, when bowed earth's care beneath
I had asked others of their faith
In the life following after death;

And what that better world could be,
Where, from mortality set free,
We put on immortality.

And each in his reply had shown
That he had shaped, and made his own,
By the best things which he had known.

Or fashioned it to heal the woe
Of some great sorrow, which below
It was his hapless lot to know.

A mother once had said to me,
Over her dead: "My heaven will be
An undivided family."

One sick with mortal doubts and fears,
With looking blindly through her tears—
The way that she had looked for years—

Told me: "That world could have no pain,
Since there we should not wait in vain
For feet that will not come again."

A lover dreamed that heaven should be
Life's hour of perfect extacy,
Drawn out into eternity.

Men bending to their hopeless doom,
Toiling as in a living tomb,
Down shafts of everlasting gloom,

Out of the dark had answered me,
"Where there is light for us to see
Each other's faces, heaven must be."

An aged man who bowed his head
With reverence o'er the page, and read
The words that ancient prophets said,

Talked of a glory, never dim,
Of the veiled face of cherubim,
And harp, and everlasting hymn.

Saw golden streets and glittering towers—
Saw peaceful valleys white with flowers,—
Kept never-ending Sabbath hours.

One whom the cruel sea had crossed,
And seen through billows madly tossed,
Great shipwrecks, where brave souls were lost;

Thus of the final voyage spake:
"Coming to heaven must be to make
Safe port, and no more journeys take."

And now their worlds of various kind
Came back to my bewildered mind,
And my faith staggered, faint and blind.

One moment; then this truth seem'd plain,
These have not trusted God in vain:
To ask of him must be to gain!

Every imaginable good,
We erring, sinful mortals, would
Give our beloved, if we could;

And shall not He, whose care enfolds
Our life, and all our way controls,
Yet satisfy our longing souls?

Since mortal step hath never been,
And mortal eye hath never seen,
Past death's impenetrable screen,

Who shall dare limit Him above,
Or tell the ways in which He 'll prove
Unto his children all His love?

Then joy through all my being spread,
And comforted myself, I said:
"Oh weary soul be comforted!

"Souls, in your quest of bliss grown weak
Souls, whose great woe no words can speak,
Not always shall ye vainly seek!

"Men whose whole lives have been a night,
Shall come from darkness to the light;
Wanderers shall hail the land in sight.

"Old saints, and martyrs of the Lamb,
Shall raise to sing their triumph psalm,
And wear the crown, and bear the palm.

"And the pale mourner, with bowed head,
Who for the living lost or dead,
Here weeps, shall there be gently led,

"To feel in that celestial place,
The tears wiped softly from her face,
And know love's comforting embrace.

"So shall we all, who groan in this,
Find in that new life's perfectness,
Our own peculiar heaven of bliss.

"More glorious than our faith believed,
Brighter than dreams our hope has weaved,
Better than all our hearts conceived.

"Therefore will I wait patiently,
Trusting, where all God's mansions be,
There hath been one reserved for me.

"And go down calmly to death's tide,
Knowing, when on the other side
I wake, I shall be satisfied."

PHEBE CARY.

LIFE IN THE NINETEENTH CENTURY.

(Concluded from page 636.)

Nor must we omit to notice the educative power of invention and discoveries. If these are the products of quickened thought, in turn they impart new life to mind. Men who cannot appreciate Plato and Milton can comprehend a steam-engine, a galvanic battery, a telegraph, and, whether critics smile or scoff, they can feel the presence of the human soul in them. Then, too, as it respects the magnificent discoveries in science that have recently been made, what an impetus have they given to the intellect of the day! Inductive science is the great strength of this age, and to what do we owe its efficiency as a means of culture, but to those vast discoveries of modern times that have opened the secrets of the universe to our inspection, and imparted a meaning to our admiration of its wonders that was never felt before? It has been about two centuries and a half since the philosopher of St. Albans saw that men were unconscious of the inheritance of knowledge provided by the bounty of nature for them. The title-deed to this more than imperial wealth had been lost, and none knew save he where it was to be found. False to man, he was true to nature. The impulse that moved Bacon to study the principles of a rational system of philosophy were as pure and fresh as the beatings of childhood's heart. Nature was not to him a dumb and senseless thing, but full of life, instinct with inspiration, and offering a glad companionship to those who sought, in a right spirit, her ancient and abiding wisdom. Poets have taught men to look on her for beauty, and to draw a solace for troubled hours from her calm landscape and silent

skies. In her works, rising from the minute to the magnificent, and presenting every form, hue, and aspect that infinite variety could make palpable to the eye, they have found symbols for truths else unexpressed. The mysteries of the soul have gone to her for sympathy and support, and not gone in vain. Sublimity and grandeur, dwelling in men's minds but enfeebled in utterance, have learned her majestic language and represented their selectest thoughts. But no poet ever brought man so near to nature as Lord Bacon. Shakspeare, Milton, Wordsworth caught only her outward expression and employed it to embellish their own sentiments. Nor can it be otherwise with poetry in its relations to the visible universe. A glance, intense and rapturous it may be, but only a glance, is all that it can bestow ordinarily on the face of nature; and even in those more protracted communings, in which it seeks its poems in the material world rather than create them out of its own emotional thoughts, poetry merely contemplates natural phenomena as they address the imagination. Nature mainly exists to the poet for the sake of illustration. She is not primarily his teacher; but when he repairs to her presence, never unwelcome, never unrefreshing, it is that he may enter on her pictorial galleries crowded with images in unison with his sentiments and feelings. Bacon went to nature for other ends. The practical, the useful, the philanthropic, the progressive, these were the principles he sought for in her works. Instead of thinking with Seneca that philosophy has nothing to do with utilitarian objects, he conceived that it was wisely employed if engaged in promoting the present good of mankind. The acute insight of Bacon saw that nature was a vast storehouse of resources, an immense arsenal whence men might draw the weapons needed in the warfare with ignorance, poverty, and feebleness.

Bacon taught in the seventeenth century the science of thought; Newton listened to the authoritative critic and imbibed his spirit. Bacon showed where men had erred; Newton kept his eye on the beacon-light, and never lost for an instant its warning radiance. Bacon declared how nature ought to be approached—the child-like temper, the reverent docility, the simple trustingness, the waiting humility, the persevering energy, the invincible hopefulness were the attributes that he commended in one who should inquire in Nature's temple; Newton answered to the splendid ideal. His philosophy was religion in everyday apparel. If, in seasons of enrapturing revelations, it put on its worshipping robes and lifted high its psalm-like praise, it quickly returned to the attitude of a disciple seated at Nature's feet, and breathlessly holding, as one awe-struck, the sublime thoughts that the wonders of creation awakene within him. Bacon stated the language i which the oracles of Nature were to be ques tioned; Newton adopted it, and was answered Bacon enunciated the cardinal maxims of mod ern science; Newton took the axioms and base on them his demonstrations. What a gloriou fellowship! How mighty the summons, ho majestic the response! Both were giants o thought; how like, and yet how unlike! Th one was the most magnificent of theorists; th other was the gigantic genius of reality. I the former laid the sure foundations and erec ted the massive superstructure of the temple o modern science, the latter opened its portal that the glory of the universe might enter an abide, for all time, above its dedicated shrine.

Both these illustrious men were discoverers Bacon was a discoverer of thoughts, and New ton of facts. Bacon worked within; Newto without. More perfect parallelisms never ex isted. Acting in completest harmony, the have prospectively secured the material un verse to the human mind. They were th founders of the empire of man over natur Since their day the history of intellect has bee a history of progressive growth, of fertile ac tivity, of broad enlargement. This is not su prising. Periods of great discoveries have a ways been followed by intense and wide-sprea intellectual excitement. Men start into ne life. They have another consciousness of pow er. They think higher thoughts and are read for grander achievements. Proclaim an authen ticated truth, and the winds cannot bear it fas and far enough. The waters hasten with it a precious freightage. All nature is in commo tion to help it. We never know, except a such times, what a ministry truth has in it service. The firmament is written all over wit fiery symbols. The lost Pleiad returns to it forsaken orbit, and Orion flames with ne splendor. Hidden eloquence in men finds fre utterance. Dead Plato and dead Cicero liv again in the philosophy and sentiment of th current day. Mind responds to mind. A hearts are put in sudden communication an the electric thrill throbs through them.

It is apparent, we trust, that discoveries an inventions have a higher value than stock-jo bers and mercenary calculators assign to then They rise above the financial lore of politic economy. No less a position belongs to the than of most important agencies in the progre of the human kind. It is easy to see this trut when, as in the discovery of the New Wor by Columbus, it is illustrated on a grand scal All know how that event gave the thoughts men a new direction, how it infused vitalit into trade and commerce, how it called the v grant imaginations of busy dreamers to realiti more exciting than fiction, how it stirred th

hearts of the hopeful and the brave with strange emotions. But in some degree, this is what occurs whenever mind makes a signal conquest and adds a new realm to its dominions. The geometrical discoveries of his age furnished Plato with the means of reforming the intellectual culture of Greece. Jurisprudence imparted a similar impulse to Roman mind. In modern times great discoveries have fixed new points of departure for the race. If we take the additions to human knowledge that have been made by astronomy, chemistry, and geology, we may, indeed, map off the vast space which they occupy in the positive science of the day. But who can measure the prodigious influence over mind which they have exerted? Viewed in one aspect only, viz: *the development of the sense of the infinite*, no one can form even an approximate idea of their invaluable utility. The practical uses of these sciences in the civilization of the age are too palpable to require notice. Deprive us of them, and it would be a catastrophe almost equivalent to a lapse into barbarism. But they have rendered a far higher and nobler service than the sense or the understanding can appreciate. To estimate their true worth we must follow them in their magnificent demonstrations of the boundlessness and glory of that inheritance, which they have certified, on grounds independent of religion, as the property and theatre of the human mind. They have appealed to the sense of the infinite within by methods altogether their own. They have cultivated our sublimest instincts, not by imitating the art of poetry or following the lead of intuitional philosophers, but by the slow and sure proofs of science, by a series of discoveries in the material universe that have brought us into close contact with the infinite. This is the great service which modern science is performing for man. It speaks to the soul. It speaks a language that is as ancient as the heavens of God. And although it has illustrated and confirmed the external evidences of the Scriptures, yet we cannot hold its office, in this particular, to be comparable with the spiritual glory which it has shed over the hopes and aspirations of our religious nature. Man needs nothing so much as great thoughts and sublime yearnings. He was created to feel the supernatural within and without him, and he cannot be a man if this sense of the supernatural be dead or dormant in his bosom. Science now befriends him in the holy interests of his being. It dignifies and ennobles his aims. It calls out with intense fervency his best feelings. Nor is this all. The science of the nineteenth century holds firmly in its hand the magic wand of the imagination. Truth is indeed stranger than fiction. New worlds are greater things than new poems. Within a few years the "number of known members of the planetary system," says Professor Loomis, "has been more than doubled. A planet of vast dimensions has been added to our system; thirty-six new asteroids have been discovered; four new satellites have been detected; and a new ring has been added to Saturn." Add to these astronomical results the recent discoveries of other sciences, and then turn to such magnificent trains of thought as Professor Babbage elaborates in the moral of the mechanical principle of action and reaction; turn to that ingenious and profound tractate, "The Stars and the Earth;" to the "Telegraphic System of the Universe" as presented by President Hitchcock in his "Religion of Geology;" and tell us if science is not expanding and cultivating the imagination far more than poetry or the fine arts? Take the grandest passage in the grandest poem of the world—Paradise Lost. Follow Milton in his flight through the universe; stand with Uriel in the sun and from his lofty watch-tower look over creation; pursue the track of the Arch-Fiend as the air sinks oppressed with its ponderous burden, and the stars pale their light beneath the shadows of his dusky hue, and you have an impression of sublimity that poetry only in its highest moods is capable of creating. Fresh from this wonderful excursion of genius, visit an astronomical observatory and look through a first-class telescope. If your mind is thoroughly informed with astronomical knowledge, if you have profound sensibilities, a quick instinct for grandeur, a sensitive and glowing imagination, how your soul is moved as literature never moved it, at this vast spectacle of silent and overwhelming majesty! Such depth of quietude—such a fathomless hush, as if the departed Sabbaths of earth had gathered here their solemn peacefulness—such subdued and mystic glory as if escaped from the vailed splendors of Godhead—who ever felt elsewhere so close an environment of the infinite?

KEEPING APPLES.



The apple is the most valuable of all the fruits of the earth, in consequence of its lusciousness, its preservability, the variety of uses to which it can be applied, and its productiveness. Mr. E. Lake, of Topsfield, Massachusetts, in 1861, obtained, from one acre of ground, two hundred barrels of Baldwin Russet apples, besides a ton and a half of squashes and a hundred cabbages; one weighing twenty-seven pounds. It

has been stated that a single tree has yielded in one season forty bushels of apples. A hundred and fifty good-sized apples make a bushel. Two baked apples are an abundant desert for dinner; two each for breakfast and supper, with a single cup of tea or coffee, and as much bread and butter as is wanted, is as much as children and sedentary persons ought to have. Apples come in August and keep good until May, nine months, two hundred and seventy days, fifteen hundred apples, or ten bushels, or four barrels; easily had in the country for one dollar each. Thus four dollars' worth of apples will furnish one person, three parts of the year, with a "relish" for breakfast and supper, and "dessert" for dinner, of which he will no more "get tired" than of bread, and it will be cheaper and incomparably more healthful than pies, preserves, sweetmeats, doughnuts, cookies, dumplings, puddings, and the other long list of stomach-destroying and dyspepsia-engendering articles.

Preserving Apples.—Pick out the perfect ones, pack them away, surrounding each apple with dry, ground plaster of Paris. Thus: begin with an inch of plaster, then a layer of apples an inch from the side, and half an inch apart; sift in the plaster until covered nearly an inch, and so on until the receptacle is full. This fertilizing plaster costs from three to ten dollars a ton, and is as good in the spring for such purpose as if it had not been used. Pippins will keep until June in any cool, dry room in the house.

Apples, spread on a board-floor, and covered with five or six layers of newspapers, or a sheet, or clean straw, will keep until spring, and even on a common dry cellar-floor. Apples will keep many months, if, free from any bruise or speck, they are wrapped each in soft paper and laid on a shelf cool and dry. In cities and towns, apples, as commonly bought in barrels, will keep pretty well until spring in a dry cellar; but they should be carefully picked over, and the unspecked ones laid down softly every two weeks. Even laid on shelves, two layers deep, and covered with newspapers or straw, picking out the specked ones for use, every few days, very few will be lost. Very good apples can be bought in New York, during the latter part of October, for one dollar and a half a barrel; and if cared for and used as above, and in addition given out to school-children for luncheon, instead of nuts, sweet-cakes, candy, cross-buns, doughnuts, and the like, sickness would be prevented, and money saved to an amount which would surprise any one who never "tried it." Those who live in the country will save themselves a great deal of trouble, and admirably succeed in keeping apples in perfect order until June, if they would take the precaution to pick each apple from the tree and lay it in a basket; then lay them on the floor of a cool, dry room for a few days to dry, and then pack them away in some one of the plans above suggested. It ought to be known that a baked sweet apple is the most digestible food that can be swallowed; they are digested in about an hour and a half, bread requiring two hours longer. Let invalids remember this.

ITEMS.

Glossing Linen.—Inquiry is frequently made respecting the mode of putting a gloss on linen collars and shirt bosoms, like that on new linen. This gloss, or enamel, as it is sometimes called, is produced mainly by friction with a warm iron, and may be put on linen by almost any person. The linen to be glazed receives as much starch as it is possible to charge it with, then it is dried. To each pound of starch a piece of sperm, paraffine, or white wax, about the size of a walnut, is usually added. When ready to be ironed, the linen is laid upon the table and moistened slightly on the surface with a clean wet cloth. It is then ironed in the usual way with a flat-iron, and is ready for the glossing operation. For this purpose a peculiar heavy flat-iron, rounded at the bottom and polished as bright as a mirror, is used. It is pressed firmly upon the linen and rubbed with much force, and this frictional action puts on the gloss. "Elbow grease" is the principal secret connected with the art of glossing linen.—*Scientific American.*

Paper from Sorghum or Chinese Sugar-cane.—In addition to procuring our sweets from this plant, we are in a fair way to derive another benefit of very large value from it, in material for paper. It is well known that the bagasse bleaches out very white, and by experimenting with it, it proves to afford a good substitute for, or substance to mix with rags in the manufacture of paper. A paper mill on the Fox river is already using considerable quantities of it in the manufacture of wrapping paper, and are putting in the necessary machinery for preparing it for printing paper. When completed it will use from two to three tons of it per day. They have every confidence in the success of the enterprise.—*Prairie Farmer.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firm, with a very limited inquiry. For export a few hundred barrels good Western extra sold at $6 50 per bbl. Small sales to the retailers and bakers at $6 a 6 12 for superfine, $6 37 a 6 75 for extras, $7 a 7 75 for low grade and good extra family, and $8 up to 8 75 for fancy lots. There is but little Rye Flour or Corn Meal here. The former is held at $5 50 a 5 75, and the latter at $3 50 per bbl.

Grain.—There were light sales of Pennsylvania red Wheat at $1 47 a 1,48; Southern do. at $1 48, and white at $1 65 a $1 85. Last sales of Pennsylvania Rye at 97 a 98 cents, and Delaware at 93 cents. Corn is firm. Sales of yellow old at 90 cents. Small lots of new at 75 a 80c. Oats are steady at 42 to 44 cents.

Seeds.—There is a fair demand for Cloverseed at $6 37½ a 6 50 per 64 lbs. New Timothy sells at from $1 75 to $2 25 per bus. Flaxseed is wanted at $3 00 a 3 12 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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Benj. Stratton, *Richmond, Ind.*
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CONTENTS.

A Journal of the Life of William Edmundson 657
Marriages according to the Order of Friends in 1689 659
Hannah Dunlop 660
The Lay-Preacher 661
The Land and The Book 661
Disappointed but Instructed 663
Obituaries 664
Friends' Educational Association 664
Catherine of Liverpool 665
Poetry 668
Manufacture of Artificial Stones Instantaneously 668
The Great Russian Steppes 669
Agricultural Department 670
What are Trees Made of? 671
A Flying Squirrel in the House 672
Items 672
Philadelphia Markets 672

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 643.]

Next morning we took our journey through the wilderness towards Maryland, to cross the river at Delaware Falls. Richard Hartshorn and Eliakim Wardell would go a day's journey with us. We hired an Indian to guide us, but he took us wrong, and left us in the woods, when it was late we alighted, put our horses to grass, and kindled a fire by a little brook convenient for water to drink; so lay down till morning, but were at a great loss concerning the way, being all strangers in the wilderness. Richard Hartshorn advised to go to Rarington river, about ten miles back, as was supposed, to find out a small landing place from New York, from whence there was a small path that led to Delaware Falls. So we rode back and in some time found the landing place and little path; then the two Friends committed us to the Lord's guidance, and went back.

We travelled that day and saw no tame creature. At night we kindled a fire in the wilderness and lay by it, as we used to do in such journies. Next day about nine in the morning, by the good hand of God, we came well to the falls, and by his providence found there an Indian man, a woman and boy, with a canoe; so we hired him for some wampampeg, to help us over in the canoe. We swam our horses, and though the river was broad yet got well over; and, by the directions we received from friends, travelled towards Delaware Town along the west side of the river. When we had rode some miles we baited our horses, and refreshed ourselves with such provisions as we had, for as yet we were not come to any inhabitants. Here came to us a Finland man well horsed who could speak English. He soon perceived what we were, and gave us an account of several Friends. His house was as far as we could ride that day; he took us there and lodged us kindly.

Next morning, being First-day of the week, we went to Upland's, where were a few Friends met at Robert Wade's house, and we were glad one of another, and comforted in the Lord. After meeting we took boat and went to Salem, about thirty miles. There lived John Fennick and several families of Friends from England. We ordered our horses to meet us at Delaware Town by land. So we got Friends together at Salem and had a meeting, after which we had the hearing of several differences, and endeavored to make peace among them.

Next day we went by boat, accompanied by several Friends, to Delaware Town, and there met with our horses according to appointment, but for a long time could get no lodging for ourselves or them, the inhabitants being most of them Dutch and Fins, and addicted to drunkenness. That place was then under the government of New York, and is now called Pennsylvania. There was a deputy governor in it; so

when we could not get a lodging I went to the governor, and told him we were travellers, and had money to pay for what we called for, but could not get lodging for our money. He was very courteous, and went with us to an ordinary and commanded the man to provide us lodging (which was both mean and dear,) but the governor sent his man to tell me that what I wanted, send to him for and I should have it.

The next morning we took our journey towards Maryland, accompanied with Robert Wade and another Friend. We travelled hard and late at night, so came to William Southerby's at Saxifrax river. From thence we went among Friends on the Eastern Shore in Maryland, where we had many precious heavenly meetings with Friends and others for the worship of God, and men and women's meetings to order the affairs of the church. A blessed time we had together to our mutual comfort.

After some well-spent time there in truth's service I had drawings to go over the great bay of Chesapeake to the western shore to visit Friends, and Samuel Groom, of London, master of a ship being there, sent his boat and two of his men to take me over. That night one of the men was under much trouble of spirit, but we landed well early next morning at the Cliffs. I had many good meetings on that side of the bay, and good service several ways; for there were some troublesome spirits gone out from truth that were a great exercise to honest, true-hearted Friends. The Lord gave me ability and understanding to deal with them, and to set truth and its testimony over them, to the joy and satisfaction of Friends.

After some time spent there, I went to the Eastern Shore again, and had many precious meetings with Friends, then took my leave in the love of God, in order to go down the great Bay of Anamessy, to visit Friends there, accompanied by James Fletcher and three other Friends to manage the boat; but meeting with very foul weather and contrary winds, we were forced to put ashore in an island, and pitch the boat. Having sails spread for our covering, we lay there all night.

Next day the weather being very foul with sleet and snow, and the wind against us, we stood over the bay to Patuxent river, and came to Benjamin Lawrence's house, who received us kindly. We had a good meeting there. After which the wind turning somewhat fair we took boat and went on our journey; but it was very cold, foul weather, sleet and snow, and we were all that day and most of the night ere we got to the place intended, which we obtained with much difficulty.

When we came on shore I could neither go nor stand, but as two bore me up one by each arm, I had such violent pains and weakness in my back and loins with piercing cold. We staid there two meetings, and soon after they took me to the boat in order to go to Virginia, for I could not go alone without help. We put into the great bay of Chesapeake, and as we crossed the mouth of York River a storm took us, and the wind came against us, so that we were hard put to it to escape the breakers; yet the Lord's eminent hand saved our lives.

Word went to Friends in Maryland that we were drowned, but we got to a little creek in a small island uninhabited and were forced to stay there three nights, the wind being against us, also the weather foul and stormy with rain, sleet and snow. We had no shelter but the open skies, and the wet ground to lie on. This augmented my cold and pain, but the Lord bore up my spirit, and enabled me to endure it, as in many other afflictions. As soon as a season of wind and weather presented we took boat and set on our journey, so came to a branch of Elizabeth River, to one Yeat's house, where I had been before. He and his family were convinced of the truth.

We came there in the night, a little before day, and he caused a servant to open the door. They took me out of the boat and led me into the house, for I was not able to go alone, so set me in a chair; but presently my spirit was uneasy and greatly disquieted, being sensible things were wrong in that house. In the morning the people got up, then it appeared plainly they were gone from truth. After I had discoursed with them concerning their running out, and had admonished them, my spirit being very uneasy under that roof, I desired our company to help me into the boat, which they did. So we went to Elizabeth Houtland's about three or four leagues off. There I staid some days and had meetings, and then James Fletcher left me. In a few days I grew pretty well, that I could travel, and had many precious meetings with Friends, both for the worship of God, and the affairs of truth relating to gospel order. There was indeed need enough of help, for things were much out of order, and many unruly spirits to deal with. I had good service and success, for the Lord blessed his work in my hand.

But the country was in great trouble, and dangerous travelling in some places, the Indians being at war with the Christians, and the Governor, Sir William Berkeley, and Col. Bacon at fierce war one against another, so that the country was involved in trouble (only Friends stood neuter) and my being there was not in vain on that account. I travelled from place to place for a pretty time, then came frigates from England with soldiers to appease the difference between the Governor and Col. Bacon. Col. Bacon died, and several of his party were executed, others fined in great sums; but Friends were highly commended for keeping clear.

Now I was moved of the Lord to go to Carolina, and it was perilous travelling, for the Indians were not yet subdued, but did mischief and murdered several. The place they haunted much was in that wilderness betwixt Virginia and Carolina. Scarce any durst travel that way unarmed; so Friends endeavored to dissuade me from going, telling of several that were murdered. I considered that if I should fall by the hands of those murderers many thereby would take occasion to speak against truth and Friends. So I delayed some time, thinking the Lord might remove it from me, but it remained still with me. In the mean time I appointed a meeting on the north side of James' River, where none had been, and there came several Friends a great way to it in boats. There came also the widow Houtland's eldest son, with whom I walked near two miles the night before the meeting, advising him of some disorders in the family, and so we parted; he, with some Friends, went to one house to lodge, and I, with some other Friends, went to the house where the meeting was to be the next day, but before morning a messenger came to tell me the young man was dead.

It was a great surprise to us. Then the word of the Lord came to me, saying, all lives are in my hand, and if thou goest not to Carolina thy life is as this young man's; but if thou goest, I will give thee thy life for a prey. So after the meeting we put his body in a coffin, and carried him in a boat to his mother to bury him.

The next day I made ready for my journey, but none durst venture to go with me save one ancient man, a Friend. We took our journey through the wilderness, and in two days came well to Carolina, first to James Hall's house who went from Ireland to Virginia with his family. His wife died there, and he had married the widow Phillips at Carolina, and so lived there; but he had not heard that I was in those parts of the world. When I came into the house I saw only a woman servant. I asked for her master. She said he was sick. I asked for her mistress. She said she was gone abroad. I bid her show me the room where her master lay; so I went into the room where he was laid on the bed, sick of an ague, with his face to the wall. I called him by his name and said no more. He turned himself and looked earnestly at me a pretty time, and was amazed. At last he asked if that was William? I said, yes. He said he was affrighted, for he though it had been my spirit; so he presently got up, the ague left him and did not return. He travelled with me the next day, and kept me company whilst I staid in that part.

The cheerful are the busy; when weariness knocks at the door or rings at the bell, he will generally retire if you send him word you are 'engaged."

In our last number we noticed the "History of Delaware County," by Dr. George Smith. We give the following extract from the volume:

MARRIAGES ACCORDING TO THE ORDER OF FRIENDS IN 1689.

Probably nine-tenths of the population of the County were, at this time, members of the Society of Friends, and their plan of accomplishing marriages had become so common, that it came to be looked upon with favor by persons not in membership, who indeed, sometimes asked and obtained permission to be joined in marriage in that way. Chester Monthly Meetings had permitted a marriage where one of the parties to it, "owned himself to be none of us, yet was willing to submit to the order of Friends." In Haverford Meeting, marriages of persons not members appear to have been allowed, as a matter of course,* but in Chichester and Concord it appears from the following extract from the minutes of their meeting, that such parties were subjected to rather an embarrassing examination previous to permission being granted to proceed.

It was proposed by Friends to the young man and woman: "1st. Whether he did believe that was the truth which we professed, and walked in according to our measure—further showing that if we did not walk in the truth according to our measure given to us, we were but a community of men and women and not a Church of Christ—and then marriage would be as well by the law of the Province as among us; and your coming to us to propose your intentions of marriage and desiring our consent is as we are a church, which we cannot be without we walk in truth. Therefore whether thou dost believe that is the truth

---

*The following is a copy of the certificate of such a marriage in Haverford meeting:

"Haverford, the 17th day of the Ninth month, in the year 1687."

"This is to certify all whom it may concern, that the day and year above written, Daniel Thomas, late of Haverford, aforesaid, together with Elenor Vaughan, of the same, came to the meeting of God called Quakers, where they solemnly declared that then and there they took each other as man and woman, mutually promising faithfulness to each other in their respective stations, and so to continue until death them part. Having formerly made known their intentions to their neighbors and at several of or meetings, and further desire or certificate, who being present accordingly subscribe or names."

Lewis David,	Daniel Thomas,
James Thomas,	Ellinor Thomas.
David Lawrence,	Ellinor Lawrence,
Morris Llewelin,	Sarah Rhydrth,
John Richard,	Given Thomas,
Richard Lawrence,	ffrancis Price,
Richard Hayes,	Sarah David,
David Llewelin,	Mary Llewelin,

we profess, to walk in? His answer was yes he did believe it. Also the young woman was asked the same; her answer was I do believe it."

"2d. Whether you do believe that this way of marriage among Friends is according to the order of truth?"

"3d. Whether you do believe it is your duty thus to proceed? They both answered—*yes.*"

"Friends said as Paul to the Church of the Romans—Chap. 14—1—Him that is weak in the faith receive you, but not to doubtful disputations."

"Whereupon Friends left them to proceed according to the good order of truth, they having their parents consent thereunto."

HANNAH DUNLOP.

We have had handed us a short Essay on "Memory," from the pen of Hannah Dunlop, written in her 16th year. She was the only daughter of George and Sarah Dunlop, of Cayuga Co., N. Y., and died aged 19, leaving her stricken parents childless in the home which a few years since was cheered by the presence of three beloved daughters. Her half sisters, Caroline and Anna Maria Halstead, of whose deaths we gave some account in a former volume, were endeared by many estimable traits to a large circle of relatives and friends; and Hannah was also a girl of unusual promise. Her kindness and attention to her parents will ever be a sweet remembrance with them, and many little evidences remain of her industry and refined taste. During her last illness she had watched with great interest, a white rose-bush, hoping to see its buds expand into maturity; but it did not bloom until the morning after her death. This little incident was wrought into rhyme by one of her friends, and the effusion furnished us by her parents.—EDS.

THE MILK-WHITE ROSE.

The rose-bud she tended has blossomed,
White as the driven snow;
And sweetly she smiled on its beauty
A few brief hours ago.

But the cold hands now are folded
Peacefully on her breast;
And the smile on her pale lips frozen,
Is the smile that welcomed her rest.

For the beautiful spirit that lingered,
To gladden our hearts below,
Has blossomed already in Heaven,
White as the driven snow.

The buds on the boughs are swelling,
Abroad on the waking earth,
For the footsteps of winter are hasting
To the climes of the ice-breathing North.

And over the mound of her sleeping,
The May-flower soon will bloom,
To welcome the patient sleeper,
To her rest in the silent tomb.

The white snowy blossom she tended,
We will pluck in its milk-white bloom,
To lay on the breast of our darling,
To sleep with her sleep in the tomb.

With a feeling of trust, O Father!
We yield her dear spirit to thee;
To bloom on the heart of her Saviour,
The last blooming flower of the *three.*

W. O. C.

Union Springs, N. Y., April 24.

MEMORY,

BY HANNAH DUNLOP.

What could we do without it? In vain, totally in vain, would be every struggle for pre-eminence in learning, or anything else without its assistance, yet aside from its usefulness, what a source of pleasure does it open before us. If the past was a mere blank what hopes would we have for the future, or what could we wish, if we knew it must sink with all the pleasures that had gone before it into utter oblivion? The present is not much to us; we live either in reviewing the past or laying plans for the future.

With the assistance of memory we can go back to the time when our childish abilities were just capable of registering the most striking events, and trace the path we have followed in our earthly career through all its various windings, until the present time.

As we gaze on the meadows and forests we have known from our childhood, how many pleasant associations cluster around every spot where our tiny feet have wandered.

Here the brook still ripples over its stony bed, on whose banks we have ofttimes played, and under yonder graceful elm is the seat, where we have so often listened with rapt attention to those who long since left us for far brighter regions, while they endeavored to explain to our unfolding minds, some of the most simple laws of nature, and to teach us to "look through nature up to nature's God."

Precious, indeed, is the memory of those loved ones, and never to be forgotten their bright example. Ah, the past is more eloquent than the present, more blissful than the future, for so many we have loved and known are with us no longer. Some little instance will remind us of some friend of the years long past, and lead us into a train of reflection, in which we think of our old companions; and where are they? Those who still dwell in their earthly homes are far separated from us, and we wonder if they yet remember us, and if by chance in the grand drama of life we meet, how soon do we forget the present and speak only of

the past, when we were happy in each other's society. All through life, and especially in our school-days, we are continually forming acquaintances which can last but a few days, and we then part, perhaps forever. We often think that the pain of parting more than balances the pleasures we have enjoyed, and it would be so, were it not for memory, but a happy hour once spent can ever be recalled at our pleasure. It is said that a sound once uttered never ceases, but continues to vibrate and revibrate through the air forever, and that we need but a more acute sense of hearing to hear again every idle word we have spoken. Just so it is with memory; an impression once made is never erased, but will some time present itself in its original colors.

THE LAY-PREACHER.

"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."—JOHN.

A mother yearning over the cradle of her child, the father ushering his son upon the arena of the world, friend parting with friend, echo the Saviour's prayer with all the fervor of undying love mingled with vain regret. For who would not shelter the beloved, first of all, from the arrows of temptation, those fearful shafts of the enemy pointed at each human heart?

In a little while the now innocent and happy child must go forth comparatively alone, to bear life's burdens, perform its tasks, and make its impress for good or evil upon its day and generation. Its unstained soul wears no mask; there is no shadow on its backward path, as it accepts the new teachings of the world for the old ministrations of parental love.

Now comes the test of childhood's discipline, the proof that the flowers of virtue have deep root in the soil, or only superficial growth without strength; that its seeming goodness is an inherent part of character, or the absence of opportunity; in short, whether there is abiding principle within, or but a hot-house growth that withers upon exposure.

Idle and faithless were the prayer that God should take out of the world the innocent ones for whom we tremble; but all are permitted to beseech Him that He would guard them from the evil; nor should the parent permit his watchfulness to sleep when from the sheltering roof the young go forth to tread new paths, mingle with strange associates, and assume new cares and responsibilities. Let wise words of counsel, expressions of tender solicitude, exhortations to spiritual strength, accompany the young pilgrim on life's journey; and above all, let the light of pure example go with the pure precept, that naught may be wanting in the circle of parental duty.

There can be no higher earthly joy than that experienced by the good parent who sees in his child the fruition of those hopes that were born with him into time, that hung around his cradle bed, that grew with his growth, and promised a rich harvest for all his cares; nor can there be a keener pang, unless for unrepented sin, than that which pierces the heart when that child's feet go astray, when the light of his eye is darkened, when his once pure lips are sullied by unhallowed words or profaned by the intoxicating cup.

If there were naught else to keep the young from the dread gulf of sin, it would seem that the remembrance of a mother's love and a father's watchful care were sufficient; that the dread of piercing hearts so tender and so true would ward away temptation, and keep the fair brow turned heavenward until crowned by angels.

How many hearts have been wrung by the curse of an answered prayer. "Life, only life!" implores the mother by the bedside of her suffering child; and in years that follow, that life may so darken hers that she fain would hide herself from the dread shadow, even in the grave. How much better, under the foreboding of some threatened ill, the sublime ejaculation, all prayers in one, "Thy will be done."

By spotless example and wise precepts, by the influence of a happy home, by ever ready sympathy, whether of joy or sorrow, let the youthful mind be prepared for its entrance upon the sterner duties of matured life. They *cannot* be separated from evil, for it stalks everywhere, under all guises; but they can be fortified to overcome it. Let them be taught to shun even temptation, for no wise man invites it, but give them a talisman to detect it under its devious masks.

Thus the parent can do much, very much, but not all. He cannot go with the departing feet; he can only follow them with his prayers, and wait, and hope, and trust in God that the child of his love shall sit with him at the table of the Lamb, crowned with the white wreath of innocence, an honored guest, a faithful servant, accepted of God, in the paradise of just men made perfect.—*N. E. Farmer.* H. J. L.

"THE LAND AND THE BOOK."

(Continued from page 648.)

There are many supulchres in and around Jerusalem which are well worth examining. They are found in astonishing numbers along the south side of Hinnom, and, indeed, almost every where within and without the city, where the accumulated rubbish is removed, these tombs are met with, generally hewn into the perpendicular faces of the rocks, made in quarrying for building stone. They are of all sizes and shapes. Some are merely single rock-graves;

others are small rooms, entered by a door in front, and having two, three, or more niches for the bodies; others, again, are much more extensive —a sort of catacomb, room within and beyond room, each having several niches. The best examples of these are the tombs of the kings and those of the judges. Those of the kings are in the olive grove about half a mile north of the Damascus Gate, and a few rods east of the great road to Nablus. A court is sunk in the solid rock about ninety feet square and twenty deep. On the west side of this court is a sort of portico, thirty-nine feet long, seventeen deep, and fifteen high. It was originally ornamented with grapes, garlands, and festoons, beautifully wrought on the cornice; and the columns in the centre, and the pilasters at the corners, appear to have resembled the Corinthian order. A *very low* door in the south end of the portico opens into the ante-chamber—nineteen feet square, and seven or eight high. From this, three passages conduct into other rooms, two of them, to the south, having five or six crypts. A passage also leads from the west room down several steps into a large vault running north, where are crypts parallel to the sides. These rooms are all cut in rock intensely hard, and the entrances were originally closed with stone doors, wrought with panels and hung on stone hinges, which are now all broken. The whole series of tombs indicates the hand of royalty and the leisure of years, but by whom and for whom they were made is a mere matter of conjecture. I know no good reason for ascribing them to Helena of Adiabene. Most travellers and writers are inclined to make them the sepulchres of the Asmonean kings.

The tombs of the judges are about a mile northwest of those of the kings. The vestibule in front of them is highly ornamented, but after an entirely different pattern from those of the kings. It faces the west, and from it a door leads into a room about twenty feet square and eight feet high. On the north side are seven *loculi*, seven feet deep, perpendicular to the side of the room. Above these are three arched recesses, two feet and a half deep, probably for the reception of sarcophagi. Perpendicular to these recesses, two long loculi penetrate the rock from the back part. Doors on the south and east conduct to small rooms, which have three long niches perpendicular to their three sides, the doors occupying the fourth. There is also an arched recess over the loculi in these rooms. From the northeast corner of the ante-room a flight of steps goes down into a small vestibule, neatly cut, and ornamented by recesses and a slightly-arched roof like a dome. A passage leads into another chamber farther east, nine feet square and six high, each of whose three sides has an arched recess parallel to it, from the back of which perpendicular loculi enter into the rock. In some respects this is a more remarkable catacomb than that of the kings, and the arrangement is more varied and complicated. Why the name Tomb of the Judges is given, no one can assign any plausible explanation. In all directions from this locality, but especially toward the city, the strata of the mountain have been cut and carved into perpendicular faces by ancient quarriers, and in them are innumerable tombs of every variety of pattern. Indeed, the prodigious extent of these quarries and tombs is one of the most striking indications of a great city, and of a long succession of prosperous ages, which the environs of Jerusalem furnish.

The tombs of the prophets are here near the southern summit of Olivet. I have never examined them with much care, but they are regarded as very mysterious excavations by antiquarians. Mr. Williams thus describes them. Through a long gallery, first serpentine and then direct, but winding as you advance, one passes into a circular hall, rising into a conical dome about twenty-four feet in diameter. From this hall run three passages, communicating with two semicircular galleries connective with the hall, the outer one of which contains in its back wall numerous recesses for the corpses, radiating toward the centre hall. No inscriptions or remains of any kind have been discovered to elucidate the mysteries of these mansions for the dead.

The so-called Grotto of Jeremiah is beneath the high tell of Ez Zahera, about forty rods to the northeast of the Damascus Gate. This tell, no doubt, once formed the termination of the ridge (of Acra?), and the rock between it and the wall of the city has been quarried away. Nor will the magnitude of this work stumble any one who examines the vast subterranean quarries within and beneath the city, the opening to which is nearly south of Jeremiah's cave. The high perpendicular cuttings which sustain the wall are directly opposite to similar cuttings over the cave, and each is about fifty feet high. The yawning cavern of Jeremiah extends under the cliff about one hundred feet, and there are various buildings, graves, and sacred spots arranged irregularly about it, walled off, plastered, and whitewashed. Under the floor of the cavern are vast cisterns. Lighting our tapers, we descended about forty feet into the deepest one. The roof is supported by huge square columns, and the whole, neatly plastered, is now used as a cistern. The water was pure, cold, and sweet. This place is in Moslem hands, but the keepers allowed us to explore every part of it at our leisure. In any other part of the world it would be considered a remarkable work, but here, in the vicinity of such excavations as undermine the whole ridge within the city, it dwindles into insignificance. There is no evidence to con-

nect it in any way with Jeremiah, and no modern theory has sufficient probability to claim attention.

The excavations under the ridge which extends from the northwest corner of the Temple area to the north wall of the city are most extraordinary. I spent a large part of this forenoon examining them with a company of friends from the city. Passing out at the Damascus Gate, we ascended the hill of rubbish east of it, and just under the high precipice over which the wall is carried, we crept, or rather *backed* through a narrow opening, and, letting ourselves down some five feet on the inside, we stood within the cavern. Lighting our candles, we began to explore. For some distance the descent southward was rapid, down a vast bed of soft earth. Pausing to take breath and look about, I was surprised at the immense dimensions of the room. The roof of rock is about thirty feet high, even above these huge heaps of rubbish, and is sustained by large, shapeless columns of the original rock, left for that purpose by the quarriers, I suppose. On we went, down, down, from one depth to a lower, wandering now this, now that way, and ever in danger of getting lost, or of falling over some of the many precipices into the yawning darkness beneath. In some places we climbed with difficulty over large masses of rock, which appear to have been shaken down from the roof, and suggest to the nervous the possibility of being ground to powder by similar masses which hang overhead. In other parts our progress was arrested by pyramids of rubbish which had fallen from above, through apertures in the vault, either natural or artificial. We found water trickling down in several places, and in one there was a small natural pool full to the brim. This trickling water has covered many parts with crystalline incrustations, pure and white—in others, stalactites hang from the roof, and stalagmites have grown up from the floor. The entire rock is remarkably white, and though not very hard, will take a polish quite sufficient for architectural beauty.

The general direction of these excavations is southeast, and about parallel with the valley which descends from the Damascus Gate. I suspect that they extend down to the Temple area, and also that it was into these caverns that many of the Jews retired when Titus took the Temple, as we read in Josephus. The whole city might be stowed away in them; and it is my opinion that a great part of the very white stone of the Temple must have been taken from these subterranean quarries.

[To be continued.]

We are never well informed *of* the truth till we are conformed *to* the truth.

From the Lutheran and Missionary.

DISAPPOINTED BUT INSTRUCTED.

Sometimes a very important truth comes to us in an unexpected way. It enters the heart, so to speak, at the back door, quietly and in unpretending guise. But, having gained access, it puts on a royal crown, and reigns over the soul by its own right. Early in the history of the writer's family an event of this kind happened, a record of which may perhaps be of help to other parents. Deeply conscious of our own inexperience, my wife and I sought advice concerning the government and training of our eldest child, from a friend of unpretending but deep piety, whom we knew to be remarkably successful in the management of children. We were thinking—at least I was—of some elaborate system with many details and many specific directions. But how was I taken all aback by the short and simple answer! It was for substance as follows: "Be careful not to have too many commands, but see that they are all promptly obeyed. Let your children grow up in the habit of obeying you as a matter of course. Be careful of your spirit and manner, for here your children will be like you. They will immitate your tones, looks and ways, generally. When parents are kind and gentle in their words and manners, they may hope that their children will be the same; but when they speak in excited tones and manifest a hasty spirit, the children will do so too. You must expect that your children will be very much what you are yourselves."

And the lecture ended! I was disappointed very much, as was Naaman the Syrian, when he received from the prophet the simple direction to go and dip himself seven times in the Jordan. But the more I reflected on the advice of our friend, the more it grew in my apprehension. I thought of my own father. He was taken away in my childhood, and has lain in the grave now forty-five years. But I remember, as distinctly as yesterday, that we children always expected to obey him without hesitation and without reasoning on the subject. Why? Because he always thought before he spoke, and then gave his commands calmly, as one who knew that he had authority. We understood also, from some little incidents that occurred in the family, that if necessary, obedience would be enforced. Next I thought of my teachers in the common school. There was one to whom we boys always rendered prompt and exact obedience; not because we had ever reasoned on the matter or talked it over among ourselves, but from instinct. Here "instinct is a great matter." We read the man's character instinctively, and we knew that he must be obeyed. Then there was another whom we calculated to obey somewhat loosely. We did

not mean to be too much out of the way, nor did we care about being very exact; for we had measured him too, and knew how far we might safely go. It is not the *quantity* of government, but its *quality*, that secures prompt obedience. When commands are considerately given and firmly enforced from the beginning, there will be, in general, no difficulty. But a moody unequal government, to-day very severe, to-morrow very lax, will spoil everything.

Then, as to the other part of our friend's admonition, that we should be careful of our own spirit and manner, its importance cannot well be overestimated. It is surprising how accurately little children read character. They do not reason—that is, not consciously—but with their unsophisticated eyes they look directly into the soul. As far back as my memory can reach, I know how much the word was worth of every one with whom I had near intercourse; that is, I knew whether he or she was truthful in regard to promises and threatenings; and all the children around me knew the same. Of course we all knew who had self-control in little things as well as great, and who acted under the impulse of passion. Further than this, we knew from many little things in the daily life, which, because we were children, we did not fail to notice, how much meaning there was in men's profession of supreme love towards God and concern for the salvation of their fellow-men. A child may not be able to gauge the contents of a barrel in a mathematical way; but only give him a chance to stand by and hear its sound and see its motions as it is rolled over the rough ground, and he will know with certainty whether it is full or empty. So a child that lives under the same roof with you, professed follower of Christ, and witnesses your daily life, will *feel*, if he cannot *describe*, the sincerity or hollowness of your profession. And remember it is not simply nor chiefly *your character* that is at stake, but *his salvation*. His youthful soul is plastic like wax. It is the divine law that it should be moulded and fashioned by the influences that surround it. Whether you will or not, you are every day making the little child that sits on your knees what you are yourself. If you are irritable, selfish, moody, or careless in regard to your word, you are forming him, notwithstanding all your good advice to the contrary, to be like yourself. If you are boastful and fond of vain show, crooked and deceitful in your dealings with your neighors, or given to gossip and backbiting, you cannot hope that he will be modest, truthful, and kind in all his words and ways. If, instead of setting your affections on things above, you are worldly in your affections, he will feel the power of your example in his immortal soul. With your feet and eyes directed towards the treasures of this world, and both arms reached out in the full pursuit of them, in vain will you advise him to lay up for himself treasures in heaven. He will go the way he sees you going, not the way he hears you talking. Good advice, sustained by a corresponding life, is very precious. Such advice is true fire, and it will warm and burn. But advice contradicted by the life is (to borrow one of Dr. South's figures) only a flame painted on an altar. Even a little child knows that it is intended simply for show, and therefore he never attempts to warm his hands by it. What an immense formative power over their children has God committed to parents; and a power, too, which they cannot help exercising daily for good or evil! How solemn the account they must render of it at the last day! Let it be the holy ambition of every father and mother to be able, by God's helping grace, to say then: "Behold I, and the children which God hath given me." SHERORO.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 27, 1862.

DIED, on the 25th of 11th month, 1862, at the residence of her son, Edwards, DEBORAH PIERCE, in the 85th year of her age, an approved minister belonging to Battle Creek Monthly Meeting of Friends.

In her there seemed no guile, and it is seldom we see one more universally beloved. She was as a shock of corn fully ripe, and retained her mental faculties bright until near the close. Through physical disability she had long been prevented from attending meetings. The very kind and affectionate manner in which she always met and entertained her friends, her love for the truth, and her faithfulness in performing what she felt to be her duty, leave a full assurance that her day's work was done, and we trust her freed spirit is now reaping the reward of a long and well-spent life. Her husband, who still survives her, is in his 94th year; they lived together nearly 65 years.

——, the 31st of 8th month, 1862, ELIZA ELLEN TRUEBLOOD, daughter of James and Elizabeth Trueblood, in the 26th year of her age; a member of Blue River Monthly Meeting of Friends, Washington County, Indiana.

——, on the morning of the 19th inst., at Darby, Pa., ISABELLA K. PORTER, in the 14th year of her age.

FRIENDS' EDUCATIONAL ASSOCIATION.

At a Meeting held at Race Street Meeting-House, Philadelphia, on the third of Twelfth month, 1862, of the subscribers to the fund for establishing a Boarding School under the care of Friends, in which a liberal education may be obtained by the youth of both sexes, and teachers trained to take charge of neighborhood schools, &c., a draft of a Constitution which was submitted by a Committee previously appointed, was read, and after some amendment was adopted, as follows:

Extracted from the Minutes.

DILLWYN PARRISH, Clerk.

CONSTITUTION.

ARTICLE I.—The name of this Association shall be "FRIENDS' EDUCATIONAL ASSOCIATION."

ARTICLE II.—The members of the Association shall consist of those persons, male and female, who shall become stockholders, under an Act of Incorporation to be hereafter obtained. The capital stock shall be fifty thousand dollars, which may be increased, from time to time, as way opens, to any sum, not exceeding two hundred thousand dollars; to be divided into shares of the value of twenty-five dollars each, transferable on the Books of the Association only with the consent of the Board of Managers.

ARTICLE III.—The first Meeting of the Association shall be held on the first Third-day of the Twelfth month, 1862, at three o'clock in the afternoon, in the City of Philadelphia; and those held thereafter at such times and places as may be designated by the Association. A Clerk and Assistant Clerk shall be appointed at each Annual Meeting, who shall make and preserve regular minutes of the proceedings, subject to the adoption of the meeting at the time. Special Meetings of the Association shall be called by the Clerks, at the written request of any twenty members.

ARTICLE IV.—Sixteen Managers of each sex shall be elected annually at the Annual Meetings, under the care of three inspectors of election to be appointed at the time, by the Association; they shall all be members of the Society of Friends, and an equitable proportion of them shall belong to each of the Yearly Meetings of Philadelphia, New York and Baltimore, and other Yearly Meetings, the members of which subscribe to the fund. The election shall be by ballot, and votes by proxy shall be received; each share shall be counted as one vote, and a majority of the votes cast shall determine the election. Should the Association fail to elect at any Annual Meeting, the Managers of the previous year shall continue in office until successors are elected, and the following persons shall act as Managers till others are elected, viz:

Edward Parrish,	Deborah F. Wharton,
David J. Griscom,	Ann A. Townsend,
William Dorsey,	Helen G. Longstreth,
Isaac Stephens,	Phebe W. Foulke,
Ezra Michener,	Sarah P. Flowers,
Edward Hoopes,	Rachael T. Jackson,
Jonathan Thorne,	Hannah W. Haydock,
Samuel Willets,	Phebe Bunting,
Samuel J. Underhill,	Eliza H. Bell,
Edward Merritt,	Sarah L. Macy,
Ellwood Burdsall,	Lydia S. Haviland,
John B. Hicks,	Elizabeth H. Cook,
Benjamin Hallowell,	Martha E. Tyson,
Benj. Rush Roberts,	Margaret E. Hallowell,
Gerard H. Reese,	Jane S. Townsend,
Levi K. Brown,	Rebecca Turner.

ARTICLE V.—The Board of Managers shall appoint their own officers, and frame By-Laws for their government, subject to the approval of the Association. When the amount of the capital stock is subscribed, and one-half paid in, they shall provide for the purchase, erection, furnishing, and future management of the school, which it is the object of the Association to establish, but they shall at no time incur expenses beyond the available resources of the current six months. They shall appoint a Treasurer of the Association, who shall collect, receive, and hold the funds, subject to the order of such Committees or officers as they may authorize to draw upon him, and shall audit and settle his account, at least twice every year. They shall make full reports of their proceedings to the members at the Annual Meetings of the Association, and a printed copy of their report shall be furnished to each of the members.

ARTICLE VI.—No alteration to this Constitution shall be made except at a Stated Meeting of the Association by a vote in its favor, either in person or by proxy, of a majority of all the stock voted. Notice of a proposed change in the Constitution shall be given at the Annual Meeting, and placed upon the Minutes, and shall be decided upon at the next Annual Meeting.

CATHERINE OF LIVERPOOL.

Among the many females in humble life who have been exemplary for their extraordinary perseverance under difficulties, their ingenious industry, and their self-sacrificing benevolence, a poor woman now living in an obscure situation in Liverpool is deserving of being placed in the foremost rank. This heroine in humble life—whom we shall describe under the name of Catherine or Kitty, by which she is usually known to her friends—was born in a populous village in Lancashire about the year 1786. Her parents, who were in poor circumstances, happened to become favorably known to an infirm and venerable lady, who kindly took Catherine home to stay with her as a humble companion and servant. By this humane lady she was taught to read, and trained not only to early habits of neatness and order, but to the knowledge as well as the practice of Christian dispositions and duties.

Although this lady had only a moderate income, she spent not a little on the poor, whom she likewise encouraged with her advice in cases of difficulty, and cheered with her presence in distress. When she became too feeble to walk to the houses of her neighbors, she was occasionally carried out in a sedan chair, her little servant walking by her side. Catherine

afterwards used to describe these expeditions to her friends:—"The old lady would say to me, Catherine, I am going out; and then she would be carried out in her sedan. She was too lame to walk, and could not easily get into a coach. I used to take a little basket and go by her side. We would soon stop at a cellar, into which she sent me to see how the poor woman was; and when I had come out again, she would say, How does she look? Is there any fire in the grate? Is there any coal in the house? Then she would send me for anything that was wanted. And when we had come home, she would say, Go, put your feet upon the fender, and dry them, and tell me what you think of what you have seen. Then she would say, Catherine, poverty will probably be your portion; but you have one talent which you may use for the good of others. You may sometimes read half an hour to a poor sick neighbor. You may read a chapter of the Bible to her when she could not read it herself; or you may run errands for those who have no one else to go for them. Promise me, then, my child, that you will try to do what you can for others, and I hope we may meet in another world. Ah! there were few like my dear mistress."

This lady having died, her household was broken up, and Catherine returned to her family. She could not, however, be kept at home; and as no suitable place in domestic service could be obtained for her, she was sent with her brother to work at a cotton mill in a village at some distance. This was in the year 1798, when she was only twelve years of age. That a child so youthful should have been despatched to such a scene of labor may excite surprise, but only in those who are in the habit of considering all factory systems as injurious, if not tyrannical. Many may be bad enough, but those conducted in country districts, and under good management, are, on the whole, not unfavorable to health or morals. The mill to which our young heroine and her brother were committed was one of the better regulated class. The hours were not long, and were precisely fixed. All had their appointed duty, which, if they attended to, no complaint was made. There was an open airing-ground for recreation in good weather, and a library from which books were given freely out to those who chose to read. Great care was likewise taken to prevent any impropriety of behaviour. In short, nothing was wanting to render the attendance agreeable, or to encourage the diligent and orderly. In this mill Catherine passed a few years, improving in health and intelligence, though without distinguishing herself from the mass of her companions. Perhaps, however, she excelled in the propriety of her deportment, from the instructions she had received from her old mistress; and her good feelings prompted her to be grateful for the care taken of her, as well as others, at the mill. She has often been heard to say, "If ever there was a heaven upon earth, it was that apprentice-house, where we were brought up in such ignorance of evil; and where Mr. Norton, the manager of the mill, was a father to us all." It is to be wished that every one who takes the charge of a child, whether as a pupil, an apprentice, or a servant, should feel it a duty to do what may be done early, to establish the principles and practice of virtue, and to deserve such grateful recollections as those of our heroine.

Mr. Norton did not see Catherine after she quitted his establishment, and never probably was aware of the beneficial influence he had exerted on her mind; yet it was by the course of discipline and instruction in the cotton factory that her character was formed during the most susceptible and dangerous season of her life.

Catherine left the cotton mill to go to service in a family. The lady of the house was a very good manager, and a good mistress; knew what a servant's duty was, and took care that it was well done. In her family, Catherine's habits of diligence, order, and fidelity were strengthened. Everything she saw there tended to advance her education. And is it not the true idea of education, that it comprehends all the daily and hourly influences, small as well as great, of the circumstances by which we are surrounded, and which are constantly acting upon us; bearing upon thought, and feeling, and every spring of action within us? It is beginning to be understood that whatever acts upon our powers for their growth, or decrease, or direction, whatever acts upon desire, appetite, or passion, to excite or to repress it, to gratify or disappoint it; and whatever, either directly or indirectly, goes to the excitement and formation of disposition, sentiments, principles, and habits, is to be viewed as a part of education. In this view of the subject, it is not a question whether children or men shall or shall not be educated. Education is constantly going on with every individual, old and young, from the first to the last hour of life, because every individual is, in every hour and every moment, acted upon by the circumstances amidst which he is placed; and because the influence of these circumstances upon him will be in accordance with the tastes and desires he is forming or has formed, the principles he is adopting or has adopted, and his strength or weakness in the application of principles to conduct. The child at home is educated much more by the examples which he sees than by the lessons which he learns; and his mind is educating with far freer and stronger tendencies in his plays and in the street, than in school and under the eye of his master.

Catherine was one of the most cheerful and

ithful of servants. The pleasure with which he was accustomed to render any assistance to er fellow-servants was ever a matter of remark; nd through this disposition, joined with a habit f accurate observation, she laid up a large ock of knowledge, which has since been inaluable to herself and others.

We have now to view Catherine in quite a ew sphere of life. She was married to a person eserving of her affection, but not till she had ceived a promise that she should be permitted take her mother home to live with her, for e was now old and infirm. A small house as taken and furnished, and the marriage romised every prospect of happiness. This ight be called a bright gleam in Catherine's xistence. When she had become the mother two children, her husband died, and, to add her troubles, her mother became blind and isane.

Catherine's case may now be considered to ave been deplorable—a widow, the mother of vo children, one a new-born infant, no means subsistence, and with a superannuated and lind parent depending upon her. Some women, such circumstances, would have sat down and ept, pined in sorrow, or gone to the workhouse. atherine had a soul above all this. She utely felt the blow, but she also knew that it as a dispensation of Providence which ought be borne. When the first emotions of disess were past, she courageously yoked to the sk of supporting her dependent family. atherine despised to eat the bread of idleess.

Worth never wants friends. Catherine's case xcited pity among her neighbors, and her od character secured her a respectable wetursing. She refused to leave home for this urpose, and the baby was committed to her harge. By this means, and a trifle of wages wing to her husband, she contrived to live over year. Now she behoved to face the world. he difficulty of obtaining work was at this time ry great. There was much suffering among e operatives throughout the country, and nong all who depended upon their daily labor r subsistence. The only employment of which atherine could procure an offer was work at a il factory, for which she was not well fitted. owever, she gladly availed herself of it, beuse the work was paid according to the numr of nails made, and she could absent herself give a brief attendance on her mother and ildren. The employment was hard, and poorly id. She generally wrought at large nails, which she was able to make about 800 daily; t of the same kind some men can make double at number. Her earnings were on an average, fteen pence per day; yet, though small, they ere still precious to her, because they were her vn earnings. No one knew better than herself how to receive a favor, or how to confer one; but she would not willingly accept the means of support from another, when she could obtain them by her own industry. She has been known to work in this factory till her fingers were blistered, and she could do no more; she would then remain at home, and poultice them till they were sufficiently recovered to enable her to resume her work. She and her mother at that time often suffered from hunger. Her necessities were known to a kind friend, whose own means were small, but who yet contrived occasionally to furnish her with a good meal. Through this friend she sometimes obtained a supply of flowers or bouquets, by the sale of which she provided for her wants when she had no other means of obtaining subsistence.

In expedients like these she passed some years, during which the insanity of her mother was at times so outrageous as greatly to endanger any one who had the charge of her. Yet this charge she could not relinquish. She would not hear of the removal of her parent to a place of confinement. No labors and no sufferings could weaken her filial reverence and affection. At length, however, it became necessary for her mother's own safety that she should be in the charge of those more competent to the task of restraining her, and she was removed to the workhouse. But the heart of the devoted daughter was still with her; and from week to week Catherine strained every nerve, and straitened herself in every way, that she might regularly carry to her mother all the comforts she could procure. Nor were her trials those only of the early death of her husband, and the long insanity of her mother. Her eldest son was a severe sufferer from his birth till the age of twenty, when he died. It is hardly to be conceived how much she did and endured for this boy. For weeks together, after a hard day's work, she was up through the whole night, kneeling by him, that he might have his arms around her neck for support, because he was unable to lie down. Her patience and love seemed to be inexhaustible, and the strength which she exerted through her afflictions almost miraculous.

The lad was a dutiful and affectionate child. He had a heart like his mother, strong both to love and to endure. For a time Catherine seemed hardly able to sustain his loss. She could not sleep, and with difficulty could take even the smallest portion of food. Her inability to sleep awakened the desire to pass her nights with the sick; but she found this recalled the memory of her son too strongly, and she did not persist in it. Desirous to fill the vacuity in her house, she now, to use her own expression, "inquired for some family who wanted a person to take care of some *tedious* children." Her surviving child often gave her great pain. He

exhibited strong indications of inheriting the insanity of his grand-mother, having at times an ungovernable wildness of manner; yet, when not under excitement, he was an amiable, kind, and obedient boy.

(To be continued.)

PUT YOUR SHOULDER TO THE WHEEL.

There's a voice that speaks within us
If we own no craven heart,
As we press along life's pathway
Taking our appointed part;
And it bids us bear our burden,
Heavy though it seems and feel,
And with strong and hopeful vigor
Put our shoulder to the wheel.

What though clouds are darkling o'er us.
They but hide a tranquil sky,
Or should storm drops fall around us,
Soon the sunshine bids them dry.
Never doubt and faint and falter;
Heart, be stout and true as steel!
Fortune smiles on brave endeavor—
Put your shoulder to the wheel.

Folded hands will never aid us
To upright the load of care;
"Up and stirring" be your motto,
Meek to suffer, strong to bear.
'Tis not chance that guides our footsteps,
Or our destiny can seal;
With a will then, strong and steady,
Put your shoulder to the wheel.

Men of worth have conn'd the lesson
Men of might have tried its truth,
Aged lips have breathed the maxim
In the listening ear of youth;
And be sure throughout life's journey
Many a wounded heart would heal,
If we all as friends and brothers
Put our shoulder to the wheel.

Christian Recorder.

(Selected.)

THE WORLD WOULD BE THE BETTER FOR IT.

If men cared less for wealth and fame,
And less for battle-fields and glory,
If, writ in human hearts, a name
Seemed better than in song or story;
If men, instead of nursing pride,
Would learn to hate it, and abhor it;
If more relied
On love to guide,
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If love's work had more willing hands
To link this world with the supernal;
If men stored up Love's oil and wine,
And on bruis'd human hearts would pour it;
If "yours" and "mine"
Would once combine,
The world would be the better for it.

If more would act the play of life,
And fewer spoil it in rehearsal;
If Bigotry would sheathe its knife,
'Till Good became more universal;
If custom, gray with ages grown,
Had fewer blind men to adore it—
If talents shone
In truth alone,
The world would be the better for it.

MANUFACTURE OF ARTIFICIAL STONES INSTANTANEOUSLY WITHOUT BURNING.

Although molded blocks of cement and d clay have been used for building, nothing b burned brick has been or is employed to ar extent. A new and most remarkable artifici stone—one which is perhaps destined to supe sede brick and cut natural stone—was broug under the consideration of the British Associ tion for the Advancement of Science, at Ca bridge, by Professor T. D. Ansted, F. R. In a paper read by him upon artificial ston for buildings, he stated that during experimen made in the laboratory, for the purpose of pr serving building stones from decay, by D Frankland, Prof. Hoffman, Mr. Abel and hi self, (all distinguished chemists) being membe of a government scientific committee, they we waited upon by Dr. Ransome, who astonish them by his discoveries in this line. He sat rated the surface of a stone with the silicate soda (liquid flint) and then applied a solution the chloride of calcium, when a rapid doub decomposition was effected and an insolub silicate of lime was left within the pores of t stone. Common salt was formed on the outsi by the chlorine of the chloride of calcium un ing with the soda of the silicate, and when t salt was washed off, a hard silicate of lime w left as a coating. Mr. Ransome then ma small blocks of various forms, by mixing sa and silicate of soda (liquid quartz) togeth forming a plastic mass, which was then molde and while still moist these molds were dipp into the chloride of calcium. To the surpr of all the chemists present, those molded ar cles were found to be almost instantaneous converted into perfectly hard and solid bloc which were apparently quite durable. T members of the committee then molded some these blocks themselves and performed t experiments as successfully as Mr. Ransome.

The above-described composition forms a n artificial stone which apparently can be ma factured economically in almost every part the world. Stones made in this manner h been tested as to their strength in forming t bed of a steam engine in the Great Exhibiti and they have also been used in building two the new stations of the Metropolitan Railway London. Professor Ansted stated that t material seemed to combine cheapness with du bility, and resistance to the action of weather, to an extent hitherto unknown. T transverse strength of a stone thus made, 4 4 inches, resting one inch at each end u

n supports and leaving 16 inches clear space tween, was equal to 2,122 lbs. A bar of rtland stone of the same dimensions, similar- tested, broke with 759½ lbs. upon it. Its hesive power was also found to be superior to rtland, Bath and French (Caen) stone. A ır inch cube of it sustained a crushing weight 30 tons. Mr. Ransome, in the presence of e British Association, manufactured some of ese stones in a few minutes. They were com- sed of pieces of limestone and sandstone xed with liquid silicate of soda, and formed o a plastic condition, placed in molds then pped into a solution of the chloride of cal- m. The silicate of soda was formed by esting flints in a steam boiler under pressure taining alkali. (Hardinge's process un- ubtedly.) These artificial stones were then ded around for the astonished men of science examine.

This molded stone is a very remarkable in- tion, and it deserves universal attention. e decay in any stone buildings may be arrest- by the same method of treatment, namely, by shing the stones first with a solution of the cate of soda, then with chloride of calcium. will undoubtedly require the experience of eral years to test the durability of such nes, but as far as chemical science affords a is for passing judgment upon them, they ear to be indestructible. By this process, ded artificial stones of a great variety of ns and of any size may be manufactured, so o obviate the immense expense and labor of rrying and cutting rock in the old and usual les to obtain blocks for building purposes.— *entific American.*

THR GREAT RUSSIAN STEPPES.

n the southern part of Russia lie vast tracts ountry, uninhabited and solitary, save by dering bands of Tartars; these are called eppes," a name by which all plains and ster- lats in Russia are designated. They form of the distinguishing features of that wild semi-civilized empire. Dr. Hamm, a cele- ed European scholar, has recently journeyed them and embodied the results of his els in a most interesting volume. The emo- s which thrilled him upon viewing those as for the first time, and their appearance, hus describes: "What a prospect! the sun just appeared on the horizon, and the pes extended, measureless, in all directions. roduced the same effect upon me as I felt n standing for the first time upon the deck vessel with nothing but the sea and air nd: the few houses were all that reminded f man in the great, silent desert in which eye lost itself. The brownish verdure was and there rippled by the breeze, and the sparkling dew drops on the grass resembled the spray of the sea. In lieu of sea-gulls predaceous birds circled above the hunting grounds, but there was no other living thing far or wide; in vain did the eye seek an object on which to rest, the plain stretched out monotonously in all directions; not a bush, a rock, a tree or smoke from a friendly chimney, revealed the presence of man: only steppe and that alone. The effect upon the mind is awfully grand, nor does it pall upon one with the daily contemplation of it." The whole of Southern Russia is supposed to have been at one time a huge lake, whose shores were the Hindo kush and Carpathian mountains. When this mighty sea broke its way out, it left behind a mass of slime which is now known as the Tchernazon or black earth, lying upon mummular limestone at a depth varying from a few inches to fifteen feet, and from which region the greater part of Europe is supplied with cereals. Moisture is, however, an important factor, as the sun soon burns up the young crops if they have not been previously saturated with the spring rains; in the latter case vegetation bursts forth with unparalleled luxuriance, the whole steppe is covered with grass often reaching as high as a man's head, out of which grow flowers; these are called steppe gardens, and the traveller plucks with delight plants growing in the open air, which at home pined in hot-houses. By the side of these, however, through those freaks which nature seems to delight in, grow the most noxious weeds. Such is the burian, a generic title for all rank and useless growth, the steppe-needle, penetrating through the skin of cattle into their hearts, so that they perish miserably; the dumb-weed, which causes lameness in horses though harmless to oxen; the cholera-burr, which appeared with that plague and for which it is said to be a remedy; and lastly, the common salt-wort, which is often rolled up by the wind in large masses, and preserved by the natives for fuel. These weeds spring up in some places almost as high as trees. Graceful, flower-covered torch-weeds grow among them, while foxgloves, artemisias and other blooms produce a virgin forest on a small scale. Here the she-wolf has her lair, and hither she flies to hide her progeny from their numerous foes, at the head of which is their father; here, too, is the uncanny shelto-pusik, a species of lizard, whose size and form startle the traveller who has heard of poisonous snakes in these wilds; and though the steppe appears empty and barren of life it contains abundance of it. Long trains of ants cross it in all directions, bees, flies and other insects flit about, while huge spiders spin their treacherous webs from stalk to stalk till whole patches are covered with their nets; locusts and grasshoppers flit through the verdure; moles and marmots sun themselves before their bur-

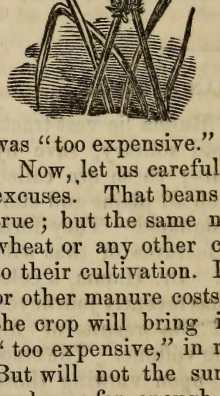
rows; the hare comes leaping up devoid of fear, and hawks and kites dart along eagerly seeking their prey. All these Arcadian sights and sounds and many more the Doctor describes. His days were spent in the chase, or else in surveying districts devoted to the herds, of which, he says, speaking of horses: "One almost fancies himself on the South American plains when a tabum of half-wild steppe horses comes dashing along, driven by a Tartar half-bred, clothed in the garb of raggedness; in front the leader charges on, despising danger. The colts, bounding from side to side, receive warning bites to keep them from straying, and the wild eyes and tails reaching to the ground perfect the impression received." Dr. Hamm also depicts with graphic skill the arts practised in taking horses, which are similar to those in use among our own herdsmen in the West, and alludes to the vast herds of whitish-gray oxen which roam those wilds, which, while they put on a bold front and are fierce-looking, yet bound away like stags upon the slightest appearance of danger. The chief staple of the steppes is wool, of which he says: "A German colonist, who began a short time since with no possession but his strong arms and head, has now 300,000 merinos. As each fleece averages five pounds unwashed, owing to the want of water in that country, this man has an income of 225,000 silver roubles, (a rouble being seventy-five cents) from the flocks alone. The native sheep is the fat-tail, a descendant of the Syrian breed. Unfortunately, sheep-breeding here is attended with many dangers not known in Europe, the most terrible of which are the snow storms. Unless the shepherd is weather-wise enough to foresee them, the most awful storms suddenly burst upon him, the air is full of driving lumps of snow which fall with a terrible rattle, depriving the boldest of his senses; under such circumstances there is no resource but to sit down and wait.

"The sheep do not possess the patience of which they are the symbol; the wind, the snow and the blows drive them mad; their fleeces become so loaded that they freeze hard, and their eyes so hidden that they become blind. At such time they can be no longer checked, and they speed away over hill and dale until the rivers, into which they have dashed in their mad career, become dangerously swollen with their bodies. Even when their better star brings them up against some wall they are not saved, if the storm lasts for days, as it does at times; for if the shepherd finds them, which is very doubtful, there is no way of removing them but to carry them one by one away, and the places of refuge are often miles distant. In addition to this the wolves annually carry off large numbers.

"Huge fires are lighted on these steppes by the peasants for the purpose of destroying t burian which roll over the surface destroyi everything green in their way. After su visitations the land gapes with a thousa cracks, and the blackened skeletons of pla are everywhere visible. The rains finally w them into the earth, and with the return spring the wasted plains grow bright again w verdure which beautifies the landscape and stores the herds that have suffered during w ter for the want of it. The locusts swarm o these tracts appalling to contemplate, and i short time lay waste everything before th The people rally in great force to frighten th away, even felling the green corn to save but so fierce is their onslaught that but littl rescued from them."

With this brief mention we close our tracts, regretting only that our space com us to part so abruptly from a pleasant and genial traveller.—*Scientific American.*

ECONOMY IN FARMING.



It is amusing to see some of our wise farm practice economy. spring I recommended plan of planting beans tween rows of corn to of my neighbors, and answer, which will fit ny other cases, was, "he did not like it, cause it exhausted soil." I then recomm ed the application of ano or phosphate in drills, for the special of the beans; but to he objected, becaus was "too expensive."

Now, let us carefully analyse these reaso excuses. That beans do exhaust the grou true; but the same may be said of corn, wheat or any other crop; but this is not a to their cultivation. If the application of g or other manure costs more than the increa the crop will bring in the market, then "too expensive," in reality, but not until But will not the surplus of the crop ove seed pay for enough manure to replenish exhaustion of the soil, and leave a hand margin for profit? I know so, having prov

Last year I planted my corn five feet by on about one and three-fourths acres, an not find any decrease in the crop over the ance of the field, which was planted fou four. I planted drills of beans between two rows of corn, (the wide way,) and expe $3 for seed and $5 for manure, and receiv return twenty-one bushels of common

beans, worth $1.25 per bushel, or $26.25. The stalks and leaves, when converted into manure, paid me for the trouble of planting and gathering, which was done by myself; and I do not consider that the ground lost any of its streugth by the operation; but on the contrary, the drills of the beans could be plainly seen in the oats crop growing on the field!

Such farmers will not expend five or six dollars in the purchase of guano, plaster, superphosphates, or other manure for their corn, that they may receive twenty or twenty-five dollars in the extra yield of corn. It is a rule with me to expend a dollar and a half per acre in obtaining some manure or other for my corn, and I consider that I receive each fall an increase of from four to seven dollars per acre above expenses. My favorite dressing is three bushels of plaster to two of guano, put on the hill as soon as the corn is up.

Farmers of this kind are those who will not or do not keep good tools, because they cost too much. Some of them believe in potatoes as a field crop, and will plow them out with a common plow, and groove the row, sooner than expend ten or twelve dollars in a potato-digger. Three years ago I bought one in Philadelphia for ten dollars and a half, and paid one dollar freight to my farm. Since then I think it has saved me twice its cost, beside paying twenty-five per cent. interest by hiring it out in the neighborhood when I did not need it.

The same may be said of many other tools, which act just like the beans, and are "too expensive"—I mean too expensive to do without.

If one plow does its work as well as another which has one hundred or one hundred and fifty pounds more draught, it does not take a prophet or the son of a prophet to tell that the difference will soon pay for the former, which is therefore "too expensive."

Some farmers "cannot afford" to buy tools, but will expend as much time, which is money, in running to a more sensible neighbor (a foolish farmer) to borrow the needful tool, and then expend as much time in returning it; or very likely leave it to be called for by the owner.

Some cannot afford the money needful for the purchase of an elevating hay fork, but cannot see that they expend enough in lost time, and, what is worse, lost labor, to pay for one, or at least a heavy interest on the first cost of one.

In fact, you can see the words "too expensive," or "can't afford it," sticking out all over the farm. The fences are out of order, the cattle are breechy, and break into the grain or mowing fields, causing a loss in the crops which would more than repay the needful repairs. The manure remains in the yard all summer, when the waste thus caused would pay for putting it under shelter three or four times, or 25 per cent. on the cost of a good shed. The ground is half plowed, half harrowed, and the corn half worked, because the farmer(?) "can't afford" to hire more help, but would sooner lose $100 than pay $75 for the extra and needful labor. They show the "too expensive" principle by keeping too much stock, or more than they have food for, not being able to see that ten cattle well fattened will bring more and cost less that fifteen only half fat. They will not feed their teams well, because they "can't afford it;" and all know how much less work a half-fed horse or ox will do than one which is well fed and taken care of.—*Germantown Telegraph.*

WHAT ARE TREES MADE OF?

If we were to take up a handful of soil and examine it under the microscope, we should probably find it to contain a number of fragments of wood, small broken pieces of branches or leaves, or other parts of the tree. If we could examine it chemically, we should find yet more strikingly that it was nearly the same as wood in its composition. Perhaps, then, it may be said, the young plant obtains its wood from the earth in which it grows. The following experiment will show whether this conjecture is correct or not: Two hundred pounds of earth were dried in an oven, and afterwards put into a large earthen vessel; the earth was then moistened with rain water, and a willow tree, weighing exactly five pounds, was planted therein. During the space of five years the earth was carefully watered with rain water. The willow grew and flourished, and to prevent the earth from being mixed with fresh earth, by being blown upon it by winds, it was covered with a metal plate, full of minute holes, which would exclude everything but air from getting access to the earth below it. After growing in the earth for five years, the tree was removed, and, on being weighed, was found to have gained one hundred and sixty-four pounds. And this estimate did not include the weight of the leaves or dead branches which in five years fell from the tree.

Now came the application of the test. Was all this obtained from the earth? It had not sensibly diminished; but, in order to make the experiment conclusive, it was again dried in an oven and put in the balance. Astonishing was the result—the earth weighed only two ounces less than it did when the willow was first planted in it! yet the tree had gained one hundred and sixty-four pounds. Manifestly, then, the wood thus gained in the space of time was not obtained from the earth; we are, therefore, obliged to repeat our question, Where does the wood come from? We are left with only two alternatives—the water with which it was refreshed, or the air in which it lived. It can be clearly shown that it was not due to the water; we are

consequently unable to resist the perplexing and wonderful conclusion that it was derived from the air.

Can it be? Were those great ocean spaces of wood, which are as old as man's introduction into Eden, and wave in their vast and solitary luxuriance over the fertile hills and plains of South America, were all these obtained from the thin air? Were the particles which unite to form our wooden ships ever borne about the world, not only on wings of air, but air themselves? Was the firm table on which I rest, the solid floor on which I dwell, once in a form which I could not as much as lay my finger on, and grasp in my hand? Wonderful truth! all this is air!—*Exchange Paper.*

A FLYING SQUIRREL IN THE HOUSE.

One bright morning in May a singular pet came to us in a singular manner. One of the girls, while sweeping the sitting-room, heard a slight scratching behind the fire screen. Feeling some curiosity to know the cause, she removed the screen, and out into the middle of the room darted a—flying squirrel. He seemed a little bewildered at his new position, and ran about the room, examining the furniture with great attention.

He had delicate fur of a soft gray color, and very bright black eyes. His wings were membranes, with but little fur upon them. He had evidently darted from a tree near the house into the chimney, which he thought to explore, and thus unexpectedly found himself a guest in our household.

We were very much amused in watching his tricks. He scaled the mantle-piece, examined the clock admiringly, raised himself up to peep into a mug or vase, and then with a sudden flight reached the floor again.

A little dish of corn, another of bread-crumbs, and a third of water, were placed upon the mantel.

He accepted this hospitality quite as matter of course.

He slept nearly all the day, and played all the evening, and probably all the night. During his stay with us, he showed not the slightest fear of any one, although it was evidently his first acquaintance with human beings. His associates had been of the woods—fellow-squirrels and brown robins. He had never heard the voices of any but chattering wrens, or carolling bluebirds; but with an entire trust in mankind, he relied upon the kindness of all for safety. He certainly showed a very unworldly spirit.

His favorite amusement of an evening was to climb up the muslin curtain, by clinging with his sharp claws, as he used his wings only in coming from a height. Having reached the top, he would spread his wings and alight in the middle of the room; then return and repeat the game for an hour or more at a time.

As so much of his time was passed in sleeping, he was quite particular about his selection of a sleeping-place. He chose first to nestle beneath the chintz cover of the lounge, or under a cushion. One day an overcoat having been left across the arm of the lounge, he crept into one of its pockets, and frequently when the owner of the coat caught it up hastily, he was warned by a weight in pocket or sleeve, that the garment was already in use.—*Christian Recorder.*

ITEMS.

The freeing of the slaves in the District of Columbia has made little or no change in their domestic condition. Most of them still remain with their former masters and mistresses, while not a single one can be induced to leave the District. In other words, the freedmen generally work for their old masters and mistresses, having bargained with them to do so for stipulated wages, which are paid them; and this is all that emancipation amounts to. No one of them was killed or wanted to kill anybody; they only wanted pay for their work, and this they are receiving. As to coming North, we have not heard that one of them has done so.—*American Presbyterian.*

Why a Lamp Wick does not Burn.—If we take a piece of lamp wicking and place it in the flame of a lamp it is immediately consumed, but the same kind of wicking placed in the lamp and lighted at the top, lasts the whole evening, and if the lamp is supplied with alcohol the wick is not even charred. The cause of this was a perfect mystery until a hundred years ago, when Dr. Black, of Glasgow, discovered the principle of latent heat. As the oil or the alcohol comes near the flame it is evaporated, and by this change in its form a large quantity of heat is destroyed, or rather is rendered latent, so that it does not manifest itself in any way. It requires a great quantity of heat to change a liquid into vapor, so that evaporation always cools surrounding objects. The wick is cooled by the evaporation of the oil or alcohol below the temperature at which it will combine with oxygen—in other words, below the temperature at which it will burn.

Dr. Black's discovery suggested to Watt his great improvement in the steam engine; condensing the steam in a separate vessel from the cylinder. Watt attended Dr. Black's lectures.—*Scientific American.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market was firm yesterday, with rather more inquiry. For export a few hundred barrels good Western extra sold at $6 5 per bbl. Small sales to the retailers and bakers at $6 a 6 12 for superfine, $6 50 a 7 for extras, $7 12 7 50 for low grade and good extra family, and $8 up to 8 75 for fancy lots. There is but little Rye Flour or Corn Meal here. The former is held at $5 50 5 62, and the latter at $3 50 per bbl. for Pennsylvania, and $4 25 for Brandywine.

Grain.—There were light sales of Pennsylvania red Wheat at $1 47 a 1 48; Southern do. at $1 50 and white at $1 65 a $1 85. Last sales of Pennsylvania Rye at 96 a 98 cents, and Delaware at 9 cents. Corn is firm. Sales of yellow, old, at 86 a 87c Small lots of new at 75 a 77c. Oats are steady at 4 to 44 cents. No change in Barley or Malt; 300 bus Penna. Barley sold at 33c.

Seeds.—There is a fair demand for Cloverseed at $6 00 a 6 40 per 64 lbs. New Timothy sells at fro $2 00 to $2 25 per bus. Flaxseed is wanted at $3 0 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 673
Childhood's Sorrow 675
The Land and The Book 676
Contraband Sufferers in the vicinity of the Potomac 679
EDITORIAL 680
OBITUARIES 681
Thirty-third Annual Report of the Female Association for the Relief of the Sick and Infirm Poor with Clothing 681
Catherine of Liverpool 681
POETRY 684
Sweet Forbearance 685
AGRICULTURAL DEPARTMENT 686
Living in the Country 686
Subterranean Railroad in London 687
Sponges 687
ITEMS 688

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 643.]

On the First-day following they appointed a meeting on the other side of Albermarle river, where the man and woman had been convinced when I was there formerly; but when we came the man told us his wife was just a dying and it would not be convenient at that time to have the meeting there. So we ordered the meeting to be about a mile from thence, at one Tems's house, a Justice of the Peace, who (with his wife) was convinced and received the Truth when I was in that country before. There we had a full, precious meeting, but after we were gone from the house where the dying woman lay, she came to her senses, and her husband told her of the meeting, and of me; she said, she remembered me well, and the words that I spoke, when I was there several years before, were fresh in her memory, as if she heard me speak them just then; and said, It had been happy for her that day, if she had lived accordingly. She died before our meeting was done, so that I could not speak with her. I had several precious meetings in that colony, and several turned to the Lord; people were tender and loving, there was no room for the priests, (*i. e.* hirelings) for Friends were finely settled, and I left things well among them. When I was clear of that service, we returned to Virginia safe under the Lord's protection. Praises to His name for evermore!

Now after some meetings in several places, and settling of things among Friends, I was clear of that country, and it was with me to go for England, to be at the Yearly-Meeting at London; there being then a Bristol ship in Elizabeth river, in which I had my passage: He that was merchant and doctor of the ship was a Friend, and a good companion in the voyage. When the ship was ready, many Friends went aboard with me, where we parted in the love of God.

In our voyage we had several meetings on board the vessel, and when we came between Newfoundland and Ireland, we met with fierce southerly winds, which drove us far northward, and for many days we lay under much stress of weather; then finding a concern upon my mind, I called the master and company down into the cabin, where I prayed fervently to the Lord with them, near the conclusion whereof he that was at the helm called to hand the sails, for the wind was turned. Then were all glad, and the weather coming fair, we stood away to the southward, and after a few days sail we got in sight of Ireland; having but a small breeze of wind, we stood along the Irish coast, because England being then at war with France, the master and merchant of the ship thought it not safe to keep out at sea, so concluded to put into Cork harbor, until the wind came fair to take us quickly over the Channel for England.

The merchant, the mate and I, purposed, when we came to anchor, to go ashore at Cork, I hav-

ing a desire to see Friends there, and they being kind men, were willing to have gone with me; but the master perceiving our intentions, when we came to the mouth of Cork harbor, tacked about the ship, and stood to sea out of mere crossness, being a perverse, drunken man; his name was John Cragg; he told us, He knew our design, and would cross it. But it fell upon himself, for he, after coming ashore, was turned out of the master's place, and the mate put in.

When we came to Bristol, I staid some meetings there, and was well refreshed in the Lord Jesus with honest Friends, though I was a stranger to them before, only they had heard of me. Then I went towards London to the Yearly Meeting; many Friends from Bristol and several parts of the country were in company. The first day's journey we came to Marlborough, and Friends there having heard of me, were desirous to have an evening meeting, to which I consented; and a sweet, heavenly, comfortable meeting it was. After which, they desired me to give them another meeting as I came back, to which I assented.

Now it came upon me that evening to be at Reading meeting, which was to be on the morrow, at the second hour in the afternoon, and was thirty miles off. So I told Friends, I must leave them, and be gone towards Reading by the sun-rising next morning, to be there at the meeting, and desired that one Friend might go with me, because I was a stranger to the way; but they were not willing that I should leave them, so concluded to be ready to travel with me next morning at sun-rising; which they did. And though we had several women in company, we got to Reading to the meeting, which was very large, there being many Friends from divers parts, and the Lord's power mightily appeared therein. I was furnished in the word of life to declare the mysteries of God's kingdom, as also to lay open the mystery of iniquity, and honest Friends were tendered and refreshed; yet many separate spirits being in that meeting, they hardened themselves against the testimony of Truth, as at other times.

The next day we came to London, where I met with many ancient Friends and brethren, and we were sweetly comforted in the Lord, and glad to see one another. I was at many public meetings for the worship of God, and men's meetings with Elders and brethren for managing Truth's affairs.

Now, having been about two years away in the Lord's service, from my wife and family and friends in Ireland, I left London in company with several Friends of Bristol and others, so proposed to take shipping at Bristol for Ireland; but after I had gone seventeen miles on the way, I found drawings from the Lord to return to London again, to be at a meeting appointed there the next day for Truth's affairs; so in obedience to the Lord I went back, and was at the meeting, where Friends were under a close exercise, occasioned by a separate spirit, which had prevailed, and led out some from the Truth and unity with faithful Friends, into a fleshly liberty from under the cross of Christ and self-denial. I was exercised with Friends in this matter, and in the dread of the Lord's power moved to bear a testimony against that separating spirit; also Elders and brethren, in a sense of the living power of God then present with us, judged and condemned it, and a paper was given forth from the meeting to that effect signed by many.

Being clear, I took my leave of G. F. and Friends, and proceeded again on my journey to Reading, accompanied by Thomas Briggs and Thomas Bracey; so to Marlborough next day, where we had a meeting according to agreement before I went to London; then I went to Bristol, and staid some meetings; so to king's-road to take shipping for Ireland, several Friends went with me aboard, where we took leave one of another in the tender love of God.

Then setting out to sea, we had not sailed up with the Isle of Lundy, before the wind turned contrary, and drove us ashore at Tenby. I went to Haverford-west, and visited Friends, and had meetings in several places with them, and we were well refreshed together in the Lord; so staid about a week. Then the wind coming fair we put to sea again, and landed at Cork, where Friends were glad of my coming. When I had visited Friends' Meeting in that quarter, I went to John Fennel's, in company with several Friends, where we had a refreshing heavenly meeting. Here divers Friends from Mountmelick, and thereabouts, came to meet me, in whose company I returned home, where I met with my wife and children in the same love of God, that had made us willing to part one with another for a season, for the Lord's service and Truth's sake.

Some time after my coming home, I went to visit Friends' Meetings through the nation, and was frequently at Monthly, Six-weeks and National half-Yearly-Meetings, as they came in course, both for the worship of God and gospel order, the Lord's presence and goodness still attending and giving an understanding in matters, that answered his will and mind both in doctrine and discipline; and by his Divine power He subjected Friends to his holy government, setting judgment on every thing that appeared to be contrary. And an holy, zealous concern was raised in the hearts of many honest Friends, for the honor of God and his blessed Truth.

Now there being sometimes occasion to appeal to the government, in behalf of Friends and Truth, I with others was willing and ready to answer that service; and the Lord blessed our

endeavors therein, and gave us favor with them in authority; Truth prospered, and meetings increased, yet the priests were still covetous for tithes, &c., which Friends for conscience-sake could not give them, whereupon they suffered greatly. Now the afore-mentioned George Clapham, priest, who had been so cruel against us, the Lord made an example of, depriving him of his natural senses; yet he kept the parish, and hired a curate, one James Lloyd, as he called himself; but others said, he changed his name for misdemeanors he had committed. He was a shameless, wicked man on several accounts, and very fierce to get tithes from us; who being somewhat disappointed by Robert Jackson and me, he put us in the Bishop's-court, had us excommunicated, taken with a writ, and committed to prison in the year 1682, and he himself guarded us thither. When we came to the dungeon, where thieves and murderers were kept, he in a scornful manner told me there was my lodging. We were confined prisoners about twenty weeks, and had many precious good meetings, having the benefit of Friends' company, who came to see us from most parts of the nation; few days passed, but we had the company of honest-hearted Friends from one place or other.

When the Lord's time was come, he made way for our liberty, in manner following: The Lord of Ely being then our landlord, was concerned for us, because of our sufferings, and endeavored with the Bishop for our liberty, who ordered us to come to the court at Kildare. Accordingly we came, and there was the Bishop, and about ten or twelve priests, the Lord of Ely and his steward, with several other persons of account in the world, and a great concourse of people; one Dean Sing was chancellor of the court. John Burnyeat and Anthony Sharp accompanied me to the court, yet went not in, but stood at the door, where they could both see and hear us. The Bishop began to discourse with me concerning tithes, which I was unwilling to enter upon, being sensible of my own weakness; but he urged. Then the Lord, by his Divine Spirit, gave me wisdom and understanding, and brought Scriptures into my memory fluently, so that I proved tithes to be ended, and that it was anti-christian either to pay or receive them in Gospel times, which thing was opened so clear to the understandings of the people, that there seemed to be great satisfaction in the Court. Then Dean Sing stood up before them all, and said, if he had known me as well before, as he did now, I should not have suffered; with several other expressions of kindness.

We went through many other things, relating to Gospel-ministers, Christian religion, faith, and the true worship of God. And my understanding was clear, ripe and ready, through the assistance of of the Lord's blessed spirit, to answer to matters, so that they could not resist what I said; the Bishop himself was silent; then I told him, that I thought my suffering was illegal, for that the clause in the statute of Henry the Eighth, by which they had proceeded against me, did not take hold of me; and if a moderate unbiassed judge had the ministering of the law, he might have found that I was not the man it took hold of: for the words in that statute are, that if any man out of a perverse will and ungodly mind shall detain his tithes, he shall be so proceeded against. But as for me, I did not detain tithes out of an ungodly will or perverse mind; but out of a tender conscience towards God, and could not believe that the King and Parliament of England intended that act against tender, conscientious men, but against ungodly, wilful and perverse men, according to the clause in the act. They had not considered that point, and were all silent, only the Bishop, who enjoined me to give him in writing the exact words of the aforesaid act, and also to give him in writing the reasons why I dissented from the church of England, saying, they must not lose such a man as I. So ordered us to appear there at the next court, and wrote to the sheriff, to let us have our liberty until then, and so broke up the court. Our discourse held full three hours, in a quiet manner without any other business: When we came out to Friends, who stood at the court-door, John Burnyeat said, he was never better satisfied with a day's work in all his life, the testimony of Truth being so over them.

The next court we appeared, as ordered, and the Bishop then would absolve us; but I told him, I could not come under any of their ceremonies, and we had much discourse about it; at last he bid God make us good Christians, and wrote to the sheriff to discharge us from prison, which was readily done. This suffering and conference through the Lord's blessing had a good effect; for since that time, both the Bishop and officers of that court have been kind to Friends, and particularly to me.

(To be continued.)

CHILDHOOD'S SORROW.

Mothers often greatly err in undervaluing the little griefs and disappointments of childhood. The trifles which give them pain and trouble would be nothing to us, so we unreasonably exact of them the same indifference. Did you ever reflect how different the same scene looks at your own height, and from that point at which your little child must view it? If not, you will realize it by stooping down beside him and taking in a view of the same landscape. So mothers should learn to place

themselves at the child's mental standpoint in all their dealings with them.

A lady of great strength of mind and fine sensibilities, once told a friend that she never suffered more accutely than once in childhood when her mother carelessly swept into the fire some of the shining silk of the milk weed plant. She had found it for the first time in some of her little walks, and was greatly delighted with her treasure, laying it out in parcels, thinking what enjoyment she would have over it with her little companions, assigning it various uses in her simple domestic economy. Her mother entered, and finding the litter on the carpet, hastily and coldly swept it into the fire, despite the child's entreaties. The poor grieved little thing fled away almost distracted, and for several days could scarcely bear to look on her mother's face. To her it was as real a source of anguish, as for the millionaire to see all his choice possessions swept away by the devouring flame.

Oh, mother, learn to reverence every tender, loving thing in your little child's nature. The world will harden it soon enough, without your hand aiding in the work. Enter feelingly into its little joys, and add to them the double pleasure of your approving smile. Sympathize with its little griefs, and comfort with cheering words of tender love the little sobbing bosom.—*The Moravian*

"THE LAND AND THE BOOK."

(Continued from page 648.)

I saw many flocks of sheep and goats on these same hills to-day, and was vividly reminded of those passages in Bible history in which the flocks and the shepherds of Bethlehem figure with so much interest, as in David's youth and at the birth of Jesus. I was struck by and equally delighted with another sight on the plains of Bethlehem. The reapers were in the fields cutting barley, and after every company were women and children gleaning, just as Ruth did when Boaz came to look at his laborers.*

Yes; and in the evening you might see some poor woman or maiden, that had been permitted to glean on her own account, sitting by the road-side, and beating out with a stick or a stone what she had gathered, as Ruth did.† I have often watched this process in various parts of the country. That entire scene of Boaz and Ruth might be enacted at the present day by the dwellers in Bethlehem with but trifling omissions and variations. The salutations that passed between the proprietor and the laborers‡ are no exaggeration of modern politeness. "The Lord be with you" is merely the "Allah m'akum" of ordinary parlance; and so, too, the response, "The Lord bless thee." Again, it is implied that there was a considerable company of reapers, and that the reaping season was prolonged for a considerable time; for it is added that Ruth continued to glean until the end of barley-harvest and of wheat-harvest,* which are quite distinct, occur in the order here stated, and are protracted through several weeks. It is farther intimated by the tenor of the story that the reapers were apt to be rude in their deportment towards defenceless females, and hence Boaz commanded them to behave respectfully to Ruth; and he told her, also, not to fear, for he had taken care that she should not be insulted. Such precautions are not out of place at this day. The reapers are gathered from all parts of the country, and largely from the ruder class, and, living far from home, throw off all restraint, and give free license to their tongues, if nothing more. The meals, too, are quite in keeping—the *dipping* her morsel in the vinegar, and the parched corn.† Harvest is the time for parched corn—not what we lads in Ohio meant by the words. It is made thus: a quantity of the best ears, not too ripe, are plucked with the stalks attached. These are tied into small parcels, a blazing fire is kindled with dry grass and thorn bushes, and the corn-heads are held in it until the chaff is mostly burned off. The grain is thus sufficiently roasted to be eaten, and it is a favorite article all over the country. When travelling in harvest-time, my muleteers have very often thus prepared parched corn in the evenings after the tent has been pitched. Nor is the gathering of these green ears for parching ever regarded as stealing. After it has been roasted, it is rubbed out in the hand and eaten as there is occasion. This parched corn is often referred to in the Bible. So, also, I have often seen my muleteers, as we passed along the wheat-fields, pluck off ears, rub them in their hands, and eat the grains, unroasted, just as the apostles are said to have done.‡ This also is allowable. The Pharisees did not object to the thing itself, only to the time when it was done. They said it was not lawful to do this on the Sabbath day. It was work forbidden by those who, through their traditions, had made man for the Sabbath, not the Sabbath for man.

We have on various occasions seen the summer threshing-floors in the open country, and the owners sleeping at them to prevent stealing, just as the wealthy Boaz did when Ruth came unto him.§ Though it is not allowable that women in general should sleep at these floors, and to do so would produce the same unfavorable impression which Boaz apprehended, yet it is not unusual for husband, wife, and all the

*Ruth ii. 5–7. †Ruth ii. 17. ‡Ruth ii. 4.

* Ruth ii. 23. † Ruth ii. 14
‡ Matt. xii. 1, 2; Mark ii. 23; Luke vi. 1, 2.
§ Ruth iii. 2–7.

family to encamp at the *baiders* (threshing-floors), and remain until the harvest is over. These family groups, however, do not render it proper for single females to be found there at night, and it is a fact that doubtful characters do actually come about them sufficiently often to keep suspicion alive, and there was doubtless the very same occasion for watchfulness three thousand years ago here in Bethlehem.

Boaz measured six measures of barley and put it into Ruth's *veil*.† It would appear from this that barley was used for bread in those days, and also that the veil must have been very different from the light article now used by the women.

Barley is, in fact, very often eaten by the poor in Palestine: and as to the veil, you have only to look at those still worn by the fellahin to understand what kind of article is referred to in this story. It is merely a square piece of cotton cloth, and I have often seen it used for just such service as that to which Ruth applied hers.

In view of the impropriety of women resorting to the *baiders* at night, how did Boaz reach the conclusion expressed by him: "All the city of my people doth know that thou art a virtuous woman?"

Boaz, no doubt, knew her general character, and knew also that in the present instance she acted in accordance with the advice of her mother-in-law, who had taught her that she not only had a right to claim Boaz for her husband, but that she was precluded by the law of God from forming any other reputable connection. Boaz also remembered that he was old, and she young and attractive, and, though from the heathen Moabites, yet she preferred to walk in the sober path of honest married life rather than to associate with the young and the gay, by whom, it is intimated, she had been tempted. He was therefore fully justified in ascribing to this very act an honorable and virtuous principle, notwithstanding the *apparent* violation of modesty and propriety; and in this he judged correctly, for such was the fact. Ruth manifested true modesty and virtue, therefore, by claiming that to which she was entitled, and to which, in Ruth, she was bound by the law of God. That she applied to the wrong person was through the mistake of her mother-in-law.

Is there any thing in modern customs among the Arabs to illustrate the singular act of pulling off the man's shoe who refused to marry his brother's widow?

This matter is passed over very mildly here in Ruth, for it appears now to have become common to omit the harsher features of the law as laid down in Deut. xxv. 7–10, where the details are rough enough certainly. When a man publicly refuses, "in the gate of the city," to take his brother's wife, "then she shall come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel the house of him that hath his shoe loosed." Perhaps, in the case of Ruth, all these offensive actions were omitted, possibly in consideration of the facts that the man in question was not Ruth's husband's brother; that she was an alien and a foreigner; that he could not fulfill the law without injuring his own family; that there was another, the next in kin, who was more than willing to take his place, and also that Ruth wished to avoid any unnecessary publicity in the transaction. So much of the law, therefore, only was observed as was necessary to confirm the transfer of the rights to Boaz.

In regard to modern customs, there is a proverb among the Arabs which may possibly owe its origin to this law of Moses. When an Arab divorces his wife, he says of her, She was my *babuj* (slipper), and I cast her off. In both the law and the proverb the *babuj* represents the woman and her matrimonial rights and claims. It is one thing, however, for a man to kick off his slipper in disgust, and quite another to have it plucked off in scorn and contempt by the insulted lady, especially if she should spit in his face, and fasten upon him in Israel the nickname Beit Khabutz hanaal, the house of him whose shoe is loosed. In any event, the comparing of woman to a slipper is not very complimentary to the sex, but it is eminently Arabic, and it is a deplorable fact that all her matrimonial rights can be kicked off, like a worn-out *babuj*, at the caprice of her heartless lord and tyrant.

But you must allow me to complete my visit and return home. I examined with much interest the great church, which is certainly ancient and is really worth seeing, and the paintings in various parts of it, which *are not*.

11*th*. In my walks about Zion to-day I was taken to see the village or quarter assigned to the lepers, lying along the wall directly east of Zion Gate. I was unprepared for the visit, and was made positively sick by the loathsome spectacle.

You could not be more surprised and startled than I was on my first introduction to this awful disease. Sauntering down the Jaffa road, on my approach to the Holy City, in a kind of dreamy maze, with, as I remember, scarcely one distinct idea in my head, I was startled out of my reverie by the sudden apparition of a crowd of beggars, "sans eyes, sans nose, sans hair, sans everything." They held up toward me their handless arms, unearthly sounds gurgled through throats without palates—in a word, I was horrified. Having never seen a leper, nor had my attention turned to the subject (for a

† Ruth iii. 15.

quarter of a century ago Jerusalem and its marvels were not so well understood as they are now), I at first knew not what to make of it. I subsequently visited their habitations, as you have done to-day, and have made many inquiries into their history. It appears that these unfortunate beings have been perpetuated about Jerusalem from the remotest antiquity. One of my first thoughts on visiting their dens of corruption and death was, that the government should separate them, and thus, in a few years, extinguish the race and the plague together; and I still think that a wise, steady, and vigilant sanitary system might eventually eradicate this fearful malady. But it will not be so easily or expeditiously accomplished as I then thought. It is not confined to Jerusalem, for I have met with it in different and distant parts of the country. And what is particularly discouraging is, that fresh cases appear from time to time, in which it *seems* to arise spontaneously, without hereditary or any other possible connection with those previously diseased. This fact, however, has not yet been fully established.

It is evident that Moses, in his very stringent regulations respecting this plague and its unhappy victims, had in view its extinction, or at least restriction within the narrowest possible limits. Those who were merely suspected were shut up, and if the disease declared itself the individual was immediately removed out of the camp, and not only he, but every thing he touched, was declared unclean. For all practical purposes, the same laws prevail to this day. The lepers, when not obliged to live outside the city, have got a separate abode assigned to them, and they are shunned as unclean and dangerous. No healthy person will touch them, eat with them, or use any of their clothes or utensils, and with good reason. The leper was required by Moses to stand apart, and give warning by crying unclean! unclean! Thus the ten men that met our Saviour stood afar off, and lifted up their voice of entreaty. They still do the same substantially, and, even in their begging, never attempt to touch you. Among tent-dwelling Arabs the leper is literally put out of the camp.

Tacitus has some strange stories about the leprosy and the Jews. When he comes to speak of the Jewish war in the time of Vespasian, he takes occasion to give an account of the origin of this people, in which there are almost as many fables as sentences. He then goes on to say that "one thing is certain. The Jews, when in Egypt, were all afflicted with leprosy, and from them it spread to the Egyptians. When the king, Bochorus, inquired of Jupiter Ammon how his kingdom could be freed from this calamity, he was informed that it could be effected only by expelling the whole multitude of the Jews, as they were a race detested by the gods. He accordingly drove them all forth into the desert, where one Moses met them, and succeeded in bringing them all into obedience to himself," with a great deal more of such nonsense. He accounts for the rejection of swine's flesh among the Jews by the fable that the leprosy was caught from swine.* This much, I think, can be safely inferred from a careful study of the 13th and 14th chapters of Leviticus, that the Hebrews were actually afflicted with the awful curse of leprosy beyond all modern example—leprosy of many kinds: in their persons; "leprosy in garments"—in the warp and in the woof—leprosy in the skins of animals; leprosy in the mortar, and even in the stones of their houses—phenomena not only unknown, but utterly unintelligible at this day. It is probable that some obscure traditions of these things, which were afloat in the world, furnished the materials out of which the fancy of the historian worked up his malignant libel on the Hebrew nation.

Have you any explanation of this very obscure subject, and especially in reference to leprosy in garments and walls of houses? This is one of many inquiries I wished to have answered during my visit to this country.

I have no light to shed upon it. For many years I have sought in every possibly way to get at the mystery, but neither learned critics nor physicians, foreign or native, nor books, ancient or modern, have thrown any light upon it. I have suspected that this disease, which, like the anthropophagous ghouls of the Arabs, leisurely eats up its victims in one long remorseless meal, is, or is caused by, living and self-propagating animalculæ; and thus I can conceive it possible that those animalculæ might fasten on a wall, especially if the cement were mixed with sizing, as is now done, or other gelatinous or animal glues. Still, the most cursory reference to the best of our recent medical works suffices to show how little is known about the whole subject of contagion, and its propagation by fomites. One finds in them abundant and incontestable instances of the propagation of more than one terrible constitutional malady, in the most inexplicable manner, by garments, leather, wood, and other things, the *materies mobi* meantime eluding the most persevering and vigilant search, aided by every appliance of modern science, chemical or optical. This much, however, about leprosy is certain, that there are different kinds of it, and that fresh cases are constantly occurring in this country. What originates it, and how it is propagated, are points enveloped in profound darkness.

(To be continued.)

* Tacitus. Ann., book v.

For Friends' Intelligencer.

CONTRABAND SUFFERERS IN THE VICINITY OF THE POTOMAC.

The following remarks are addressed more especially to Friends within the limits of New York and Genessee Yearly Meetings :

Many of the readers of the *Intelligencer* are doubtless aware that in the city of New York is a "Freedman's National Relief Association," for the assistance of liberated or escaped slaves in the Southern States. The value of assistance rendered by this Association, may be inferred from the report prepared about four months ago, which stated that there had then been distributed about forty thousand garments, including shoes, stockings, &c., and also about five thousand yards of "unmade-up goods."

But what I would especially call the attention of Friends to, within the limits of New York and Genessee Yearly Meetings, is, that the benevolent efforts of the above named Association have been directed exclusively to the relief of the contrabands at Port Royal, S. C., and vicinity. Probably not one article of clothing from this Association has reached the sufferers in the vicinity of the Potomac. This has not been from any intentional partiality on the part of its officers in favor of Port Royal, but because their efforts have been restricted to that locality by the terms of their association.

Until within a few days there have been no organized efforts in the city of New York, except the one to which I have alluded ; so that all contributions to the "Freedman's National Relief Association" have been applied for the relief of the Port Royal sufferers and those in that vicinity.

Within a few days, however, a commencement has been made by some Friends in New York, whose receipts will be distributed among the needy in the locality named at the heading of this article. From reliable information some time ago received, there were large numbers of this class sick, lying upon bare boards, without medicine, and without a nurse. In addition to these, are large numbers of aged and infirm persons, and also helpless children, whose destitution and sufferings are calculated to awaken and call into active exercise our warmest sympathies. It may be remembered, when the owners of these people abandoned their homes, they compelled, as far as they were able, their most efficient hands to go with them, leaving the class to whom I have alluded, to suffer, or be assisted by northern benevolence.

Concerns of this nature are generally made more effective by the aid of personal services. There is a greater amount of latent benevolence in the bosoms of many, than may be supposed. But this treasury of human kindness in many instances has to be approached through the instrumentality of personal application. There are many whose feelings are humane, and who, when they see a notice of this kind in the paper, resolve to give, but from present inconvenience, or some other cause, procrastinate until the opportunity or the necessity passes away ; but who would immediately have opened their hands to a personal solicitation.

In rural districts, especially, some kind of organization is essential to success. If two benevolent Friends, in every Particular Meeting, would constitute themselves a committee to make personal application, it would very much increase the amount of good to be accomplished.

Of the emergency of the present occasion, but little additional need be said. The two articles in the *Intelligencer* of 11th month, and the additional one of the 29th, comprise about all the required information relative to the destitute condition of those for whom aid is solicited.

I may add that appeals for assistance are rarely presented with so strong claims upon our sympathy, and not only upon our sympathy, but perhaps upon our duty also. The ancestors of these people were inhumanly forced from the land of their nativity, and they and their descendants for generations have labored, not only for their masters, but for the benefit also of those who directly or indirectly have been benefitted by their labors. Throughout every department of our vast national domain, not in our large cities only, but in all our rural districts during the last forty years, the price of almost all kinds of farm produce has been increased, and the estates of farmers materially augmented by the traffic which has been based upon, and sustained by the unrequited labors of those who have unrighteously been held in bondage.

There are some who have known what it is to suffer by sickness, even when surrounded by every thing promotive of comfort and alleviative of distress : these especially will be able to comprehend and to feel for the sufferings of those for whom aid is herein solicited.

An opportunity now presents to repay, to some small extent, a debt, which, I suppose, most of us acknowledge we do surely owe. The grandfathers of the present generation made great pecuniary sacrifices in the cause of emancipation. The emancipated slaves of some individual members could at that time have been sold for ten thousand dollars. We, of the present generation, have neither done nor suffered, comparatively speaking, any thing.

The destitute condition of these freedmen who are now suffering from long accumulated wrongs, together with our present national calamity, revives with peculiar impressiveness

the emphatic language, "I tremble for my country when I remember that God is just;" and as very few can say that we have neither directly nor indirectly contributed to the wrongs these sufferers have endured, and are now enduring, it becomes an inquiry what each of us shall now do in order to be enabled "To stand in our lot at the end of our days."

The Friends in New York who are making an effort to promote the object of this concern, have designated the names and residences of several in the upper part of the city, as stated in the *Intelligencer* of 11th month 29th, to whom contributions may be forwarded; but as some agency within the more immediate business walks of the city may be desirable, Samuel Willets, 303 Pearl street, has offered to receive and give proper attention to whatever may be sent to his care.

Our Friends of the other portion of society have deemed the subject of sufficient importance to take action upon it in a society capacity, having through their "Meeting for Sufferings" earnestly recommended the condition of these sufferers to the active sympathy of their members.

GIDEON FROST.

12*th mo.*, 1862.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 3, 1863.

This season for renewed friendly greetings and the mutual interchange of testimonials of affection, brings with it in many minds a renewal of sympathy for the poor and needy, which is peculiarly appropriate to the winter of our rigorous climate. It is good for us to remember the poor at all times, but it is especially necessary when so many avenues of their industry are closed, and when the necessities for fuel and for warm clothing are added to those which press at all seasons upon the thriftless, the improvident, the sick and the infirm.

It should not stifle our natural instincts of benevolence to remember that many of those dependent upon charity are the victims of vice, or of their own want of industry and economy.

The problem of evil in the world is far beyond the capacity of finite reason to solve; but we need go no farther than our own experience to learn that the gratification of our benevolent instincts is near akin to goodness. It is indeed important to temper benevolence with prudence, to endeavor to relieve misery without rewarding indolence and crime; but in attempting this, let us not fail of realizing the happiness which flows so directly and surely from every act of kindness and charity.

We have frequently taken occasion to call attention to the destitution and suffering of the ignorant and neglected colored people who have become free during the progress of the war, in Virginia and elsewhere. Cast upon the world without the necessary training to fit them for self-support, suffering from the degrading influences of the system to which they and their forefathers have been so long subjected, from no fault of their own, they have strong claims upon the benevolent, for the relief of their present necessities, and for an enlightened system of discipline and training calculated to develope their latent capacities, and to fit them for the enjoyment of their newly acquired liberties.

We take pleasure in acknowledging the responses made to our previous appeals on behalf of these. A number of our subscribers have aided and cheered the volunteer laborers in this work of charity by substantial additions to their means of usefulness.

We are further reminded of the economical and useful soup-charities which are about this time commencing operations in this city. There are eight Soup Societies in Philadelphia, which during the coming two or three months, will be distributing daily to the destitute a nutritious meal. Many a poor widow laboriously striving to feed and clothe her little family during the inclement winter, will be assisted in doing so, by this timely aid.

It is, however, in the want of fuel that the poor are most severely tried during our long winters. The numerous Fuel Saving, Fuel Selling and Fuel Giving Societies in operation in Philadelphia are all likely to be taxed to the utmost, the present season.

Among these we are especially desirous of calling the attention of the readers of the *Intelligencer* to the "Association of Friends for the relief of the suffering poor," instituted about the year 1837. A short synopsis of its operations during last winter, commencing in the Twelfth month, 1861, and continuing to the end of Third month, 1862, shows that there were delivered on 391 orders, 123⅓ tons of coal, and 5¼ cords of wood, costing $448.30. The collections during the season amounted to

$436.52. We hope our readers will not fail to remember this unobtrusive charity, which, with the Female Association whose report we publish below, depends mainly for support upon Friends. Should the present prove a severe and protracted winter this Association will stand in need of increased funds to meet the advanced price of fuel, and we believe our readers may rely upon their contributions being pretty faithfully applied to the object in view.

DIED, in Warminister, Bucks co., Pa., 11th month 6th, 1862, HANNAH, youngest daughter of Robert and Rebeca C. Walker, aged 5 years.

——, on the 29th of 11th month, 1862, CHARLES SPENCER, son of Spencer and Louisa J. Roberts, aged 7 years.

——, in Willistown, Pa., on the 28th of 11th month, 1862, HIBBERD, son of Levi, and the late Susanna M. Cox, in the 28th year of his age, a member of Goshen Monthly Meeting.

This dear youth early manifested a love for the great principles of Truth. He led an upright, virtuous life, was of a quiet, forbearing disposition, quick to sympathize with the suffering and ever ready to lend a helping hand. But it was in the friendly circle and at the family fire-side, where the noblest traits in the character of the dear departed were most conspicuous. He was not only prompt in bestowing acts of kindness upon those around him, but seemed to anticipate their desires. He was a dutiful son, a kind and affectionate brother, and a sincere friend. Though early called from earth, he relinquished all without a murmur, leaving with us the blessed assurance that all is well. His remains were interred in Friends' burial ground, at Goshen, followed by a large concourse of relatives and friends, on which solemn occasion several testimonies were borne.

For Friends' Intelligencer.

Thirty-Third Annual Report of the Female Association for the Relief of the Sick and Infirm Poor with Clothing.

The original object of this Society was to provide clothing for such sick and infirm poor as were unable to procure the material, and make it up for themselves. In order to do this, the members for many years, met once a week to make the garments, but the difficulty of relieving the necessities of those requiring aid, without, in many instances encouraging an unwholesome dependence, subsequently induced the Society to extend its labors, by giving the articles intended for distribution, to poor women to make, and to compensate them for their work. This mode gives much satisfaction, for with this stimulus to self-exertion, those who are inclined to help themselves have an opportunity to earn something toward their own support, and many thus assisted manifest a greater interest in obtaining the sewing which enables them to purchase groceries, etc., for their families than in receiving the ready made clothing.

Since last report, our esteemed President, who filled for many years the position for which her benevolence, energy, and judgment so admirably fitted her, has been reluctantly released on account of ill-health, and another has been appointed in her place. It is cause for regret that the reduction in our subscription list has compelled the members during the past two seasons, to circumscribe their efforts, but they indulge the hope that the continued co-operation of the friends of the Society may enable them to prosecute their labors with greater success the coming winter.

During the past season 662 garments have been made by poor women at their own homes; the distribution of these with the addition of 65 unmade garments makes the whole number bestowed upon the suffering 727.

Annexed is an account of the receipts and expenditures, also the names and address of the officers by whom subscriptions and donations will be gratefully received.

Treasurer's Annual Report.

To Dividends on Bank Stock,	$54.00	
Annual Subscriptions,	367.50	—$421.50
By Balance due Treasurer,	14.66	
Cach paid for Goods,	309.31	
Cash paid for Sewing,	106.57	—$430.55
Balance due Treasurer,		9.05

Elizabeth A. Bunting, *President*, N. W. Cor. of 38th and Walnut St. W. Phil.

Elizabeth J. Ferris, *Treasurer*, 937 Franklin St.

Helen G. Longstreth, *Secretary*, 110 South 17th St.

Philadelphia, 3*d mo.* 1*st*, 1862.

CATHERINE OF LIVERPOOL.

(Concluded from page 668.)

When Catherine worked in the nail factory, she formed a friendship with another woman who also worked there. This poor creature afterwards became blind and helpless. She had for some time previously been greatly disabled, and Catherine had never failed to do what she could for her. But now she took her to her own house, and for seven years supported her entirely. She carried her up stairs at night, and brought her down in the morning. At length, when her son became so ill that she could not leave him, and her means of support were wholly unequal to the increased expense, she sent her blind friend to the work-house; yet her interest in the poor sufferer never declined. Her care for her was like that of a mother for a child. She never omitted once a week to send her a little tea and sugar, that she might not be made uncomfortable by the want of these accustomed gratifications. It happened that this poor blind woman had a son in the work-

house, who was a cripple, and nearly an idiot. The child was dear to his mother; and when she took her tea, she gave him a part of it. This became one of his highest gratifications; and after the death of his mother, he was greatly distressed by the loss of this indulgence. Catherine, therefore, promised him that while she lived she would bring him tea and sugar, as she had brought them to his mother; and she kept her word. On one occasion a friend called upon Catherine, and found an old woman with her who had a number of small parcels in her hand. On noticing these parcels, she informed the visitor that they contained a little tea, sugar, and snuff, and that they were for a woman in the workhouse nearly a hundred years old. "She knew my parents," said Catherine; "and I dare say assisted my mother when she needed; so it is just a little acknowledgment. There are other old persons there to whom I would be glad to send something, if I had the means."

After Catherine left the nail factory, she supported her family by mangling; a benevolent gentleman in the neighborhood, who was struck with her character, having assisted her to purchase a mangle at a sale of effects. By means of it and a little charring work she lived for several years, till her mother died, when she had no longer an inducement to remain in the place; and she removed with her only surviving son to Liverpool, where she was fortunate in getting him some small employment suited to his infirmities. She took her mangle with her, and therefore we have now to follow her to one of the humblest dwellings in a back street of that large town. Here she labored, struggled to keep up a good name, and to do all the good she could within her sphere. On one occasion a poor woman, a Mrs. O'Brien, came into the neighborhood to look for lodgings, but could nowhere obtain a room. "She must not die in the street," said Catherine. Yet what was to be done? Catherine lost no time in answering this question. The door of her house was opened, and Mrs. O'Brien and her children at once found a home there. In a fortnight this woman died; but poor as she had been, her heart was bound up in her children, and her great solicitude in death was for them. With the full sympathies of a mother, Catherine promised to do for these children as if they were her own; and this promise she has faithfully fulfilled.

Another Irishwoman, Bridget M'Ann, was a common beggar. Her appearance indicated extreme distress, and no inconsiderable disease. Yet she was unwilling to go into the infirmary, because she would there be separated from her children. Catherine visited this woman, gained her confidence, persuaded her to allow her eldest boy to be put into the workhouse, and took the youngest, about two years old, under her own charge. She nursed this child carefully, sent some of her own clothes to the mother, and took a change of clothes to her every week. Yet for all these kind offices she had scarcely any other return than reproaches and complaints. The clothes, it was said, were not well washed, nor was anything done for her as it should be done. But Catherine was neither to be fatigued by service nor discouraged by ingratitude. She felt the claims of weakness, ignorance, and suffering in this poor beggar far more strongly than she felt any injury to herself. She kept the child for some months, till the mother reclaimed it; and then gave up her charge only because she was allowed to hold it no longer. It is only from such facts that one knows how much the poor often do for the poor.

After a few years' residence in Liverpool, Catherine's son died, which was a sore grief to her, for she was now alone in the world, and had no longer any one of her own family to love. To fill up the vacancy, she gladly took charge of three children from a widower, a respectable man in the neighborhood, who engaged to pay her twelve shillings per week for their board. She, however, had not long had the children under her roof, when the health of the man failed, and he was unable to earn the amount he had agreed to pay her. So anxious, however, was he to do what he could in payment for the relief and comfort he had received, that he was actually at his work on the week in which he died. Catherine kindly waited upon him on his death-bed, and although he professed a different form of religious belief from her own, brought him, unasked, a clergyman of his own persuasion. She said "she thought people always go fastest to heaven upon their own road." On his dying bed the poor man besought her to retain the charge of his children. She gave him her word that she would; and she admirably performed her promise. After a time the youngest boy was placed in a charity school, where she maintained a faithful supervision of him; and when he left it, she fitted him out for sea, and has still the care of him whenever he returns from a voyage. The girl she kept two or three years, till she found a good place for her. And the eldest boy, owing to the failure of the master to whom he was apprenticed, has for several years been, and still is, a considerable expense to her. He is now indeed at a trade, but he has so small wages that he is obliged to look to Catherine for much of his means of living. A fellow-apprentice earned only four shillings a week. His own father refused to keep him for so small a sum. The anxiety and grief of his mother were extreme, and she applied to Kitty upon the subject, who told the mother that, on

condition of the good conduct of the boy, she would receive him into her family.

At the first appearance of cholera in England, great anxiety was manifested to guard against it, and cleanliness was especially enjoined. The habits of the very poor, and their few conveniences, made the washing and drying of clothing and bedding very difficult. Catherine's house at this time consisted of a small kitchen, a little parlor, two or three chambers, and a small yard at the back of the house. In the kitchen she had a copper. She fastened ropes across the yard, and offered her poor neighbors the free use of them and her kitchen for washing and drying their clothes. She also took charge of clothes and bedding which were lent for the use of the poor. So apparent was the benefit derived by the families who availed themselves of Catherine's kindness, that a benevolent society was led to provide a common cellar where families might wash every week.

The establishment thus begun has been found so useful that it is still maintained. In cases of cholera or fever, medical men are accustomed to send a note with the clothes used by a patient, or when a change of linen is required; hired washers being employed for the service of the sick. This plan made neighbors willing to lend clothes and bedding, since no risk of contagion was incurred. During the second year of the cholera, one hundred and forty dozen clothes for men and women, one hundred and fifty-eight sheets, thirty-four beds, sixty quilts, and one hundred blankets, were washed in this establishment in one week.

The cholera principally attacked the heads of families, especially those who were in a state of exhaustion from fatigue or want of food. It frequently happened that the sufferers had neither food nor fuel, while the rigorous quarantine led to a dearth of employment. Catherine divided her own stores as far as she could with the sufferers around her. A supply of oatmeal was given her, and with this she made porridge every morning for a number who would otherwise probably have had no breakfast; and at one time she thus supplied sixty with daily food. A neighbor every evening went three miles into the country for the milk for this porridge.

Wherever the disease appeared among those who knew Catherine, her presence and aid were felt to be of high importance. The physicians were quite unable to meet the calls that were made upon them. She therefore went to them for advice, administered the remedies which were prescribed, and carried back accounts of her patients. It seemed impossible that she should obtain rest either night or day. She found a vacant room, on the floor of which she could spread some bedding, and there she provided lodging for families in which death had occurred, and whose rooms, it was thought, should be vacated for a time, that they might be purified. One of the first cases of cholera occurred in the street where Catherine lived. A widower, with two young children boarding with a poor woman, was taken suddenly ill, and died. To prevent unnecessary exposure to the disease, the attending physician directed that the body should be buried unwashed. A report of this got abroad, and a crowd assembled about the house, threatening violence if the body were not washed before it was buried. Catherine undertook to address this assemblage —"We should be very sorry to do anything wrong," she said to them, "but the physician has forbidden that the body should be washed, on account of the danger of infection. Now, this man who has died is no more to us than he is to any of you. Mrs. R—— and I have done our part, by laying out the body; and if any one of you will come in and wash it, we will provide everything that is necessary for you." The crowd dispersed quietly and quickly, and the body was buried unwashed.

The deaths and sickness of so many patients by cholera left a large number of destitute children, too young to go to school, and who were therefore running about the streets. Catherine could not overlook these children. She collected about twenty of them into her house, and a neighbor, who lived on the opposite side of the street, offered to assist her in the care of them. This neighbor amused the children by singing to them, by telling them stories, and by teaching them to repeat hymns. The number of the children soon became too large to be comfortably accommodated in Catherine's little dwelling. It was resolved, therefore, to form them into a school. The infant school thus begun was adopted by the managers of one for older children in the same street; the neighbor who aided Catherine became the mistress, and obtained a comfortable maintenance from the employment she had begun in benevolence.

A being with such a universal spirit of charity and love, and with such self-imposed claims and duties, required to eke out her means by every plan which seemed available. To make the most of her house, small as it was, she received lodgers, and to make their evenings pass agreeably, she borrowed books and newspapers, and proposed that one should read aloud for the general entertainment. She provided a good fire in the winter, well knowing this comfort often tempts even a sober man to an ale-house. She permitted her lodgers to invite their acquaintance; and during the winter of 1835, as many as ten met and subscribed for three different cheap periodicals, and to the Mechanics' Library. As some of the party were carpenters' apprentices, an old workman gave them instruction in their business before the reading

began. One of these young men begged Catherine to speak to four of their fellow-workmen, who spent the money at ale-houses which they earned by working over-hours. She did so, telling them if they would come every night to her house, they should have the use of a good fire and a newspaper, and for sixpence a week she would provide a supper.

This poor woman seems to have had an eye to everything. One day, in passing a shop, she saw a great box full of waste paper, including many damaged and used Bibles. These she was allowed to pick out and buy for a mere trifle. When she brought her parcel of Bibles home, she fastened the leaves, patched up the covers, and then lent them to sailors who were going to sea. It was afterwards ascertained that by this act the characters of several were improved. It may be matter for surprise how Catherine earned enough to accomplish so many good deeds. But cheerful and persevering labor, with rigorous economy, will do wonders. She still lives, and is a credit to her station, showing, in all her undertakings, a remarkable power of making much of slender means. Her economy with regard to both food and clothing is admirable. Nothing is wasted. She has been known to stew fish-bones into broth for the sick poor, and from the refuse of fruit to make a pleasant drink for fever patients. Time is also, in her estimation, a thing not to be thrown away, and therefore every moment of her waking existence is devoted to the execution of some useful object.

The owner of the house in which Catherine lives is a single lady, and a cripple, with a very small income. Catherine's consideration of these circumstances is beyond all praise. She expresses her unwillingness to apply to her poor landlady even for necessary repairs, and as far as possible has made those repairs herself. She buys paint, and paints her rooms with her own hand. She receives payment from her lodgers on Friday, and the sum, though only a few shillings altogether, she lends to some poor women, who purchase certain goods which they sell in the market on Saturday, and make their returns to her on Saturday night. It does not appear that she has ever thus lost anything, while the gain has been of considerable importance to those who have made it. She has mixed but little with her neighbors, except for such offices of kindness as she could render to them; and most unwillingly asks for any aid for her own personal friends.

We must, however, draw our account of this poor widow to a conclusion. She is not without faults; as, for instance, hastiness of temper; but her anger is soon appeased, and no ill usage can check her kindness, except for a very short time. She has experienced injustice; and though she has felt it strongly, has acknowledged that it was a duty to forgive others, when there is so much to be forgiven in ourselves. She was ever most careful not to incur a debt, maintaining her sense of duty on this subject with an energy worthy of all praise. Had she been embarrassed by debt, she could have carried through few of her benevolent intentions. Her whole history presents a striking combination of simplicity with energy, sensibility with judgment, of forethought, calculation, and economy, with disinterestedness and self-sacrificing benevolence. To a pious reliance on Providence she unites a vigilant sense of practical duty, an indifference to all selfish considerations, and a strong faith in her fellow-creatures, in herself, in good principles, and in truth.—*Chambers' Annals of the Poor.*

From the Delaware County American.

A WALK IN THE STREET.

PART I.

I reasoned with a friend one day,
A wealthy man and proud,
Who rode in a lordly chariot,
And thought not of the crowd.
I told him that the poor were crushed
To earth, and sore opprest,
And that all looked upon the grave
As their only place of rest.
Said he, "I tire of this old song,
The poor are skilled to feign."
"Come forth," said I, "and let us see
Whereof the poor complain."
He bade his servant bring his cloak,
He wrapt it round him warm,
Put on fur gloves, and carefully
Encased his portly form.
Then forth into the street we strode—
"'Tis very strange," said he,
"That I have lived so long, nor seen
This vaunted misery!"

PART II.

We met a poor girl in the street,
Her face was pinched with cold,
Half clad was she, with naked feet—
She might be ten years old.
And looking closer on her face,
Sure, hunger made her pale—
I never read in any book
So piteous a tale.
"Why do you loiter here, my girl?"
With softening voice he said:
She, trembling 'neath his look, replied,
"I've come to beg for bread!"
"Where is your father, girl!" he asked:
(With sobs her voice was broke)—
"He went to fight his country's fight,
And fell at Roanoke.
My mother, since he left, worked hard,
And kept us just alive;
But now she's sick, and what can I,
The eldest of the five?
I speak the truth, indeed we've had,
Since yesterday, no bread,
And though I know 'tis wicked, sir,
I wish that I were dead!"
She led us to her wretched home,
A cellar damp and cold—

But words are feeble—what we saw
By words can scarce be told.
As springs from rocky Horeb gushed,
To quench the wanderer's thirst,
So from his gold-encrusted heart
The human fountain burst.
And seated on a broken chair,
The man sobbed like a child,
Embraced his brother man again,
And rose up reconciled.
Now dowered with gentler soul, he feels
Himself to be a part
Of that most precious work of God—
The Suffering Human Heart.

From the Methodist.

LIFE'S QUESTIONS.

Drifting away
Like mote on the stream,
To-day's disappointment
Yesterday's dream!
Ever resolving—
Never to mend—
Such is our progress;
Where is the end?

Whirling away
Like leaf in the wind;
Points of attachment
Left daily behind;
Fixed to no principle,
Fast to no friend—
Such our fidelity;
Where is the end?

Floating away
Like clouds on the hill,
Pendulous, tremulous,
Migrating still;
Where to repose ourselves?
Whither to tend?
Such our consistency;
Where is the end?

Crystal the pavement,
Seen through the stream;
Firm the reality
Under the dream.
We may not feel it,
Still we may mend—
How we have conquered
Not known till the end.

Bright leaves may scatter,
Sport of the wind;
But stands to the winter
The great tree behind.
Frost shall not wither it,
Storms cannot bend;
Roots firmly clasping
The Rock at the end.

Calm is the firmament
Over the cloud;
Clear shine the stars through
The rifts of the shroud.
There our repose shall be;
Thither we tend—
Spite of our waverings,
Approved at the end.

DEAN OF CANTERBURY.

It is the proper office of faith to believe what ou seest not, and the reward of faith to see at thou hast believed.

SWEET FORBEARANCE.

One day, of a past century, at high noon, in Summer, a young man laid by the wayside, in a state of beastly intoxication. The hot sun shone full on his face, and seemed to be burning it to a blister. One and another came and looked, and passed along in silent pity, or cold indifference. At length, a young lady hastily spread her handkerchief over his face, as a partial protection, and was soon lost in the crowd.

When the castaway awoke, partially sobered, he discovered the handkerchief, and on it, the name of one whom he had known in his better days, but who, since he had abandoned himself to his appetites, had refused to acknowledge him as a friend, or even to recognize him as an acquaintance.

The young man read, in this unpretentious act of a young lady whom he had highly esteemed (and with a reciprocity) in his better days, a lesson of sympathy, of reproof, of a quiet exhibition of a forgiving nature, with a willingness to do what she might to bring him back to his former self, and he resolved, then and there, that he would never "drink another drop" again. And by the grace of God, and a manly determination, he never did! His reform was radical; his attentions were renewed, and after a season sufficiently long to certify to the earnestness of his purpose, the young lady married William Wirt, who subsequently became one of the purest, and best, and brightest men of a past generation.

Many a young woman is there, who, in the loftiness of her own virtue, and in the stately pride of an untried heart, would have passed such an erring brother by in indifference, contempt, or in deeper disgust, and thus have left him to become lost to himself, to his country. and to the world.

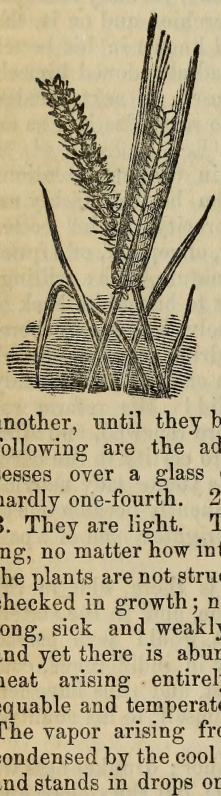
Vice we may rightly abhor; drunkenness we may, and ought to despise; but the vicious and the drunken need our sympathies, and strongly claim our countenance—we should even go out of our way, in our efforts to lift them on their feet again, to hold them up, and help them forward, as long as they are willing to try and take a step themselves in the right direction.

Many are there who would have passed by, doing nothing then, only afterwards to busy themselves in thoughtless, if not in malicious rehearsals of what they had seen, forgetting the deep reprobation of conduct so inexcusable.

Let it be remembered, that a true humanity consists in sympathy for the erring—a sympathy not theoretical and superficial, but practical and real; a sympathy which spends itself in words of kindness, and in acts of love and help. Let us remember, that it is not for man, the creature-worm, to sit as judge and executioner of his brother man. Let justice and

judgment be in the hands of the Great Father of all. The province of the creature is to live in the constant practice of the warm benevolences of a better and a higher nature; for it is by these, and these mainly, that we are to throw around this world a chain of love, and raise it up to God! This is Christ-like—this is divine.

THE WAY THEY MAKE HOTBEDS IN GERMANY.



Take white cotton cloth of a close texture, stretch and nail it on frames of any size you wish; take two ounces of lime-water, four ounces linseed oil, one ounce of white of eggs, two ounces yolk of eggs, mix the lime and oil with very gentle heat, beat the eggs well separately, mix them with the former; spread the mixture with a paint-brush over the surface of the cotton, allowing each coat to dry before applying another, until they become water-proof. The following are the advantages this shade possesses over a glass one: 1. The cost being hardly one-fourth. 2. Repairs are easily made. 3. They are light. They do not require watering, no matter how intense the heat of the sun; the plants are not struck down or burnt, faded or checked in growth; neither do they grow up so long, sick and weakly as they do under glass, and yet there is abundance of light. 4. The heat arising entirely from below, is more equable and temperate, which is a great object. The vapor arising from manure and earth is condensed by the cool air passing over the shade, and stands in drops on the inside, and therefore the plants do not require as frequent watering. If the frames are large, they should be intersected by cross-bars about a foot square, to support the cloth. These articles are just the thing for bringing forward seeds in season for transplanting.—*The Methodist.*

The following picture from Hall's Journal of Health, which some can testify is not overdrawn, may help to reconcile those whose lot it is to live exclusively in the city:

LIVING IN THE COUNTRY.

We know that many persons think that they would like nothing better than to be able to work in town and live in the country. In some few cases it may be a comfort; it is when a man can afford to go to his place of business not sooner than ten in the morning; or if he does not go at all for any day, or two or three of any week in the year, it makes no kind of difference, having persons on the spot who will do just as well. But to be the main spoke in the wheel of any establishment, whose punctual and daily presence is indispensable, it is an unmistakable bore to live out of the city limits.

The semi-citizen is in a hurry from one year's end to another. When he goes to bed at night, among his last thoughts are—and there is an anxiety about it—that he may oversleep himself, or that the cook may be behind time with his breakfast; so going to sleep with these thoughts, the instant he wakes in the morning there is a start, and the hurry begins; he opens his eyes in a hurry, to determine by the quality of the light whether he is in time. His toilet is completed with dispatch, but instead of composedly waiting for breakfast-call, his mind, even if not on his business, will be in the kitchen. Can a man converse composedly with his family, when the fear is uppermost of his being left by the train? It is impracticable. Even with the case in a thousand, where the cook is a minute-man, he can't for the life of him eat with a feeling of leisure: may be his watch is a little slow; may be the train is a little before time, and the result is, a hurried and unsatisfactory meal, to say the least of it, under the most favorable circumstances; but suppose the cook is like the multitude of her class—never before, but always behind the time—what a fretting feeling is present, mad as fire, yet afraid to say anything; soon the wife gets the contagion, and then the play begins; stand about everybody.

You are deposited in the cars for town; accidents and delays will occur; your mind is in your office, may be a customer is waiting, or you are pressed for time to meet an engagement. As soon as mid-day is past, the solicitude begins lest circumstances should prevent your departure by a specified train; this increases as the hour draws near, and when we take into account the dilatory nature of most men, it will be a marvel if some one is not late in meeting you, or making an expected payment; or a customer does not hang on your button-hole and you don't wish to offend him. In short there are such a multitude of causes in operation to crowd the last moments of the business day, that we do not believe that one semi-citizen in a hundred, of any day, walks to the depot from his place of business with a feeling of quiet leisure. When you get home, you are too tired and too hungry to be agreeable until you get your last meal; even then there is a calculation about getting to bed early, so as to have your full sleep by morning. We ask where is the "quietude" of a life like this?

From the Scientific American.

SUBTERRANEAN RAILROAD IN LONDON.

A subterranean railroad has just been opened in London. It runs from Victoria street, Holborn, to Paddington, and three and a half miles of the route are finished. The work consists of an elliptical tunnel, perforated at the top at very short intervals for purposes of light and ventilation, and in its construction the engineers have witnessed a huge battle between science and sewerage. The complicated system of sewers through which the tunnel passes has caused great trouble; the wet still streams in on either side, and the odor is anything but agreeable. Nevertheless, by dint of severe application and a great deal of ingenuity, the tunnel is gradually becoming water-tight and sweet-smelling, and on the experimental trip, three weeks since, six hundred passengers passed through without suffering material, inconvenience. The London *Daily News* says:—

The tunnel is a magnificent specimen of brickwork throughout, with an arch over head of twenty-eight feet span, and a hight from the roadway to the crown of seventeen feet. As we have before said, throughout the greater portion of the line there is little more than a skin between the top of the tunnel and the street overhead, but in some places, in consequence of the well-known inequalities of the route, there are fifty-four feet of intervening stratum between the railway train and its rivals, the omnibuses. The line sweeps round nearly all the way in an easy curve, dipping at one place to a gradient of one in one hundred, but arising again as it approaches the city terminus. Practically speaking, a complete subterranean railway communication has been achieved between Holborn and Paddington, and a very short time indeed will be sufficient to make the whole line complete, and it must be confessed to be a very wonderful work.

A street engine for drawing ponderous loads is just introduced in London. Its first essay was successful, a wrought-iron girder weighing twenty tuns having been drawn over the pavements with ease and without accident. Its wheels are very wide, and it turns aside for vehicles as readily as a cart. Great crowds assembled to witness the performance as it passed through the streets.

THE WALLED LAKE.

A wonderful walled lake is situated in the central part of Wright county, Iowa. The shape of the lake is oval. It is about two miles in length and one in width in the widest part, comprising an area of some 2,000 acres. The wall inclosing this area is over six miles in length, and is built or composed of stones varying in size from boulders of two tuns weight down to small pebbles, and is intermixed with earth. The top of the wall is uniform in hight above the water in all parts, which makes its hight to vary on the land size according to the unevenness of the country, from two to twelve feet in hight. In the highest part the wall measures from ten to twelve feet thick at the base, and from four to six at the top, inclining each way, outward and inward. There is no outlet, but the lake frequently rises and flows over the top of the wall. The lake at the deepest part is about ten feet in depth, and abounds with large and fine fish, such as pike, pickerel, bass, perch, &c. The water is clear as crystal, and there is no bubbling or agitation to indicate any large springs or feeders. Wild fowl of all kinds are plenty upon its bosom. At the north end are two small groves of about ten acres each, no timber being near. It has the appearance of having been walled up by human hands, and looks like a huge fortress, yet there are no rocks in that vicinity for miles around. There are no visible signs of the lake being the result of volcanic action, the bed being perfectly smooth and the border of regular form. The lake is seventeen miles from Boon river on the west, eight miles from Iowa on the east, and about one hundred miles from Cedar Rapids. It is one of the greatest wonders of the West; so says an exchange paper.—*Scientific American.*

SPONGES.

Sponges belong to the lowest class of animals; a creature which may be said to form the first link in that great chain of life which ends with man. This microscopic protozoon is by no means unfrequently to be met with in stagnant waters and vegetable infusions. It is a minute semi-fluid mass, presenting scarcely any evidence of distinct organization, even of the simplest kind. When the creature, in the course of its progress, meets with a particle capable of affording it nutriment, its gelatinous body spreads itself over and around the precious morsel so as to envelop it completely. The substance thus taken into this extemporized stomach undergoes a sort of digestion, the nutritive material being extracted, and the indigestible part being, as it were, squeezed out of the body. Of the mode of its reproduction nothing is yet known, save that it undergoes multiplication by self-division, and that portions separated from the mass, either by cutting or tearing, can develop themselves into independent beings. This living speck of jelly, which can get along without legs, and which can convert any portion of its substance into a stomach, may be regarded as the type of the Protozoa.

In the living sponge the skeleton, usually composed of a fibrous network, strengthened by spicules of mineral matter, is closed with a soft

flesh. Most sponges are strengthened by calcareous or silicious spicules, and the variety of forms presented by these bodies is almost endless. In the ordinary sponge, *spongia officinalis*, the fibrous skeleton is almost entirely destitute of spicules; but in the curious and beautiful sponge of Barbados the entire network of fibres is composed of silex, and is so transparent that it looks as if composed of spun glass.

With the exception of those that belong to the genus *Spongilla*, all known sponges are marine, but they differ very much in habit of growth; some are only found at considerable depths, others live near the surface, and many attach themselves to rocks and shells between the tide-marks. The average depth at which the best Turkey sponges are found is thirty fathoms; those of an inferior quality are found at lesser depths.

All the finer descriptions of sponges are obtained from Islands in the Mediterranean, and the coarser descriptions from the Bahama banks and the coast of Florida. About one thousand bales, each weighing 300 pounds, are shipped annually from Nassau, New Providence. Sponge fishing is also carried on at Key West, in Florida, where about 100,000 pounds are gathered annually. Our great source of sponges, however, is the Bahamas.

The Andros Islands and the Cays are the great sponging districts. The sponge is usually found in grassy and rocky patches near the shores of this group. Crawls for cleaning these may be seen, constructed with stakes about two inches thick, driven into the mud, and forming a square of twelve feet, sufficiently high to prevent the sponge washing out. In these the sponge is soaked and washed frequently, after having been buried in sand about a week or ten days, when it loses the black animal matter, which has an offensive smell. When first gathered, the pieces are wrenched from the rocks with a strong two-pronged fork fixed to a long pole. The sponges are of four kinds—yellow, glove, velvet and mop. The first is the most valuable kind; the second is the toughest, and much used in stables for its softness.

In 1859, 207,450 pounds of Bahama sponges were imported into the United States. At Nassau, New Providence, it may be seen in vast quantities, on clear days spread on the roofs of houses, and hung upon fences to dry. All the sponges which are hawked around our streets for sale, either come from Key West or Nassau.

Scientific American.

PENNSYLVANIA COTTON.

We have received a sample of cotton that was cultivated this season at Springhill Furnace, Fayette county, Pa., by John Oliphant. He states that he did not receive the seed for planting so early, by one month, as he desired; still he is satisfied from his experience that cotton can be cultivated successfully in Pennsylvania, and he is going to engage in its cultivation on a more extensive scale next year. The quality is short staple, and is of good strong fiber. The great draw-back to the successful cultivation of cotton in any of the Northern States will be our late and early frosts; still there are many situations, especially on plains, protected by hills from north winds, where it may be successfully grown in the southern parts of Pennsylvania and New Jersey. We have also been informed that there is a species of cotton in China and Japan, cultivated in latitudes as high as that of New York city, and that it is used extensively in making both cloth and paper. The seed of such cotton should be imported and tried. Carolina cotton is an acclimated plant, not a native one.—*Scientific American.*

ITEMS.

The sponge business is largely pursued at the Bahama islands. The exports of this article now amount to annually about $200,000.

The Fecundity of Weeds.—It is calculated that a single pig-weed, if left undisturbed, will ripen more than 10,000 seeds, each capable of producing a successor. The seeds of the dock sometimes number over 13,000 on a single plant, and the toad flax leaves provision for more than 45,000 plants the following year. Burdock will multiply 21,000 fold, and the common stinging nettle ripens 100,000 seeds. Scarcely a weed comes to maturity without scattering from 1,000 to 10,000 more seeds, to injure crops and annoy the cultivator.

Illinois Coffee.—It is said that Mr. Hoffman, of Illinois, raised two bushels of coffee last year. The seed was sent to him from Australia. The plants were unproductive the first year, but the second they bore slightly, and the third year witnessed the result set forth above, that is, two bushels. Mr. Hoffman thinks thirty bushels per acre can be grown. This last production of Illinois is certainly somewhat startling. With corn, cotton, wheat, tobacco, sugar and coffee, we think she may be literally classed as the Garden State.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market was firm yesterday, with very little inquiry. Small sales to the trade at $6 a 6 12 for superfine, $6 50 a 6 75 for extras, $7 12 a 7 75 for low grade and good extra family, and $8 up to 8 75 for fancy lots. There is but little Rye Flour or Corn Meal here. The former is dull at $5 25, and the latter at $3 75 per bbl. for Pennsylvania, and $4 25 for Brandywine.

Grain.—There were light sales of Pennsylvania red Wheat at $1 47 a 1 48, and white at $1 65 a $1 75—the latter for choice Kentucky. Small sales of Pennsylvania Rye at 98 cents, and Delaware at 9[illegible] cents. Corn is firm. Sales of yellow, old, at 85 a 89c. Small lots of new at 70 a 75c. Oats are steady at 4[illegible] a 42 cents per bushel. No change in Barley or Malt.

Seeds.—There is a fair demand for Cloverseed at $6 00 a 6 25 per 64 lbs. New Timothy sells at from $2 00 to $2 25 per bus. Flaxseed is wanted at $2 8[illegible] a 2 85 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 689
"A good man out of the good treasure of his heart bringeth forth that which is good 692
Where are the Stars 692
The Land and The Book 693
Women's Association of Philada. for the Relief of the Freedman 695
Editorial 696
Obituaries 696
Friends' Educational Association 696
A Proclamation 697
Flat Roofs in Palestine 697
Nidification Extraordinary 699
Poetry 700
Wonders of the Atmosphere 700
Horticultural Department 701
The Influence of Railway Travelling on Health 702

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 675.]

Now in the year 1683, I was moved of the Lord to visit Friends in the Carribbee-Islands and Jamaica: so after acquainting several Friends, and they having unity with me in my concern, also my wife being willing to give me up in the service of truth, as at other times, I heard of a ship at Cork bound for Barbadoes, of which Robert Scotten, a Friend from London, was Master, who was glad of my company; when I received account the ship was nearly ready to sail, I took leave of my wife and children, committing all to God, then took my journey, accompanied by several Friends to Cork, where I took passage in the said ship. When Friends that accompanied me thither had staid some days, we parted in the tender love of God, and in the sweet unity and comfort of his Spirit. In a few days after we went to sea, the wind was fair, but soon after a great storm arose, which continued with us two weeks; and the tackling of our rudder was broke, and could not be mended for many weeks: so we were hard put to it to sail without a rudder; but the Lord favored us with a wind, and we got well to Barbadoes in about two months.

As soon as we came to anchor, several Friends came aboard, and were glad of my coming; I went on shore with them, and labored in the service of truth, having meetings in every quarter of the Island, both for the worship of God, and discipline, to settle things that were unsettled, and to rectify things amiss, as much as in me lay. Friends were generally subject to gospel-order, and truth's government.

After I had been laboring there some months, it was with me to go to the Leeward-Islands. So Ralph Fretwell, and some other Friends, then going to Pennsylvania, took me on board their vessel, and put me on shore in Antigua, and so went on their voyage; but I staid there some time, and had many meetings both for doctrine and discipline, where there was great need of laborers. And when clear, I took passage from thence to Nevis, where were honest tender Friends, and we were well refreshed in the Lord, and in one another. I had many sweet comfortable meetings with them, to which also many people came, among whom were several Justices of the Peace, who were tendered and confessed to truth.

The chief Judge of the Island, —— Simmons, and his wife were both convinced, and came to several meetings; the report of which went abroad, and the General, one ——— Stapleton, seemed to be offended, and threatened to banish me out of the Island; but Judge Simmons told him, they had reason to bless God for my coming there, which had brought a blessing to their Island: for before I came, they had not had a plentiful season of rain for three years past; and since my coming they had been plentifully replenished with rain, the effect whereof was like to bring them much increase. So I

staid until I was clear of that service, and left Friends tender and loving.

Then I took passage back for Antigua, but by contrary winds was put into Mountferrat, and staid there some days, then came to Antigua, and staid there some meetings; and taking leave of Friends, took passage for Barbadoes, and in four or five days landed there. I was kindly received by Friends, who were glad of my coming back, to give them another visit. When I had staid several meetings, and was often refreshed together with Friends, I took passage to Jamaica, accompanied by Henry Currier: when we went away, many Friends from several parts of the Island came to Bridge-Town, where we took shipping, and there parted from us in the tender love of God, and unity of his blessed spirit.

In about two weeks' time we landed at Port-Royal in Jamaica, and came to John Willmot's house to lodge; after having a meeting there, we travelled to many parts of the Island, and had many meetings for the worship of God; also men and women's meeting about Church affairs, for the settling of Friends in gospel-order, and there were things hard to get through, so that my spirit was bowed down in suffering with the seed of God, and under this trouble of mind and spirit, the strength of my body failed for some time; but the Lord by his spirit and power strengthened and raised me up again. Then we travelled much, and had many meetings in divers places of the Island; and went through several hardships and exercises of various kinds. After some months' service in those parts, Henry Currier went from thence to Bermudas, and so to Barbadoes; but I staid, being not yet clear, and had many meetings both for the worship of God, and men and women's meetings for settling the affairs of the church in gospel-order, in which service the Lord stood by me, and helped me to go on in his work through strong oppositions, the word of his testimony being over his opposers, whereby honest-hearted Friends, who loved the truth and government thereof, were greatly strengthened and comforted. I had good service there for the Lord, several ways, for about seven months' space.

Being clear of that service, I took passage for Ireland in a vessel bound for Cork, whereof John Benford was Master; when we were ready to sail, several honest Friends went aboard, and took their leave of me in tender love, so we set sail, and in about seven weeks' time, landed well at Cork; and the Province-meeting being at hand, which was then appointed at Limerick, I went there accompanied with many Friends from Cork, and those parts. Here my wife and several Friends from Leinster met me; we were joyful in the Lord, and glad to see one another.

Now King James II. being newly come to the crown, people's minds were not settled under the government, and some officers did show themselves busy in disturbing our meetings, and at that time committed me and several other Friends to the Marshalsea; but we were soon released, and kept our meeting the time appointed for that service, and the Lord's presence being with us, Friends were well refreshed and comforted therein, and in one another.

When the service of that meeting was over, I went with my wife and Friends from Limerick to my own house, and, as way opened, visited Friends in the north, and other places, duly attending public meetings both for worship and discipline: then a weighty sense came upon my spirit, of great exercise and trials approaching, which would try us all, and that the Lord would spread the carcasses of men on the earth, as dung. So in the spirit and power of the Lord, I faithfully and plainly warned Friends and others of it in many public meetings in divers places, and often in the Lord's movings, advised Friends to lessen their concerns in the world, and be ready to receive the Lord in his judgments, that were at hand, and to flee unto him for succor, that they might have a place of safety in him. The like doctrine, admonition and exhortation often, and in many places, I was moved of the Lord to publish. So I am a witness, that his care is for and over his people, that they be not surprised, but might make ready against the day of trial: and in a short time trouble came on apace.

The Earl of Tyrconnel, then Lord Deputy of Ireland, armed the Irish, and disarmed most of the English; so that great fear came upon the protestants, most of the great leading men, and many others, left their places and substance, and went for England, others of them got into garrisons, and those that staid in their dwellings lay open to spoil. An open war soon broke out, and abundance of the Irish (who went in bands but were not of the army) called Raparees, plundered and spoiled many of the English protestants; also many of the army, that were under command in troops and companies, were very abusive, being countenanced by their officers; so that the protestants were under great distress many ways, though the government gave forth several proclamations against such abuses.

And we being sharers with many other protestants in these sufferings, a concern came upon my mind to appeal to the government, to redress abuses committed in the country, by some of the army, particularly one troop at Mountmelick, who were very abusive, concerning whom I petitioned the Duke of Tyrconnel, who heard my complaint, and for example to the rest cashiered the Quarter-Master, and ordered two of the troopers, who had done abuses, to be cashiered, and also sent to goal

the troop to be immediately removed to another place. This eased our quarter for a little time.

Now the Quarter-master was very submissive, and desired me to solicit the Duke to restore him to his place; which I did, and the Duke granted it. This gained much upon many of them, and I gained acquaintance at court: but things grew worse and worse. After this a party of Sir Maurice Eustace's troop came our road, and did great abuses to several protestants in Mountmelick, and thereabout. Some of them came to my house, and were very rude, taking me by the hair of my head, and haling me about the yard among the horses feet, without the least provocation; some of them with clubs, and others with cocked pistols, swearing they would kill me; which my wife hearing, came out sorely amazed and affrighted, desiring them to take all we had, and save my life. Then they left me and turned after her, swearing and calling bad names; and shot several times at my mastiff dog that was chained, and so rode away like mad men, abusing and beating all the English they met with; some they almost killed: and in Mountmelick there was a great scuffle (and like to have been worse than it was) betwixt them and some English, whom they abused. News went thither that I was killed, so they concluded a massacre was intended, believing I would give them no occasion. This alarmed and affrighted the protestants in our parts; some ran into the woods and bogs, to hide themselves.

The next morning I went to Mountmelick, where several English protestants expressed their gladness to see me alive. Our chief men of the English there, that were not fled, were Justice Warnford, Hopton Harris, &c. I went to them; they were glad to see me, but concluded this was a fore-runner of a massacre. I told them, I was of another mind; for it rather appeared to be a contrivance, to alarm and affright all the English, to make them run for England, that they might have the country and all we had to themselves: and that I believed they intended no massacre; for if they had, they would not have given us this alarm. And if they would manage this matter well, it might make full proof, for all the English in Ireland to know, whether they intended a massacre or not. I advised to take full examinations of the abuses, and send some men to Dublin with them, and petition the Government; and by this we should all know, what they intended to do. They assented thereto, and liked it well; but said, that at this time, unless I would go and undertake it, none else durst. I considered the matter, and understood well the undertaking was the hazard of a man's life; yet perceiving it might be the saving of many, I took courage, and my life was not much to me for the good of my countrymen; so I told them, if Hopton Harris and George Wheatly would go with me, I would undertake it. They were two noted men in the town, that had been abused by that party; when they considered the matter they were willing to go: then the Justice took examinations of the abuses done, and the next day we took our journey to Dublin, but not the usual road, lest we should have been way-laid.

When we came to Dublin, I went to the Lord Chief Justice Nugent, who was still my friend, I acquainted him with the whole matter; he seemed to take little notice of any abuses, but what they had done to me, and promised to be at the Castle such an hour, and he would assist me to come to the speech of the Duke of Tyrconnel. So I and the other two went to the Castle, where Judge Nugent came, as he promised, and presently I was called into the Duke's closet, but the other two were not suffered to go in. I told the Duke of the abuses done to me, and what troop they belonged to; he looked with a sour countenance, and said little to it. Then I spoke of the gross abuses done to my neighbors, and particularly to those two men that came with me, who were standing without; but I was stopped, and bid to speak of my own business, so dismissed. I went out to my two neighbors, and told them, I well perceived they intended no massacre, but to affright the rest of the protestants out of Ireland; however, I would prosecute this matter to the end, perceiving that they would not hear them, yet I desired their company, and they were willing to be with me.

We went to Col. Russel, who was then Colonel of the regiment those troopers belonged to, and told him of the abuses done, and how the English were affrighted; he seemed to be much concerned, and said, if such were not made an example, it was time for every one to look to himself, but he would go to the Duke, and lay it home to him. (This Col. Russel went soon after for England.) We went to the Lord Granard, who was the Lieutenant-General, and acquainted him, what an affright the country was in upon this occasion. He was much concerned and dejected in his mind, and said, he was General, and no General; but he would go to the Duke, and lay it close to him. We were also with the Lord Mountjoy, and several other persons of note of the protestants.

So the noise thereof spread, and the Duke sent that evening, and said, we had made a great noise in the city, and would know if we had witnesses ready. I said, we could have an hundred, and more if need were. So he ordered us to be at the Lord Chief Justice Nugent's next morning at eight o'clock; also the Captain and the troopers were ordered to be there, to have the matter examined. We came at the hour appointed, the Captain, Sir Maurice

Eustace, and the troopers were there, and examined, but all denied the fact; then Judge Nugent asked me if I knew any of them, that did abuse me. I challenged one, and he confessed; then the officer, who was with the party, was put to discover the rest, which he did: so they were disarmed, and sent to the goal at Maryborough. Then the two neighbours, that were with me, speaking of the abuses done to them, the Judge checked them, for making some small resistance in their own defence at Mountmelick. Now having seen what they aimed at, we went home.

Those troopers that were committed, came soon after to Mountmelick (by the Sheriff and Goaler's leave) one of them came to my house, to ask me forgiveness, and said, they would make me what satisfaction I pleased. Then I went to Mountmelick where the rest were, both the abusers and abused, and discoursed privately with Justice Warnford, shewing him, we had got all we were like to have; for we saw how things wrought, and it was best to forgive them, for otherwise we should get nothing but their hatred, and perhaps a worse mischief than we had gotten already. Some were against it, but I went out to the soldiers, and told them, I hoped this would be a warning to them, to be civil for the future; and so forgave them what they had done to me, wishing them to satisfy the rest whom they had abused. They begged of me to write with them to the Lord Chief Justice Nugent, to give them their horses and arms, for they bought them; which I did, and they were very thankful, and promised to be very kind to my friends where ever they met with them: they had their horses and arms restored. Soon after this same troop came into our quarter, to take horses and arms from the protestants, the Captain alighted at my house, and was very courteous, promising to do what kindness in him lay for any of my friends; notwithstanding which they generally took Friend's horses, as well as others.

(To be continued.)

"A good man out of the good treasure of his heart bringeth forth that which is good."

How important it is that our actions, our desires and energies should be unceasingly put forth for good, and our thoughts employed in devising ways and means best calculated to promote virtue and foster those excellent qualities that adorn and make happy the human family. A smile of approval and a pleasant word will often cheer the heart of a friend or associate and stimulate him to avail himself of every opportunity to impart to another of the store already in his possession. "He that scattereth increaseth, while such as withhold are poor." The good man should not rest satisfied to hide his treasures in his heart, but he should bring them out, and make them doubly valuable by use; and when he returns within, and looks over his accounts, he will find he has not been impoverished by putting what he had into the exchange. A new set of ideas, beautiful as the summer fruits in a well cultivated garden, is often the result of such association with other minds. The heart of the good man may be compared to a mint, where a refining and coining process is constantly going on, the dross being separated from the metal, and nothing suffered to go out until it has the stamp and signature so fixed upon it as to insure its acceptance wherever it goes; and passing from hand to hand does not diminish its value. But if this mint, filled with plentiful supplies, is kept under lock and key, with the prohibition it shall not circulate, what a loss will be sustained! O, that every good man could be induced to unlock the secret vaults of his hidden treasures, and scatter them broadcast wherever he goes, taking the world of intelligence for his field of operation, the home circle for retreat, and thus make his little world, where objects of his highest earthly interest daily cluster around him, an Eden, or, Jerusalem, wherein is heard thanksgiving and the voice of melody. Soon, indeed, would the effects of such a course be visible. We should see the lame man leap as an hart, and the tongue of the dumb sing for joy. There is but one good, that is God, and all good comes from Him —hence the more faithful we are to dispense the portion we have, the more He is honored, according to the promise made to Abraham, "In blessing I will bless thee." S. H.

WHERE ARE THE STARS?

I was walking out this evening, just after sunset, with a child a few years old by my side, who asked me, "Where are the stars? I don't see any." I said to her, "Wait until it is a little darker and you will see them."

We continued our walk, she clinging fast to my hand. The shades of evening deepened; one by one the stars appeared, and soon, in the darkness of the night, the whole sky was covered with their light and beauty.

As we walked on I fell a musing, and when we returned home the musing still went on as I repeated to my heart, "Wait till it is a little darker and the light will come." Often have we heard that "Man's extremity is God's opportunity;" that "when He has humbled us He will exalt us;" that "He will cause light to rise out of obscurity;" and that "the darkest time is just before day." And many a poor, weary, troubled soul has found in his own experience that from the verge of despair the blessedness of hope has sprung. When all other help had

failed him, God had been his help and Saviour. But we are very slow to get the comforts of these promises and proverbs in advance. After the stars have come out bright, and the sky is radiant with glory, we admire it, and wonder at our own want of faith before. Like the child who did not know where the stars were when she could not see them, we do not know where light, and peace, and joy are to come from when we are in trouble. Well, we must wait till it is a little darker. We have not had trial enough yet. We must fret and worry about the future; we must see the country, and our business, and our property going to ruin; we must be perplexed and distressed on every side, and cast down, and nearly destroyed; perhaps we must actually suffer by hunger, and nakedness, and the sword; but when it is a little darker the stars will appear. The day star will arise on our hearts. The Lord will provide. Our food and raiment will come. Our country will be saved. The day of peace and prosperity will return. The voice of the turtle will be heard in the land. Zion will arise and shine; and the days of our mourning will be ended.—*San Francisco Pacific.*

"THE LAND AND THE BOOK."

(Continued from page 678.)

In what sense can the mountains about Jerusalem be regarded as her defense, according to the allusion in the Psalm: As the mountains are round about Jerusalem, so is the Lord round about his people?*

Certainly not by their height. None of the surrounding hills, not even Olivet, has any relative elevation above the Northwestern corner of the city itself. But Jerusalem is situated in the centre of a mountainous region, whose valleys have drawn around it in all directions a perfect net-work of deep ravines, the perpendicular walls of which constitute a very efficient system of defense. The *ravines* on three sides of the Holy City might be made a very important protection, and doubtless were in the days of the Psalmist; but the *mountains* whose rugged ramparts and impracticable passes secured tranquility of Zion were at a distance.

This has been a very interesting and instructive excursion, including Neby Samwil, and the territory of the Gibeonites. I was forcibly reminded of one item in the sentence of condemnation pronounced upon the Gibeonites for their cunning deception—that they should be hewers of wood, † by long files of women and children carrying on their heads heavy bundles of wood. It seemed to be hard work, especially to the young girls.

It is the severest kind of drudgery, and my compassion has often been enlisted in behalf of the poor women and children, who daily bring loads of wood to Jerusalem from these very mountains of the Gibeonites. To carry water, also, is very laborious and fatiguing. The fountains are far off, in deep wadies, with steep banks, and a thousand times have I seen the feeble and the young staggering up long and weary ways with large jars of water on their heads. It is the work of slaves, and of the very poor, whose condition is still worse. Among the pathetic lamentations of Jeremiah there is nothing more affecting than this: They took the young men to grind and the children fell under the wood.* Grinding at the hand-mill is a low, menial work assigned to *female slaves*, and therefore utterly humiliating to the young men of Israel. And the delicate children of Zion falling under loads of hard rough wood, along the mountain paths! Alas! for these things I weep; mine eye, mine eye runneth down with water because the comforter that should relieve my soul is far from me; my children are desolate because the enemy prevailed.†

But to our excursion. Passing into Wady Beit Hamina, west of the tombs of the judges, by a very rocky path, we climbed the long mountain to Neby Samwil, making this distance in little over two hours. The prospect from the neby is very extensive and grand. Dr. Robinson identifies it with Mizpeh, but an old tradition makes it the Ramah of Samuel, and hence its present name. I shall not attempt to decide, and my companions from Jerusalem are equally in doubt. No better place certainly could be selected for a mizpeh, or watch-tower, but then no place would be more naturally called *Ram*, or *Ramah*, or some other compound of that favorite title of high hills.

After looking at the prospect from the top of the mosque (once a Christian church,) we descended northward into the deep valley which lies between Neby Samwil and El Jib, the Gibeon of the Bible. The village is situated on an isolated and rocky hill of moderate elevation, with plains, valleys, and higher mountains all around it. Remains of ancient buildings, tombs and quarries indicate a large and important city, though it is now a miserable hamlet, occupied by a few hundred sour and stupid Moslem peasants. We of course drank of the famous fountain, deep under the perpendicular rock in the vale to the southeast of the village.

Those old Gibeonites did indeed "work wiliy" with Joshua. Nothing could be better calculated to deceive than their devices. I have often thought that their embassadors, as described in the narrative, furnish one of the finest groups imaginable for a painter, with their old sacks on their poor asses; their wine-bottles of goat-skin, patched and shriveled up in the sun, old, rent and bound

*Ps. cxxv. 2. †Josh. ix. 21.

*Lam. v. 13. †Lam. i. 16.

up; old shoes, and clouted upon their feet; old garments, ragged and bedragled, with bread dry and mouldy—the very picture of an over-travelled and wearied caravan from a great distance. It is impossible to transfer to paper the ludicrous appearance of such a company. No wonder that, having tasted their mouldy victuals, and looked upon their soiled and travel-worn costume, Joshua and the elders were deceived, especially as they did not wait to ask counsel at the mouth of the Lord.*

From El Jib the road to Beth-horon, now called Beit Ur, winds around the head of the great Wady Yalo, the Ajalon where the moon stood still. The village of Beit Ur occupies a conical hill just at the top of the ascent from Beth-horon the lower, which is one hour below it toward the northwest. Both these places abound in marks of antiquity, and were celebrated, particularly in the wars of the Maccabees. The ascent between them is very rocky, and along it were fought by those leaders of Israel some of their bloody battles with the great armies of the kings of Antioch.

The profound Wady Suleyman, which passes on the north of Gibeon, may have derived its name from the fact that Solomon was in the habit of going to Gibeon to sacrifice before the Tabernacle, which was there until after he had completed the Temple. That was the great high place: a thousand burnt-offerings did Solomon offer upon that altar.† There the Lord appeared unto him in a dream by night, and God said, Ask what I shall give thee. His petition was for wisdom. And the speech pleased the Lord, that Solomon had asked this thing; and because he neither asked for long life, nor for riches, nor the life of his enemies, therefore he gave him not only a wise and understanding heart, so that there was none like him, neither before nor after, but also added what he had not asked, both riches and honor.

No neighborhood in Palestine is more crowded with interesting Biblical associations than this over which you have passed so hastily. I should like to spend a day wandering over the rough hills between Er Ram, Gibeah, Michmash, Rimmon, Bethel and Beer. Perhaps we might stumble upon the site of Ai, which Joshua's curse has hidden from all the world, for he burned Ai, and made it a heap forever, even a desolation unto this day.‡ It must be somewhere between Michmash and Rimmon, a region greatly cut up with gorges and ravines; and as I passed from Beit-in toward Michmash, I could easily understand how Joshua's ambush of five thousand men could lay hid between Ai and Bethel.§ Some of our Jerusalem friends identify Ai with a conspicuous mound which I saw from a distance. It bears now no other name than *tell*, which you may translate "heap," and as for "desolation," it remains complete unto this day. No doubt traces still remain, could we but find them, of that great heap of stones which Joshua raised over the carcass of Ai's hapless king.*

Is it not remarkable that there is no allusion to the common barn-door fowl in the Old Testament, and that in the New they are only mentioned in connection with Jerusalem? In Matthew, Christ thus addresses this wicked city: O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!† Matthew,‡ Mark, § and Luke ‖ refer to the crowing of the cock when Peter denied his Lord, and Mark mentions cock-crowing as one of the watches of the night in connection with Christ's prophecy concerning the destruction of Jerusalem.¶

I have often thought of this remarkable silence in regard to one of man's most common associates and greatest comforts, especially in this country. The peasants, not to say citizens in general, would scarcely know how to live without fowls. Their eggs, and they themselves, answer the place of meat for most of their meals. They swarm round every door, share in the food of their possessors, are at home among the children of every room, roost over head at night, and, with their ceaseless crowing, are the town-clock and morning-bell to call up the sleepers at early dawn. If they were thus common among the ancient Hebrews, it seems strange that they should never have been mentioned.

Is not cock-crowing a very indefinite division of time? I have noticed throughout our wanderings that they seem to crow all night long.

That is true, particularly in bright warm nights; and what is curious too, I have heard a single cock crow so often and continue so long that I gave over counting from mere weariness. It is, however, while the dawn is struggling into day that the whole band of chanticleers blow their shrill clarions with the greatest energy and emulation. It seems to be an objection to the sign given to Peter that a thousand cocks in Jerusalem might crow at any hour. For him, however, it was sufficient that in the house of Caiaphas there was but one which gave forth its significant note in immedate response to his cruel and cowardly denial of his Lord, and it answered the purpose intended perfectly. Peter heard, and then went out and wept bitterly. We must not be very severe upon the Armenians for preserving the identical spot where this in-

* Josh. ix. 3—15. †1 Kings iii. 4.
‡ Josh. viii. 3. § Josh. viii. 12.

* Josh. viii. 29. † Matt. xxiii. 37. ‡ Matt. xxvi. 34.
§ Mark xiv. 30. ‖ Luke xxii 34. ¶ Mark xiii. 35.

:ident occurred, since the Evangelists record :he fact with so much particularity.

(To be continued.)

For Friends' Intelligencer.

WOMEN'S ASSOCIATION OF PHILADELPHIA FOR THE RELIEF OF THE FREEDMAN.

Rachel S. Evans, *President.*
Elizabeth J. Ferris, *Secretary.*
Anna Wharton, *Cor. Secretary.*
Margaret A. Griscom, *Treasurer.*

This Society meets every Third-day afternoon on the third floor of Friends' Meeting House, Race and Fifteenth Sts.

Being desirous of ascertaining the mode of operation, I attended one of its meetings (the 30th ult.) The report of the labors of the members and other interesting matter presented for attention, awakened in my mind various reflections connected with their important position and its results, and encouraged me to believe that here was a simple, yet powerful agent for the welfare of that oppressed class now exciting the attention of the world. Knowing that many, like myself, are ignorant of the exact character and fruit of this work, I was desirous these should participate in my present privilege, and therefore asked from the Association the favor of allowing the following extracts from letters received by them to be presented for publication in the Intelligencer :—

Letters received from officers in charge of the Contraband Camp at Washington, gave encouraging evidence that the government is awakened to the necessity of more efficient exertions for hospital regulations.—E. W. A.

R. Patton, the Matron writes :—

Washington, Dec. 25th, 1862.

Our new doctor does the best he can under the circumstances. He has selected some of the men to nurse. He says government has engaged to do a great deal for him—I hope it may be so. Our committee, I hear, are troubled because of the lowness of our funds—so they will not be able to increase their expenses. They feared they might be obliged to part with some of us. You speak of sending us muslin. There is nothing more wanted as a general thing than that, but at the present we are well supplied, having had a donation of a whole bale, which was confiscated goods. Should you have boys' clothes, under skirts for women and children, covering for beds, we would be thankful to receive them. I thank you for naming a place where we can send our poor Marylanders, for we know not what to do with them. Washington City is, in my estimation, one of the poorest of all the loyal cities to raise funds for the colored people. Mrs. President Lincoln's dress maker, a colored lady, presented twenty turkeys for our camp—Mrs. Lincoln gave her forty-six for the contrabands of Washington.

We thank you for the two boxes of medicines, &c., received Tuesday evening. We had a pleasant time seeing our people eating their turkeys, apples and other things sent to them. It was quite a high day.

In reference to information concerning hospital regulations a correspondent replies :—

Washington, Dec. 26th, 1862.

The hospital is in great need of nurses—in especial need of one or more qualified to teach others the duties of nursing. This in addition to a weight of other duties now devolves upon the surgeon in charge. Hitherto no system of nursing or cooking for the sick has been organised, and the great mortality is doubtless due in large measure to this fact. An unfortunate antagonism amongst the officers has prevented a proper co-operation between camp and hospital. This we hope will soon be remedied. Dr. Webster, of Conn., a good missionary spirit, has just been appointed to assist Dr. Breed, and the hospital will soon be put upon a proper basis. We hope to erect a new hospital building as soon as possible. Meantime the services of a nurse would be invaluable. Dr. B. is authorized to procure two at 20 dollars per month. These can instruct others. If you can find another suitable person for the above price—honest, energetic and capable of nursing—it would be a great aid to the good cause. In regard to color, if the character be such as to command influence it will not matter—yet it might be better to have one white nurse, as the patients respect the whites most, and would feel more reliance upon a white man.

As the hospital is distinct now and henceforth from the camp, whatever is intended for this use should be directed to the surgeon in charge.

From a Colonel, Chief of Artillery and Ordinance, at Yorktown, Va.

Yorktown, Dec. 6, 1862.

Dear G——, I write to say that we have about one thousand contrabands here of various ages and of both sexes, among whom there is great suffering. Government provides these poor creatures with quarters and good substantial food, but nothing more. As the weather becomes colder, their sufferings, which at present are very great, will be much augmented; many have died recently—a few from extreme cold, but by far the greater number from disease.

My purpose in addressing you is to desire you to seek some relief for these sufferers, from people in your city. . . . . .

It is not a time to cavil now about where the responsibility for all this rests. We know that their traitor masters have been mainly instru-

mental in sending the miserable beings unclothed and hungry amongst us, and we know too that we have not the means with which to remedy the evil.

But shift and evade as much as you please, the whole people point to the negro as the primary cause of this war and its frightful concomitants, and where he is thrown upon our hands we are compelled to observe the requirements of humanity. I see and know that there is affliction, and I think I know of a people who *will* be glad to do something for its alleviation. To *you* as one of these I now address myself. Blankets, bedding of any kind, and clothes to keep the females and little ones warm, and soap to keep them clean, is mostly needed. Such other comforts as would be conveniently available would be no doubt gladly and thankfully received.

If any thing be sent to me for the purpose I have expressed, I will try to see to its faithful distribution, If the contribution be accompanied by a person to superintend the conveyance thither and distribution thereof, I will try to have such a person protected during a reasonable period of time.

In this connection I have to say that I simply desire to alleviate such human suffering as may claim my sympathies by coming under my own immediate observation, without having any reference to the nationality or color of the sufferers."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 10, 1863.

The proclamation of the President of the United States, declaring the slaves in certain sections of the country forever free, was issued on the 1st inst. This signal act of justice will occupy a high place in the annals of our country, and the future historian will probably point to it as the most important document which has ever been issued from the executive department of the government. Although its provisions are confined to only a portion of the slave territory, it may be justly regarded as the death blow to a system which has for many years past so incorporated itself with the social, political and religious element, as effectually to control the country. The people of the North and East, have largely participated in the profits of the slave system, and cannot claim exemption from a portion of the suffering which must always ensue, through a continued course of wrong-doing. The future is wisely hidden from our view, but with the eye of faith we may see in this act of justice to an oppressed people, the dawning of a brighter day for ourselves and our children, as well as for those who have long been groaning in the house of bondage.

DIED, in Middletown, Delaware Co., on the 10th of Eleventh month, 1861, of consumption, HANNAH P., wife of Abraham P. Temple, in the 56th year of her age.

A dear friend has left us, whose loss we deeply feel, for she was truly a good and faithful wife, a kind and devoted mother, and a gentle friend, a bright example to us, one who won the love of all who knew her. During her illness she manifested much concern towards her family, and, in affecting language, advised them respecting their duty towards God and one another. At the approach of death she bid them all an affectionate farewell, desiring them not to mourn, for she was going to a place of happiness. The last words she was heard to express were: "How easy, oh, how easy!" She passed out of time like a person falling into a sweet sleep, without a struggle or a sigh.

——, 11th month 1st, 1861, at the residence of her son-in-law, Bucks Co., Penn., MARGARET, widow of John Miller, in her 77th year. A member of the Monthly Meeting of Friends of Philadelphia (Race Street.)

——, 11th month 21st, 1862, at Robeson's Mills, MARTHA R., daughter of Jonathan R. and Sarah L. Moore, in her 10th year. A member of same meeting.

——, 12th month 5th, 1862, in New York, ELIZA ADAH, infant daughter of Mordecai Buzby, of Philadelphia, aged 5 months. Member of same meeting.

——, 12th month 17th, 1862, at his residence near Nashville, Tenn., of consumption, ROBERT J. WALTON, son of John T. Walton, of Philadelphia, in the 30th year of his age. A member of same meeting.

——, 12th month 1st, 1862, ALICE E. AIMES, widowed daughter of Mordecai Buzby, of Philadelphia.

——, 11th month 17th, 1862, MARY RICHARDS, in her 78th year. A member of Spruce St. Meeting.

FRIENDS' EDUCATIONAL ASSOCIATION.

The Executive Committee appointed by a Conference of the members residing within the limits of Philadelphia Yearly Meeting, to forward the subscriptions to the stock of this Association, have appointed the undersigned to correspond with Friends in their several neighborhoods, and to appoint Conferences in which the subject can be presented and explanations given. The interest which has attended the Conferences already held, justifies the effort now made to extend this means of spreading the concern in localities not yet visited, and any communication upon the subject addressed to either of the undersigned, will meet with attention.

William Dorsey, No. 613 Market St.
Edward Parrish, No. 800 Arch St.
David J. Griscom, Woodbury, N. J.
Helen G. Longstreth, No. 110 S. 17th St.
Edith W. Atlee, Germantown, Pa.

A PROCLAMATION.

Whereas, On the twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State, or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever, free, and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any effort they may make to their actual freedom. That the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people therein, respectively, shall then be in rebellion against the United States; and the fact that any State, and the people thereof, shall, on that day, be, in good faith, represented in the Congress of the United States, by members chosen thereto at elections, wherein a majority of the qualified voters of such State shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State and the people thereof are not then in rebellion against the United States."

Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander-in-Chief of the Army and Navy of the United States in time of actual armed rebellion against the authority and Government of the United States, and as a fit and necessary war measure for suppressing the said rebellion, do, on this, the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and, in accordance with my purpose so to do, publicly proclaim, for the full period of one hundred days from the day first above mentioned, order and designate as the States and parts of States wherein the people thereof respectively are this day in rebellion against the United States, the following, to wit: Arkansas, Texas, Louisiana (except the parishes of St. Bernard, Plaquemines, Jefferson, St. James, Ascension, Assumption, Terrebonne, Lafourche, St. Martin, and Orleans, including the city of New Orleans), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, (except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth), and which excepted parts are for the present left precisely as if the proclamation were not issued.

And, by virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves within the said designated States and parts of said States, are, and henceforward shall be, free; and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free, to abstain from all violence, unless in necessary self-defence, and I recommend to them that in all cases, when allowed, they labor faithfully for reasonable wages. And I further declare and make known, that such persons, of suitable condition, will be received into the armed service of the United States, to garrison forts, positions, stations, and other places, and to man vessels of all sorts in the said service. And upon this act, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.

In witness whereof I have hereunto set my hand, and caused the seal of the United States to be affixed.

[L. S.] Done at the city of Washington, this, the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States of America the eighty-seventh.

ABRAHAM LINCOLN.

By the President: W. H. SEWARD, Secretary of State.

Let us not delude ourselves; this is a fundamental truth: they who are not made saints in this day of grace, shall not be saints in the day of glory.

FLAT ROOFS IN PALESTINE.

The flat roofs of the houses give rise to various customs to which we have nothing analogous. At sundown, when the heat of the day is past, people promenade there for the sake of fresh air and exercise. Calling on an acquaintance at Jerusalem, near the close of the day, I was informed that the family were on the top of the house, and I was invited to join them there, where they were taking their evening walk. In the larger towns it is no uncommon spectacle, at particular seasons, to look up and see almost every house-top thronged more or less with persons moving to and fro, or reclining at their ease. Allusions to this practice occur in the Old Testament. In 2 Samuel xi. 2, it is said that "David arose from his bed and walked on the roof of the king's house." In Daniel iv.

29, 30, we read that Nebuchadnezzar "walked on the palace of the kingdom of Babylon;" and that, as he stood there surveying the magnificence of the capital, he uttered the impious boast: "Is not this great Babylon that I have built, by the might of my power, and for the honor of my majesty?" He had gone to the roof probably for a different object; and it was the accidental sight of the city spread around him in its splendor, which filled his heart with pride, and led him to deny his dependence on God, instead of acknowledging him as the author of his prosperity. An inaccuracy of the English version conceals from the reader this connection between the outward and the inward; the place suggested the temptation while the heart gave to the temptation its power. The margin of our Bible suggests, correctly, that, instead of "in," we should read "on" the palace, in this account of the monarch's boast and humiliation.

The roof was used, also, as a place of conversation, and, at night, in the warm season, was often converted into a substitute for a sleeping-room. It is related that Samuel, when on a certain occasion he wished for a private interview with Saul, "communed with him on the top of the house." It would appear that Saul, at least, slept there during the following night; for early the next morning, "Samuel called to Saul on the top of the house,* saying, Up, that I may send thee away." (1 Samuel ix. 25, 26.) At the present day, when the nights are warm the roof is regarded as the best place for sleeping which the house affords. It is assigned often to travellers who seek hospitality at the hands of the native inhabitants.

Another use to which the open space on the roof is applied is that of storing corn, figs, grapes, and other fruit, placed there to ripen more fully, or to be dried. It is very convenient for that purpose, because the products in such a situation are exposed to the full glare of the sun; and when safety is the object, they are more secure from pillage there than in any other part of the house. "At Deburieh, at the base of Tabor," says Mr. Bartlett, "we established our bivouac at nightfall upon the roof of a house, amidst heaps of corn just gathered from the surrounding plain."

This custom reaches back to the very beginnings of the Bible history. The Canaanites who occupied the country before the Hebrews, made use of the same facility for ripening their harvests. The case of Rahab who dwelt in Jericho, and who concealed the "two men" sent as spies from the Hebrew camp, shows the observance of the practice at that early age and among the aboriginal inhabitants. "She brought them up," it is said, "to the roof of the house, and hid them with the stalks of the flax, which she had laid in order upon the roof." (Joshua ii. 6.) She had placed the flax there to dry, and, in the emergency of the moment, took advantage of its being there, as the readiest way of concealing the men from their pursuers.

The roofs of the larger houses have usually a wall or balustrade around them, three or four feet high; so that a person there, while he has a view of surrounding objects, does not expose himself necessarily to the observation of others. Without considering this fact, it might strike one that the apostle Peter hardly acted in the spirit of the Saviour's precept (Matthew vi. 6,) in repairing to the house-top for the performance of his devotions. See Acts x. 9, sq. The roof in this instance, however, may have had a protection like that mentioned above, and the apostle may have chosen this retreat because he could be secure there both from interruption and from public notice. Indeed, at Jaffa, the ancient Joppa, where Peter was residing at the time of his vision on the house-top, I observed houses, furnished with a wall around the roof, within which a person could sit or kneel, without any exposure to the view of others, whether on the adjacent houses or in the streets. At Jerusalem, I entered the house of a Jew early one morning, and found a member of the family sitting secluded and alone on one of the lower roofs, engaged in reading the Scriptures and offering his prayers.

The Mahommedans, it is true, make no scruple about performing their religious duties in public; they court the observation of others, rather than shun it. We know, also, that the Jews of old were ever prone to the same ostentation. But our Lord enjoined a different rule. His direction was:—"When thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father in secret, and thy Father which seeth in secret shall reward thee openly."

On the roof of the house in which I lodged at Damascus were chambers and rooms along the side and at the corners of the open space or terrace, which constitutes often a sort of upper story. I observed the same thing in connection with other houses. At Deburieh, a little village at the foot of Mount Tabor, probably the Dabberath of the Old Testament (Joshua xix. 12), I noticed small booths, made of the branches and leaves of trees, on some of the roofs. Peter exclaimed at the time of transfiguration: "It is good for us to be here; and let us make three tabernacles" or booths; one for thee, and one for Moses, and one for Elias." (Matthew xvii. 4.) It was certainly striking as a coincidence, at least with the subject of my thoughts at the moment, that I should meet with those booths just as I was approaching Tabor, the reputed (though I suppose not the actual) scene of the vision which called forth the bewildered apostle's exclamation.

* A slight change in the English verson is required here.

Pococke, who spent a night at Tiberias, says: We supped on the top of the house, for coolness, according to their custom, and lodged there likewise, in a sort of closet about eight feet square, of wicker-work, plastered around toward the bottom, but without any door." Such places, though very agreeable as a retreat from the sun in summer, and cooler than the interior of the house, would be very undesirable as a constant abode, especially in the rainy season and during the winter. Any rooms so exposed as those on the roof, and comparatively so narrow and confined, would be inferior to the lower and ordinary apartments of the house. To such places of retreat on the roof we may suppose the proverb to refer which says; "Better to dwell in the corner of the house-top than with a brawling woman in a wide house," (Proverbs xxi. 9.) —*Hackett.*

From the London Friend.

NIDIFICATION EXTRAORDINARY.

One day, early in April, I observed a goldcrest's nest from which I had taken eggs last year. It had suffered so much from the action of winter weather, that on looking at it from below I saw the light plainly through the bottom of the nest, and altogether it was in a torn and ragged condition. About a month after, I was told by a boy that he had found a goldcrest's nest, and on taking me to the spot he pointed to the very same nest. On telling him it was an old one of last year, he said I was mistaken, for not only had it the fresh appearance of a new nest, but he had seen the birds flying about it. On closer inspection, I found he was right. The old nest had undergone complete repair; and on getting to it with a ladder I found it to contain eight eggs. This is the second instance I have known of the goldcrest re-occupying its old nest of the previous year. Indeed, I should hardly say *re*-occupying, for in that former case the occupation, I had some reason to believe, was continuous. At least it is the fact, that in the November which intervened between the seasons in which the nest was used for breeding, I went to it one afternoon at twilight to show it to a friend who had never before seen a goldcrest's nest, when, to my no small surprise, four goldcrests, apparently birds of the year, flew out of it, suggesting to me for the first time the idea that birds sometimes used their nests as winter quarters for warmth and shelter. I have also to record two instances this year of the common wren taking possession of the nest of another bird, and using it as a foundation on which to erect her own domed abode. The first instance was early in April, when I found a swallow's nest of two former seasons thus usurped. The nest had been built against a rafter in an open cart-shed, and the wren had domed over with dried fern the clay structure of the swallow. I anxiously watched the arrival of the swallows, but they never seemed to resent the intrusion. The wren had by that time hatched her brood, and (perhaps because they were *Irish* swallows,) they respected her tenant-right, and built a nest for themselves on the opposite side of the rafter, where their young family are now to be seen. The second instance occurred in the last week of April. I was passing a young cedar one morning about eleven o'clock, when the alarm of a chaffinch which flew about me betrayed the proximity of its nest. At a glance I discovered the nest in a fork of the cedar. Two days after, at about eleven o'clock, I took a friend to see the very beautiful type of the nest of the chaffinch, when, instead of what I looked for, I found that, in the intervening forty-eight hours, a wren had built her nest, using that of the chaffinch as a foundation for her own. It was not the mere fact—strange though it was—of the forcible possession that surprised me, so much as the fact, that the work of appropriation was completed in the forty-eight hours. Wrens, under ordinary circumstances, I have usually observed to require at least a week to build their nest: but in this case the work was done, inside and out, in two days at most, and in how much less I cannot say. Your readers may laugh, but I could not help accounting to myself for this unusual industry by attributing it to the precipitancy which so often accompanies the "mens non conscia recti," and which urges the wrongdoer to hasten to "go down" and take possession of the ill-gotten vineyard. This is not mere fancy. Many birds undoubtedly show their keen perception of the difference between *meum* and *tuum*. Redbreasts recognise and define their territorial rights. The lawn or garden walk is subdivided among them; and the bird that will angrily drive away intruders from the crumbs at his own window, will, himself, be driven away from that included in his neighbor's beat. This is but a passing allusion to a subject on which much that is interesting might be said—the morals of birds; and that it may possibly explain the wonderful haste displayed by my own wrens in appropriating their stolen nest, is further corroborated by the fact, that it was fully two months after they had completed the nest before an egg was laid in it. In this instance, it certainly was not any instinctive perception of the approaching necessity to lay that caused the hurry in providing the place to lay in; and I believe there are many facts which would go to render it by no means improbable that the wren was actuated by the mere greed of acquisition.—R. H.

Remember to have no quarrel with any one but thyself.

LINES,

BY A. H. B.

What is ambition? 'tis a dream,
An empty fleeting breath;
What is the world? a painted toy
To lure us on to death.

Or all the granduer wealth can give—
Or all the pride of fame—
Can they a wounded spirit heal
Or feed the immortal flame?

Though flattery should in suasive tones
Its poisonous treasures give,
Can such insipid draughts assist
The struggling soul to live?

Nay, drive them hence, they cannot calm
Afflictions rising wave,
Nor can they stay the tide of time
That wafts us to the grave.

Then wherefore should we live at all,
Or why desire to be,
Since all our hopes and all our toil
Brings back but vanity!

Nay, look thou now where wisdom's star
Pours forth her purer light.
Turn till her high and holy ray
Shall burst upon thy sight.

And when at last that happy point,
By striving, thou shalt gain,
All worldly hopes and worldly fears
Shall tempt thy soul in vain.

The world with all the shadowy forms
Of joys she had in store,
Shall cease to please with promised bliss—
Shall lure thy thoughts no more.

Yea, all the brightness of her smile,
Or fury of her frown
Shall sink to utter nothingness
Beside the promised crown.*

TRIFLES.

What are trifles—who may guess
All a trifle's meaning?
Scattered ears on life's broad field,
For a wise one's gleaning.
Naught but hath its work on earth,
Fraught with pain or pleasure—
Links in nature's mystic chain,
Though of tiniest measure.

Trickling from the mountain height,
Through the beech roots stealing,
See, a thread of silver light
Sunbeams are revealing;
Drop by drop it gathers fast,
Never resting, never,
Till it swells and flashes forth
In a glorious river.

'Twas a single rain-drop fell
On a green bud thirsting—
Strengthened by the fairy draught,
Lo, a flower is bursting;
And an acorn lightly flung
In a pathway dreary,
Spreads an oak's broad shadows out
To refresh the weary.

But a flower's perfume may bear
Back through years of sorrow,
The sweet sunny morn of life,
With a bright to-morrow—
And a tress of silken hair
On a young brow parted
Wake a fount of bitterest tears
For a broken-hearted.

Just a look may waken thoughts
Full of proud resentment—
Just a look may fill the soul
With a glad contentment;
Little prayers of children fair,
By their mother kneeling,
Touch a worn and weary heart
With a child-like feeling.

But a trifle seems a word
All unkindly spoken,
Yet the life-harp waileth low
For a gold-string broken.
But a trifle seems a smile
On a kind face beaming,
Yet a faint heart groweth strong,
'Neath its gentle gleaming.

Trifles! each one hath a part
In our pain or pleasure,
Making up the daily sum
Of our life's brief measure;
All unnoted as they pass,
Scarcely worth our heeding,
Yet a trifle, it may be,
God's own work is speeding.

—*Churchman's Magazine.*

WONDERS OF THE ATMOSPHERE.

The atmosphere rises above us with its cathedral dome arching towards heaven, of which it is the most perfect synonyme and symbol. It floats around us like that grand object which the apostle John saw in his vision, "a sea of glass like unto a crystal." So massive is it that when it begins to stir, it tosses about great ships like playthings, and sweeps city and forest like snowflakes to destruction before it.

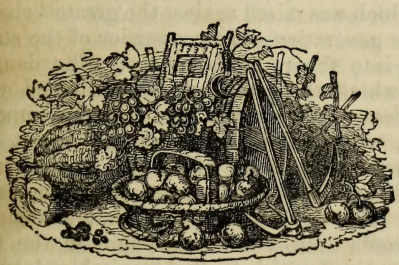
And yet it is so mobile that we have lived for years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass, yet a soap ball sails through it with impunity, and the tiniest insect waves it aside with its wing. It ministers lavishly to all our senses. We touch it not, yet it touches us. Its warm south wind brings back color to the pale face of the invalid; its cool west winds refresh the fevered brow and make the blood mantle to our cheeks; even its north blast braces into new vigor the hardened children of our rugged climate.

The eye is indebted to it for all the magnificence of sunrise, the brightness of midday, the chastened radiance of the morning, and the clouds that cradle near the setting sun. But for it, the rainbow would want its "triumphant arch," and the winds would not send the fleecy

*Rev. ii. 10.

messengers on errands around the heavens; the cold ether would not shed snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail-storm nor fog diversify the face of the sky; our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things.

Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth into darkness. But the air keeps in her hand a shield of her rays, and lets them slip but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning, the garish sun would at one bound burst from the bosom of the night, and blaze above the horizon; but the air watches for his coming, and sends first but one little ray to announce his approach, and then another, and then a handful; and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and like man she goes forth again to labor until evening.—*Quarterly Review.*



SHRUBBERY.

BY ISAAC HICKS.

Of all the sources of gratification, to give variety to life's transient scene, to none has the Good Giver bestowed more innocent and exalted influences than the love and study of the vegetable kingdom. No home, however lowly, nor situation, however obscure, need be destitute of the cherished adornments of trees, fruits and flowers to render it an object of beauty and attraction. Vegetation will hide the age and defects of the moss-covered mansion, and the surroundings of shade trees and shrubbery lend cheerfulness and comfort to the inmates. Too often we observe the dwellings of those that have trees surrounded by a mass of large forest trees, mingled with evergreens, to the exclusion of a due proportion of sunshine and air, relieved by no shrubbery and flowers. A due regard to taste will show that a beautiful green sward, enlivened by clumps of flowering plants and shrubs, and interspersed with but a small number of the best variety of shade trees, will give the most effect. Shrubbery, of the most beautiful kinds, that will prove hardy in the latitude of New York or Albany, can now be procured in abundance. By the explorations of travellers, more especially in China and Japan, our list of desirable hardy flowering bushes has been largely increased, and the lover of flowers can select from more than one hundred kinds. Many cultivators have not time to devote to the beautiful annuals. To such we recommend the flowering bushes which need but little care and attention, and the yard and garden may be adorned with plants of every variety of color blooming throughout the season. And to insure them a healthy condition, an occasional trimming and a little manure or rich earth, dug in around them in the spring, and the grass kept from growing in direct contact, is all they require.

To those who cannot afford to purchase all they wish, if single plants or cuttings are procured they may by care and attention be increased, to supply nearly every variety cultivated, in a few years. Some of them can be divided at the roots and increased by planting the pieces with roots attached to them in good soil. Most can be multiplied by bending down a branch in the fifth or sixth month and burying it about three inches in the earth. The part that enters the earth will strike root better if a slit or small piece of bark is removed from the upper side. The bend should be bent up from the earth, and the branch be securely fastened by a forked stick. In the succeeding spring they may be removed and planted out. The bending of the layer with accompanying cut in the bark impedes the flow of sap, and if not too dry it proceeds to strike roots. Nearly all can be multiplied by cuttings, if carefully managed. It is considered that all grow and thrive the best if taken off in the fall, before cold weather and freezing hardens the wood. About four to six inches is the usual length, and if the ground is prepared, they may be planted out immediately and covered with a slight protection of straw litter or evergreen boughs; if not ready, they may be placed in boxes filled with sand in the the cellar, or buried in the earth, if protected from freezing during the winter. When planted out, three-fourths of the length should be covered in the earth and the dirt packed firmly around the lower end, to exclude the air before filling up. Most cuttings strike better if the soil in contact with the roots is composed of part sand. The ground should be kept mellow and moist by frequent hoeing, or mulching, through the summer.

By a little pains and attention plants can be multiplied very fast, and no one so disposed can fail of securing plenty of beautiful shrubs to

gladden the sight and adorn his dwelling place in the country.

Of the many varieties, a description of the most desirable, and of moderate price, will be given, blending with the more rare and costly, if indeed, where all are so attractive, a selection may be made.

The first plant on the list, in my estimation, is the Weigelia. It is perfectly hardy, as easily multipled and grown as a currant bush, and is covered with beautiful pink, red and white flowers in Sixth mo. The Weigelia Amabilis, or Lovely, will bloom occasionally throughout the summer. Two varieties of Deutzia, the Plough Leaf and the Lovely, bloom later than the foregoing, and the plants are covered, as with a sheet, with delicate white flowers. Forsythia, or Golden Bell, expands its beautiful yellow bell-shaped flowers ere scarce a new leaf decks the trees, and when large, and planted in masses, or clumps, is extremely showy. It is an irregular grower, but trimming will keep it in shape, and its dark, green leaves, hanging on late in autumn, make it a desirable bush. These three are but recently introduced from China. Loniceras, or Upright Honeysuckle, is quite attractive. The Specioza is the prettiest we have. The Pink, White Fly and Ledebouri are good varieties and hardy. Lilac bushes are extremely common and are very fragrant and pretty when in bloom. Several dwarf kinds have been introduced, of which the Josikea and Double Purple are most distinct. The Persian Purple is the most desirable of all we are acquainted with—the bunches of flowers are large and abundant, of a deep rich color. The well-known Syringa, with its masses of white flowers, abounding in perfume, will not be neglected among the newer kinds. The Grandiflora is the largest in growth, and its fine flowers emit but little fragrance in comparison to the almost overpowering odor of the common variety. Bladder Senna, or Colutea, are showy plants late in summer. The Alepica, with orange brown flower, is the finest. They should be cut back frequently, if we wish to see their excellence when they are old. We find the Clethra, a sweet flower, growing on the edge of swamps, or low grounds, in many gardens, and its fragrance is scarcely equalled in delicate sweetness. Few excel the Missouri Yellow Flowering Currant in spicy fragrance, and the Red Flowering is a rare but very pretty bush. The Gordons, with clusters of orange flowers, is not a certain bloomer. But of all the most showy plants that blossom through the season, none rival in brilliance the Japan Quince. A clump of the white and red blended together are a very pleasing contrast.

Westbury, Long Island.

(To be continued.)

THE INFLUENCE OF RAILWAY TRAVELLING ON HEALTH.

No great social change was ever yet effected without violent opposition. Let us add that we trust none ever will be. For this conservative opposition to novelty has a good side as well as a bad one. It acts as an elective filter, and though it retards the advance of useful schemes for a time, it allows them eventually to pass, while it presents a permanent barrier to pernicious innovations. No amount of opposition can long prevent a really advantageous change from carrying the day. When tea was introduced some two centuries ago to supersede two-penny ale at our breakfast tables, nothing could be fiercer than the outcry raised against it. Our women were to lose their beauty and our men their vigor. But the change was a salutary one and we are now consuming some unknown number of millions of pounds every year. In later times, when Jenner made his inestimable discovery, press and pulpit alike rang with invectives against vaccination. Yet we all vaccinate our children now-a-days, and not one of them, to the best of our belief, has yet been heard, as was prophesied, to low like a cow, nor has been transformed into the likeness of a beast. There are those still living who can remember the outcry which was raised against the greatest change of this generation—the conversion of the stage coach into the railway-carriage. The dangers with which the public were threatened were countless. To breathe would be an impossibility, when rushing through the air at the enormous velocity of fifteen, or, as some rash speculators had hinted, even twenty miles an hour. The carbonic acid generated from the fuel would destroy the atmosphere in the tunnels, and suffocation be the inevitable doom of every passenger, while boiling and maiming were to be every-day occurrences. Yet less than forty years have passed since the first carriage was slowly dragged along the first railway from Stockton to Darlington, and we have already in Great Britain more than eleven thousand miles of railway, and the distance daily travelled by our passenger trains is more than six times the circumference of the whole earth.

The prophesied evils have turned out to be moonshine. As far as accidents go, railway travelling has been shown to be far more secure than any other mode of conveyance. In 1859 there were altogether fifty-six railway accidents in the United Kingdom; in these, thirteen persons lost their lives and three hundred and eighty-six were injured. In that same year, in *London alone*, no less than seventy persons were killed and nine hundred and ten injured by coach and carriage accidents. In spite of this a suspicion has sprung up of late that railway travelling is not so free from danger as the

figures would seem to indicate. Accidents may be comparatively few, and the evils originally anticipated may have been chimerical, yet there is a vague but increasing impression in the public mind that railway travelling exercises, from some unknown cause, an injurious influence on the health. So widely spread is this feeling, that to it, in all probability, is to be ascribed the perceptible diminution which has taken place in the number of railway season-ticket holders. In 1859 there were in England and Wales, as shown by the Government returns, 35,222 persons holding these tickets. In 1860 the number had sunk to 30,500. Here is a falling off in a single year of nearly 5,000. A considerable proportion of this class of persons is composed of men who, for pleasure or economy, live with their families in the country, and travel daily to and from the town where their business is carried on. These persons, it is said, find that their health suffers from the constant journeying; and the falling off in the number of season-ticket holders is supposed to be due to their abandoning this mode of life. How far is this view right? Is railway travelling really injurious to the health? And if so, what is the reason, and how is the evil to be met? These are clearly very important questions; and in order to get as good answers as possible to them our medical contemporary, the *Lancet*, recently appointed a scientific commission, whose report is now published separately as a small pamphlet. The result of the inquiry tends, in great measure, to confirm the popular impression. Excessive railway travelling is prejudicial to the health. But the amount of harm resulting from it varies greatly with the age and constitution of the person affected. The young and strong suffer little. The old and unsound suffer much. The best data are furnished by the travelling employees of the post-office and of the companies. It is found that, in order to stand the wear and tear of constant travelling, a man must not only be of strong constitution, but he must begin young. He then gets acclimatized to it, and not unfrequently even improves in condition. After thirty or thirty five, men are no longer able to acquire this necessary tolerance. To quote the words of an old engine-driver, "They can't stand it, lose their heads, and get old in no time." The companies have, therefore, been forced to limit their engagements to young and healthy men.

The season-ticket holders, to whom reference has already been made, are, as a rule, men past the middle point of life. They have not gone through the necessary training in youth, and consequently suffer much. It is said that they, like the railway employees, age rapidly. The following is the evidence of "one of the leading physicians of the metropolis," whose name, however, is not given in the report:

"Travelling a few years since on the Brighton line very frequently, I became familiar with the faces of a number of the regular passengers on that line. Recently I had occasion to travel several times on the same line. I have had a large experience in the changes which the ordinary course of time makes on men busy in the world, and I know well how to allow for their gradual deterioration by age and care. But I have never seen any set of men so rapidly aged as these seem to me to have been in the course of those few years. This was an independent observation made without reference to any investigation then or at any future time to be carried on. The change was so rapid that it forcibly arrested my attention, and I must say that it gave me a strong impression adverse to the practice of such habitually long journeys. It is idle to say that journeys from one end of London to the other occupy as long or a longer period of time; for, as you know, and no doubt have carefully made out, the hurry, anxiety, rapid movement, noise, and other physical disadvantages of railway travelling are peculiar to that mode of conveyance; and a railway journey of an hour, at the rate of fifty miles an hour, is almost as fatiguing as half a day's journey on the road."

This must be an unpleasant bit of evidence to the city gentlemen with houses down the Brighton line. And we presume the "leading physician" kept his name dark from the fear of the wrath of his prematurely aged acquaintances.

The causes which lead to these injurious results are several. First, there is a bad ventilation. We all know what a stuffy carriage is. Dr. Angus Smith has analyzed the air of a closely packed railway carriage. He found that it was exactly equivalent to the air of his laboratory at the time when the strong smell of a sewer was entering it. So foul is this atmosphere, that the smell of it clings to the inmates of a carriage some time after geting out. Dr. Angus Smith states that he himself, without unusually acute sense of smell, can perceive this odor after a lapse of twenty minutes. Bad ventilation, however, is not peculiar to railway carriages. The old stage-coach was just as bad. We should have proposed as a remedy to open the windows; but we are afraid of Dr. C. J. B. Williams. This physician, being specially concerned with the chest, has turned his attention to the injurious influence of draughts of air encountered in railway travelling. He is all for shutting the windows, for footwarmers, and railway rugs. We hardly wonder at this, considering the formidable list of diseases which he has traced to cold caught on railways. Here is the catalogue: "The various catarrhal affections of the respiratory organs, sore throats, earache, toothache, pleurisy, pneumonia, and various

forms of rheumatism, particularly lumbago and sciatica. It is very remarkable how many cases of serious pulmonary diseases, in my experience, have dated their origin to cold caught in railway travelling." The rapid motion of a train of course increases the draught of cold air, and the liability to chill. But pleurisy and pneumonia, lumbago and sciatica, are to be got in other conveyances than railway carriages. We pass on to a cause of disease which belongs specially to these latter. This is their peculiar motion. The rough joltings of an ordinary stage-coach are converted on the rail into a rapid succession of short, sharp vibrations. These follow each other at the rate of some twenty thousand an hour, and their number increases in proportion to speed. The constant vibration acts on the body like the motion of a ship, and causes nausea and sickness. This is particularly the case with persons of a bilious temperament; and consequently Dr. Lewis, the medical superintendent of the post-office, considers all such persons as unfit for the travelling service, and rejects such candidates for that employment. Physiologists attribute this unpleasant sensation to the shaking of the stomach and diaphragm, and to the consequent irritation of the vagi and phrenic nerves. A tight bandage round the abdomen and a little chloroform are the best remedies; the former steadies the stomach, and the latter lessens the irritability of the nerves. Nausea and sickness are, however, by no means the worst result of this vibration; it acts most injuriously upon the brain and the spinal cord. The effect of a violent concussion on these organs is well known; it annihilates their functions. The series of slight concussions which constitutes railway motion has not, of course, this terrible result; yet it gives rise in a lower degree to nervous symptoms, and "leads up to disease, which, after remaining for a long time latent, may still ultimately end in paralysis." Such at least, we are told in this report, is the case, and it is confirmed by what has been observed abroad. M. Devilliers, the chief physician of the Paris and Orleans Railway, found that one-fifteenth of the drivers and firemen on that line were suffering from affections of the brain and nervous system. All the mischief done is not, however, attributable to the vibration. The ear and the eye are also avenues through which the brain is effected. The constant rattling is most distressing to some delicate organizations. The rapid succeseion of new impressions on the retina, and the effort to adapt the sight to the ever-changing distances of objects, produce a feeling of fatigue and even of giddiness, which shows how great is the strain. As to these two latter sources of mischief, the remedy is in the passenger's own hands. If he is distressed by the noise, a little cotton wool will effectually protect him. Neither is any one obliged to stare out of the window, nor to read small print. If he be prudent he will abstain from so doing. But the shaking is another matter; this is beyond his control, and we must look to the companies for a remedy. Either the rail and carriages must be constructed on some better principle, so that there may be absolutely less vibration; or, if this cannot be done, means must be adopted for preventing the vibration of the carriage causing corresponding vibration in the bodies of the passengers. There are some simple expedients by which this can be done in part. The natural antagonist of jerk is, as the report well states, elasticity. It is by this that nature protects our bodies from harm. There is an elastic pad under our feet, elastic plates of cartilage in all our joints. Were it not for this, every time we jumped down from a gate we should have spinal concussion. In a carriage there are also elastic appliances. There are the springs, and, in the first-class carriages, there are the elastic horse-hair cushions. But these are insufficient; there is still too much vibration, and to diminish this there is only one method. There must be more elasticity. A simple plan for providing this has been adopted in the post-office department of the railway; the officials are furnished with mats made of thick sheets of india-rubber, on which they stand. This expedient has been found to be of great benefit. If a person stand with one foot on such a mat and the other on the flooa of the carriage, he will at once perceive, from the different sensations in the two legs, how greatly this contrivance diminishes the unpleasant vibration. On the same principle the new royal carriage has been fitted with an elastic floor of cork. There is no reason why some such device should not be adopted in our ordinary railway carriages. So long as this is not done, the companies can hardly complain if the passengers, instead of keeping their feet on the vibrating floor, place them on she horsehair cushions in front of them.—*Exchange paper.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firm with very little inquiry. Small sales to the trade at $6 00 a 6 12 for superfine, $6 50 a 6 62 for extras, $7 00 a 7 12 for low grade and good extra family, and $8 up to 8 75 for fancy lots. There is but little Rye Flour or Corn Meal here. The former is dull at $5 25, and the latter at $3 75 per bbl. for Pennsylvania.

Grain.—There were light sales of Pennsylvania red Wheat at $1 47 a 1 56, and white at $1 70 a $1 80—the latter for choice Kentucky. Small sales of Pennsylvania Rye at 96 cents. The best sale of Delaware was at 94 cents. Corn is firm. Sales of yellow, old, at 81 a 82c. Small lots of new at 70 a 75c. Oats are steady at 41 a 42 cents per bushel. Sales of Barley at $1 30 a 1 45, and Malt at from $1 45 to 1 55.

Seeds.—There is a fair demand for Cloverseed at $6 12 a 6 40 per 64 lbs. New Timothy sells at from $1 75 to $2 25 per bus. Flaxseed is wanted at $2 85 $ 2 90 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
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CONTENTS.

A Journal of the Life of William Edmundson 705
Confidence of Children 708
The Land and The Book 709
The Relative Value of Temporal and Spiritual Things 710
EDITORIAL 712
MARRIAGES 713
OBITUARIES 713
Report of the Women's Association of Philada. for the Relief of the Freedman 713
Fifth Annual Report of the Central Employment Association, 714
From Country Living and Country Thinking 714
Forming the Character 715
POETRY 716
Glimpses of Science 716
Review of the Weather, &c 719
Utility of small Birds 719

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 675.]

Now trials and great exercises increased daily, and most of the eminent leading men of the English Protestants were gone, and those who stayed were discouraged to appear to the government, for the preservation of the country. So things looked with a face of ruin and destruction; and through a sight and sense of it, a concern came upon me to appeal to the government in behalf of the Protestants, and in particular for Friends. I was often at Dublin, and used what interest I had gotten with the government for the public good. Now the Irish army were marching to the North against the Protestants there in arms, and I was much concerned with some Friends in Dublin, to use all our interest with the chief officers to spare and be kind to our Friends in the North, for they were not in arms; and many of them promised they would, and performed their promises.

Now calamity increased; the raparees on one hand plundered and spoiled many of the English, and on the other hand the army marching and quartering, took what they pleased from us; and our families were their servants, to make what we had ready for them. And it looked like a sudden famine, there was such great destruction. Now I considered the way to prolong time, that the English might eat part of their own, was to get a guard of Irish soldiers in that quarter, which lay open to all mischief. So I went to Dublin, and got an order from the Duke of Tyrconnel for one Captain, Francis Dunn, and his company to stay with us, and protect that quarter against thieves, raparees, and other violences. This put a little stop to plundering in our quarter, which sorely vexed plunderers and thieves. Then some evil-minded officers got this Captain Dunn removed, and he went on his march near forty miles; but King James being then come into the nation, another Friend and I procured his order to bring him back again; yet they were not quiet until he was again removed; then the Protestants with us, went fast to wreck in their substance.

In those times I was much at Dublin, applying to the government in behalf of the country, for the Lord had given Friends favor with the government, and they would hear my complaint, and gave forth several orders to magistrates and officers of the army, to suppress Raparees, and restrain their abuses, and they stood a little in awe of me, for they knew I had an interest with the government.

I was sometimes with King James and told him of the calamity the Protestants were under in the country, and he would hear me quietly, for the Lord made way in their hearts for us, against such a time of great exercise and trial, and I had a concern upon me to make use of it for the public good, the chief of the English Protestants being gone, who might have ap-

pealed to the government for the safety of the country.

Now was wickedness set loose, and got an head; so that by violence and cruelty most of our Protestant neighbors were forced from their dwellings, and several families came to my house, until every room was full; also most of their cattle that were left they brought to my land, thinking themselves and goods safer there than elsewhere. Now were we under great exercise and danger, not only of losing our goods, but our lives.

At the Boyne fight, the Irish army being beaten, many of them fled our road, and plundered many in our parts; they plundered my house several times over, and we were in great jeopardy of our lives; they were wicked and bloody; so the family were forced to go out of the way, and my wife desired me to go aside, lest they should kill me, for she would venture her own life to save mine; but I could not do it, though they should be permitted to kill me. Yet the Lord's secret hand restrained them and preserved our lives. They took all our household goods they could find and liked, and all our horses that were left. Now was violence let loose and no government to make address to. The English army did not come near us for some time, and, to look outwardly, we were exposed to the wills of cruel blood-thirsty men.

So I sent to the chief of the Irish near to us, who stayed at home, and they came to me. I told them they might consider we had lived as peaceable neighbors, and I wished we might do so still. And though at present the English in this neighborhood lie open to the spoil of their countrymen, yet they might easily apprehend it would come to their turn, for the English army being masters in the field, would soon advance, and then they might expect the same measure from them as the English now received from their countrymen. Wherefore I advised that they would use their utmost endeavors to keep off their countrymen from spoiling the English of that little which they had left, and when the English army advanced to us we would use our endeavors and interest to do the like for them. They seemed to accept the proposal gladly, and promised with many oaths to perform it to the utmost of their power; but did not. For there were few nights passed but some of our English neighbors were robbed or wounded; and when I told them of their promises, they would pretend ignorance in the matter.

Now the English that remained near us were forced to flee into the parish worship house, at Rosenallis (a little from my house), for safety. When the English and Scotch came into those parts they plundered the Irish; but King William put forth a proclamation that all the Irish and others, who would live peaceably at home, should not be molested. Notwithstanding which, there came two Captains with about three hundred soldiers, and drove away about five hundred head of cattle and horses; also took away prisoners. One William Dunn (who had been a Captain in the former wars), and two of his sons, one of whom they stripped out of his clothes in order to hang him, having suspicion that he was a Raparee; then the Dunns sent for me in haste, and acquainted me therewith. I took horse and rode after the parties as swift as I could, having regard to my promise of neighborhood. When the Irish neighbors saw me ride after them, many followed in expectation to get their cattle and people released.

I rode four miles before I overtook them; when I came near, the two Captains perceiving who it was (for they knew me before), made a halt and met me. I reasoned the matter with them and told them of the King's proclamation, and how it would not be the soldiers but they who commanded, that must answer the injury done; and that it was a reflection upon the King's promise, as also a great reflection on the English nation. So with much discourse and arguments to this purpose, the two Captains seemed willing to release all, if the soldiers could be prevailed upon. I rode with them to the head of the party, but they were very angry, and would needs have killed the Irish that followed for their cattle. Whereupon I quitted my horse and ventured my life among the rude soldiers to save the Irish; and with much ado, I, with the Captains' assistance, got them moderated, on condition to give them a small part of the cattle, to release the rest.

Then I mounted my horse and sought out the man whom they had stripped for hanging. When I found him I threw him my riding-coat to put on, and desired one of the Captains to assist me in finding him that had taken his clothes. When we had found him I reasoned the matter with the Captains and soldiers, telling them it was unmanly and not like a soldier, to strip men in that manner, for I had been a soldier myself, and would have scorned such a base action, besides it might be a precedent to the Irish to strip the English. Many such arguments I used, which at last prevailed. So that the Captain made the soldier put off the man's clothes and give them to him again. I also got both the father and his sons released, with all their cattle and a great part of the others.

And frequently when the English soldiers took away the Irish people's cattle I persuaded them to give some of them again, or bought them for a small matter with my own money, and gave them to the owners; also let their horses graze on my land to save them from the plunderers.

Now the English army settled in their winter quarters, and the Raparees increased their

number; most part of the Irish run out, and our quarter lay open to them. They burned many brave houses, and some towns; also killed several Protestants, and all was full of trouble; yet, through the wonderful mercies of God, we kept our meetings constantly, and enjoyed them peaceably, but in travelling to and fro, were many times in danger of our lives by the Raparees, yet the Lord preserved us wonderfully, so that I do not know of above four Friends in this whole nation that were killed by violent hands all the time of this great calamity.

Now the time of our half year's national meeting at Dublin approached, beginning the eighth day of the Ninth month, 1690, to which I went as usual. We had a heavenly blessed powerful meeting, and Friends were more than ordinarily glad one of another in the Lord Jesus, who had preserved us alive through so many dangers, to see one another's faces again. In the time of the meeting tidings were brought me that the Raparees had taken about twenty of my cows, but that none of my family were hurt. At which I was well satisfied, for then all were in danger of their lives that saved any cattle about us and lived out of garrisons. When the service of the meeting was over I returned home and found my wife and family well, which was great satisfaction. But spoil and cruelty increased, and imminent dangers were plain in my view; yet I durst not remove, for I knew it would discourage Friends and the English about us, and perhaps cause them to flee from their habitations, and so be exposed to want many necessaries; for they took notice of me, and many of them thought they were safer for my staying in my place. I also believed that one hair of my head should not fall without God's providence.

Now, on the three and twentieth day of the Ninth month, before-mentioned, I went to Col. Biarly, then Governor of Mountmelick, and told him that if he did not use some speedy means to succor our quarter it would be to his great damage, for I expected every night that my house would be burnt; and if I gave way all the English thereabout would flee. So the Raparees might burn and destroy all the forage there. And urged him to take some way to succor us, informing him how he might easily do it; yet he took little notice of it, for that same night some hundreds of Raparees beset my house, and I with my family being asleep, they fired several shots in at the windows, which were heard at Mountmelick, being two miles off. Whereupon several went to the Governor, Col. Biarly, and desired a party of men to relieve me, which he would not grant them; then a certain Lieutenant (as they said) went to him and desired a party of men, saying I was an honest man, and he would relieve me or lose his life. But Biarly answered he would hang that man that would go out of the garrison. So the Raparees set fire to my house and I stayed therein until much of it was burnt.

When we could stay no longer for the fire I made conditions with them, then opened the doors and went out. But they soon broke their conditions, for though they had bound themselves with many oaths, they took what plunder they could get from the fire, which being very fierce, destroyed the greatest part. One lusty mare was burnt to death in the stable, and two more they got out of the fire, sorely scorched. They took my wife's uppermost garment, and so left her, but me and my two sons they took away prisoners, bare-legged and bare-headed, and not much better than naked; but one of them (at my request) lent me an old blanket of my own to lap about me. They took away all my cattle (left not one), then they took me and my two sons that night through rough places, bushes, mire and water to the knees in cold weather, when our bare feet and legs were sorely hurt, and bruised with the bushes, gravel and stones.

The next morning they took us to a wood and held a council upon us, who concluded to hang my two sons and shoot me, because they said I was a stout man. I told them many of them knew me and my two sons also, and I challenged them all to prove that either I or my sons had wronged any of their country-folks one farthing all these times of trouble, but on the contrary had saved them what I could; sometimes with the hazard of my life among the English soldiers. Several of them made answer and said they knew I was an honest man. Then I told them if I died they were my witnesses I was innocent, and God would revenge my blood. They wondered at my boldness, and indeed my life was little to me, for I desired to die, if it were the will of God. Then they hood-winked my sons to hang them, and two firelocks prepared to shoot me. They came to hood-wink me also, but I told them they need not for I could look them in the faces, and was not afraid to die.

Now came up one Lieutenant, William Dunn, who was well acquainted with me and my two sons. He was son to old Capt. Dunn, whom I had got released, together with his cattle from the English soldiers, and brother to him whom they had stripped in order to be hanged, whom I got released also, as aforesaid. And he who commanded this villainous party that burnt my house, with several others whom I had done kindness for, were present. So this Lieutenant Dunn, expecting to get preferment for what he had done, would take us to Athlone, twenty miles from that place. Thus the Lord interposed and would not suffer them to take our lives, having a further purpose of service for me.

The said Dunn kept us three nights by the way at a cabin, cold and hungry, so that they themselves wondered how I could endure it; but I told them they had taken and destroyed my victuals, and the Lord had taken away my appetite, so I was fitted for it. As we went to Athlone we met Lieutenant Richard Dunn and one ——— Poor, his brother-in-law, who railed against us; but I told him he should not rail at us for we were prisoners, and a right soldier would not rail at a prisoner. They said they were going to burn Mountmelick, as also the rest of the country then unburnt. I told them there were many honest people there, and said God help them. After some other discourse they left us.

As we went through Raghan there came forth of a cabin an ancient Irish man, who looked on me with a sorrowful countenance as though he pitied me. I looked on him and asked him if he could give me a piece of bread, for I knew my sons were very hungry? The man answered and said he would give me a piece of bread if he bought it with gold, for he believed I was one that did not use to beg my bread. So he went into the cabin and fetched as coarse a piece of bread (I thought) as ever I saw, and said he was sorry he had nothing to give me to eat with it; but I told him it was very acceptable, and gave it to the lads. That night we got straw to lodge on, so rested well, and next day came to Athlone. We were no sooner got into the great street, but it was filled with a crowd of rabble and soldiers, and the High Sheriff of that County, in the midst of them, calling us traitors, rebels, and such like names, that it was much they did not stab us with their bayonets and skeins, through the Sheriff's animating and encouraging them. But in the interim a genteel proper man crowded through them and came close to me, and calling me Master Edmundson, asked me how I did? I answered, saying, thou seest how I do; but I know not thee. He answered and said, I know you to be an honest man, and spoke aloud to the Sheriff and the rest saying, I have known him above twenty years (and I know him) to be an honest man, say you all what you will of him; this made them all quiet. Thus the Lord provided succor for us from their own people in the time of imminent danger. Then they took us to the main guard where the rabble thronged in upon us; but this man came there and brought me a noggin of brandy, and told them they did not know me so well as he did; also acquainted me what William Dunn, who brought me there, had informed against me. Then I told him the whole passage, and he said if that was all he would not have me deny any thing. I answered him I had done nothing that I need deny. This man's name was Valentine Toole, a lieutenant; I heard he was reproved for being so kind to me, and durst come no more to see me.

(To be continued.)

CONFIDENCE OF CHILDREN.

Never permit yourself, or any one, to repulse a child's simplicity of confidence, in the matter of either question or remark, by a contemptuous laugh at its ignorance. On this point, I have a life-long feeling, which I trust, as you have reaped the benefit of it, is not unhonored by you, and will influence your maternal conduct through life. I cannot, even at this later day, better express my sentiments than I did in a small volume published when you were much younger than you are now, and which you must pardon me for quoting with increased earnestness, now that it is addressed to my own beloved daughter: —"It is most unwise, and on the parent's part cruel in the extreme, to meet with ridicule, or harshness, or contempt, a child's early efforts at expressing its thoughts, or at obtaining fuller information on subjects that are floating in its mind and have perplexed its juvenile comprehension. Often has my heart ached over an intelligent child thus repulsed from the threshold of knowledge, covered with shame and mortification, and paralyzed by discouragement; and I have seen in the bewildered countenance, the quivering lip, and the drooping head, the evidences that a cruel, perhaps fatal blow, had been struck at that important element of all improvement and advancement in life, self-reliance—and at that filial confidence which lies at the very foundation of filial obedience.

Let one voice be heard in behalf of the timid, gentle, confiding child of your affections; and let not the simple, perchance foolish, question or remark, which in the ignorance of childhood it may utter, be responded to by the crushing burst of merriment, the cruel rebuke, or the harsh rebuff; for each time this occurs you place a barrier between that child and knowledge, destroy its peace, awaken its distrust, and sever one of those delicate threads of affection by which God, for benevolent ends, has bound that child's heart to its parents, and upon which, under God's blessing, rest your only hope of guiding it through the snares of youth, and of recovering it from evil associations, should they for a season lure it from the rightful home of its affections and duty."—*Letter to my daughter, by R. A. West.*

Do not dwell on the dark side of things, but on life's brighter aspects. "He who goes into his garden to seek for cobwebs and spiders no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom."

They call the world censorious, but it is oftener favorable to false merit than unjust to true.

"THE LAND AND THE BOOK."

(Continued from page 695.)

I saw a woman sitting at the door of her hut on Zion, spinning woolen yarn with a spindle, while another near her was twirling nimbly the ancient distaff, and I felt some curiosity to know whether in other things they resembled King Lemuel's good wife, according to the "prophecy that his mother taught him."

There are such even now in this country, and in this city, where the prophecy was uttered. They are scarce, however, and their price is above rubies.* The very first item in the catalogue of good qualities is the rarest of all: The heart of the husband doth safely trust in her.† The husband, in nine cases out of every ten, does not feel very confident that "she will do him good and not evil," and therefore he sets a jealous watch over her, and places every valuable article under lock and key. His heart trusts more in hired guards and iron locks than in his wife. This is mainly owing to two things—bad education and the want of love, both grievous sins against her, and committed by her lord and tyrant. She is kept in ignorance, and is married off without regard to the affections of her heart, and how can it be expected that the husband can safely trust in a wife thus trained and thus obtained?

There are numerous allusions to the domestic habits of Orientals in this "prophecy" of Lemuel's mother which are worth noticing: She seeketh wool and flax, and worketh diligently with her hands.‡ In Sidon, at this day, a majority of the women are thus working in raw silk and cotton, instead of wool and flax. Many of them actually support the family in this way, and by selling the produce of their labor to the merchants, bring their food from afar. A leading Moslem told me that nearly every family in Sidon was thus carried through the past scarce and very dear winter.

"She riseth while it is yet night," and "her candle goeth not out by night."§ The industrious of this country are very early risers. Long before day they are up and about their work; but, what is especially remarked, they never allow their lamp to go out by night. This, however, is not always a sign of industry. The very poorest keep a light burning all night, more from timidity or from habit than from anything else.

"She girdeth her loins with strength, and delivereth girdles to the merchants."‖ The use of the girdle is almost universal, under the impression that it greatly contributes to the strength of the loins, around which it is twisted tightly in many a circling fold. Being always in demand, it is an important article of domestic manufacture. And again, scarlet and purple, and tapestry, and embroidery, mentioned in verses 21, 22, are still the favorite colors and patterns of Oriental taste. The husband of such a faithful and industrious wife is known in the *gates*, where he sitteth among the *elders* of the land. What the *Bourse* is in Paris and the Exchange in London, the open spaces about the gates of the city were to the Orientals, and still are in many parts of the East. There the elders congregate to talk over the news of the day, the state of the market, and the affairs of their particular community. The husband of such a wife is distinguished among his compeers by a costume clean, whole and handsome, and a countenance contented and happy. Her children, also, call her blessed, and her husband he praiseth her*—a most happy exception; for children in this country too often treat their mother with contempt, and the haughty husband says "ajellak"—my *woman*—when he has occasion to speak of his wife.

When I first came to reside in Jerusalem in 1834, my house was connected with an ancient church, the roof of which was covered with a thick growth of grass. This being in the way of a man employed to repair my house, he actually set fire to it and burned it off, and I have seen others do the same thing without the slightest hesitation. Nor is there any danger; for it would require a large expense for fuel sufficient to burn the present city of Jerusalem. Our translators have unnecessarily supplied the word *corn*, and thus confused the idea and diluted the force of this passage from Isaiah. Corn does frequently wither away; but the reference here, I suppose, is to that grass on the housetops which David says withereth afore it groweth up, wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom. Neither do they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord.† The latter expressions are most refreshingly Arabic. Nothing is more natural than for them, when passing by a fruit-tree or corn-field loaded with a rich crop, to exclaim, "*Barak Allah!*"—God bless you! we bless you in the name of the Lord!

Expressing a desire to visit a synagogue, my obliging cicerone took me to a large one which was crowded with worshippers. The room had nothing in or about it like any other place of worship I ever entered, and the congregation were in character and keeping with the place. I never saw such an assemblage of old, pale and woe-begone countenances. There is something inexpressibly sad in the features, deportment and costume of these children of Abra-

*Prov. xxxi. 10. †Prov. xxxi. 11.
‡Prov. xxxi. 13. §Prov. xxxi. 15, 18.
‖Prov. xxxi. 17, 24.

*Prov. xxxi. 28. †Ps. cxxix. 6—8.

ham, as they grope about the ruins of their once joyous city.

The behaviour of the worshippers was very peculiar and somewhat ridiculous. The men, with broad-brimmed hats, or whatever other head-dress they possessed, were reading or muttering prayers, and while doing so they twisted, and jerked, and wriggled about incessantly, and at times with great vehemence, that "all their bones should praise the Lord," as one of them explained the matter to me. When they began what was understood to be singing, it was the most outrageous concert of harsh nasal sounds I ever heard. It was Hebrew, too; but if David thus "praised the Lord" I should never have thought of calling him the *sweet* singer of Israel. . . . . .

Nehemiah speaks of bringing *sheaves* into Jerusalem:* is it not singular that the people should carry their grain into the city to thresh it?

It would be strange with us, because our citizens are not husbandmen. In the East, however, the farmers all live in villages and towns, and *go forth* to cultivate the surrounding country. It is not unusual, therefore, for them to bring their harvest home to thresh it, and thus we find that Araunah, the Jebusite, had his threshing-floor on the present site of the Temple in the days of David.† The farmers brought their grain within the walls of Jerusalem at the time of Nehemiah to secure it against robbers, for the country was in an unsettled and unsafe condition; and I do not suppose that he rebuked them for adopting this precaution, but because they did the work on the *Sabbath*. They made the disturbed state of the country an excuse for violating the law, which was clear and emphatic on this very point. In earing time and harvest thou shalt rest.‡ These people, as thousands still do, set aside this command, and maintained that during harvest and the vintage they must work on the Sabbath day—so they treaded their wine-presses, gathered grapes and figs, and brought in sheaves on that day. If Nehemiah were here now, he would be grieved with precisely the same violations, and might also find men of Tyre who *bring fish*, and all manner of ware, to sell on the Sabbath;§ nor would he be able to break up these practices, and free Jerusalem from that sin on account of which God brought all this evil upon this city.‖

No traveller thinks of leaving Jerusalem without paying a visit to the Wailing-place of the Jews in the Tyropean, at the base of the wall which supports the west side of the Temple area. Those stones, no doubt, formed part of the foundations of the holy house, placed there certainly not later than the time of Herod od, perhaps long before. They are, however, not very large, and here, as every where else about Jerusalem, either the stones have been broken and *ensmalled*, or the measure used by Josephus was much shorter than has been assumed, or he greatly exaggerated. The latter is true at any rate. There is not a specimen in any part of the Temple area, or about the castle of David, which even approaches the size of those which he repeatedly affirms were placed in these towers and walls. Still those at the place of wailing are large enough for all the purposes of strength and durability.

No sight meets the eye in Jerusalem more sadly suggestive than this wailing of the Jews over the ruins of their Temple. It is a very old custom, and in past ages they have paid immense sums to their oppressors for the miserable satisfaction of kissing the stones and pouring out lamentations at the foot of their ancient sanctuary. With trembling lips and tearful eyes, they sing, Be not wroth very sore, O Lord, neither remember iniquity forever: behold, see, we beseech Thee, we are all Thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and beautiful house, where our fathers praised Thee, is burned up with fire, and all our pleasant things are laid waste.*

South of this wailing-place are the great stones of the arch which Dr. Robinson identified as part of the bridge on which Titus stood in order to hold a parley with the Jews in the Temple. One of these stones is twenty-five feet long, another a little more than twenty, and the whole width of the bridge was about fifty-one feet, while its length across the Tyropean to the perpendicular face of Zion could not have been less than three hundred and fifty. Of course there must have been several piers and arches. The whole causeway is supposed to have formed a magnificent passage from Zion to the south porch of the Temple. The identification, history and object of this gigantic work have in our day furnished an arena of debate and strife almost as noisy and earnest as when the Temple was sacked and burned by the Romans. It is subsiding now, and we shall do nothing to renew it. In consequence of a vast growth of cactus in that neighborhood, and the closing of the blind paths which formerly led to it, one cannot reach the spot without much trouble, and few travellers now visit it.

(To be continued.)

*Neh. xiii. 15. †2 Sam. xxiv. 16, 18.
‡Ex. xxxiv. 21. §Neh. xiii. 16.
‖Neh. xiii. 18.

THE RELATIVE VALUE OF TEMPORAL AND SPIRITUAL THINGS.

Go up to the top of Mount Washington. Go alone. Ride, as I rode, back for two hours, all alone, on the mountain top, lifted up into the ether. Why, there was nothing to be heard

*Is. lxiv. 9, 11.

there but the blunt sound of my horse's feet—and that was not to be heard half of the time, for I stopped him. I looked upon the shimmering country, and it seemed no more as if it was populated than a map. I said to myself, "Is there an ocean thundering on the shore? Are there cities lining it? Is there a Portland? Is there a Boston? Is there a New Haven? Is there a New York? Are there wild crashing and rolling sounds of business? Are men mad? I laughed at the idea that anybody should be mad at anything, everything was so sweet, so pure, so tranquil, so peaceful. Why, I looked upon life, and it seemed to me I was as far from its noises and troubles as from the fury and strife of ants in their hills. Look at them. Behold their fiery industry. How they fight and rage! And you stand absolutely unconcerned. And so you may stand on the outside of the greater ant-hill of human life, and look with unconcern upon men's trials, and be only as near to heaven as the top of Mount Washington. That is not far up; and yet it is up far enough to so take you out of the smoke and din of worldly affairs as to bring back sanity to your mind, and deliver you from drunken ambition, and swirling passions, and feverish desires, and enable you to look more tranquilly, and with a clearer vision upon the scene of conflict out of which you have so lately come, to which you are soon going back, and in which you will be again swamped. There are a great many men, who, under such circumstances, say, "Oh, I should like to make a tabernacle, and live in the state that I am now in; I should be so calm, so tranquil, and so sweet-minded."

But you do not need to go to Mount Washington to attain to this state. Cross Wall-street Ferry at the close of the day, and sit on the chains—it is best for a man to sit on chains always, and not them sit on him—and look at the sun in the west, and behold the glory that it sheds abroad, and see the mists that rise up against the sky and move silently through the heavens, and listen to the sounds of business in the great city you have left behind as they die upon your ear, and let the influences of the evening creep over you, and if you live on the Heights, cast your eye upon that home where all your earthly joys center, and, for the moment softer thoughts and feelings will take possession of your mind. And how, at such a time, does a man sigh and say, "Ah! that I was a better man! Oh, that I was less bound up in the things of earth, and that I could come more into communion with the invisible!" And in this way some men have actually stumbled into something like a prayer. Their knees never bend, but their tongue sometimes moves, and they say, "Oh God, do something for me." They do not know exactly what ails them, but they know that their souls yearn for that to which they have not yet come. They are experiencing one of those vision-moments, one of those revelatory hours, in which a man begins to measure his thought and feeling and life by the things of the eternal world, and not by the things of this lower sphere. But put these very same men back to-morrow in the street, and they will be just what they were yesterday. And at evening put them where they will have the world washed off again, and they will again have the same conceptions of eternity and the heavenly state. At one moment the world seems everything to them, and the next moment they look upon its most substantial things as but evanescent.

You need not say, "We cannot live so and feel so: realities are realities, and you must not expect a man to go against nature." I instance these facts of experience to prove that you can do just what the apostle enjoins when he tells us to count things that are as if they were not, and to count things that are not—to the senses—as if they were.

These visions, though of themselves they are but transient, in effect teach us the need that there is of a settled and abiding state of mind They illustrate, too, the effects that would ensue if we should fulfil the command of the apostle. But how shall we come into a state of mind such that we can always do this, or that these thoughts and feelings will always come at our bidding, so that, at any moment, we can call them up and measure our life by the golden reed of God's sanctuary? These experiences certainly reveal the possibility and practical ease of holding the world and its vast occupations so subordinate that all things shall seem like shadows.

Everything is relative. I do not mean that any man should seek to attain a state in which he shall believe that the world is good for nothing. To believe that would be to believe a lie. The world is good for something. We are apt to run to the opposite extreme in this matter All that we want is to relatively measure the the world, and bring it into its right subordination.

What do the first flowers at your window in spring mean? Not themselves alone. They speak to you of innumerable flowers that are soon coming. They tell you of something that you do not see. What does the first sprouting of the grass under the fence mean, in spring? It means pastures innumerable. And in early spring, what do the buds in the forest mean? They mean all the leaves that are to wave when the buds open and develope themselves. And what does your life mean? Oh, not what you gather from it here. It is as a bud that is shut. It is only a prophecy, a foretoken of what is to be in the coming summer. And the soul learns to see that it is but the earnest of something better. And if troubles come, the mind

says, "This world was not built for me as my home; it is not my resting place; I am a stranger and a pilgrim here, and I shall of course have troubles till I go to my final abode." And troubles do not mean much under such circumstances.

If you were sitting in your own house, and the wind was blowing through some crack, and making you uncomfortable, you would instantly say, "I live here, and I must apply the remedy." But if you were sitting in a stage-coach that was uncomfortable and needed repairing, you would not think of taking a carpenter along to put it in order. If, when a man is riding in a car, it is disagreeable where he sits, he changes his seat; that is all. If the sun annoys him on this side, he goes over to the other side. And, if it is not pleasant there, he says, "When a man is travelling, he cannot expect to have things just as he wants them." And he consoles himself with the thought that it is only a few miles to the station, and that soon he shall get out. What if a man regarded this world as only a car in the great train of the universe, and looked upon men as passengers, those stepping in that are born at this station, and those stepping out that die at that station, and felt that while he was making his journey in this car, it did not much matter what befell him if he only reached the station and stepped out at last, and found his father's house! Sorrows, and cares, and trouble, when you take them and put them in their place, and give them their real meaning, are half over, so great is the power that the world to come gives a man over the world that now is.

Such a method of looking at this world in the light of the other does not take away the value of the present life, though it teaches us to measure it differently.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 17, 1863.

The Society of Friends, since they first settled in America, have grown prosperous and influential through their proverbial honesty, industry and thrift; and though their principles have ceased to be paramount in the civil and political institutions of the States they originally settled, and they through unfaithfulness have become divided into separate and inharmonious sects, yet they are still regarded by many as illustrating a higher spirituality than that which prevails in most Christian sects, and as maintaining high moral principles, the more general prevalence of which would be of incalculable value to mankind.

That this people have grown numerically weaker in comparison with other sects, and have measurably lost that bond of perfect union which is essential to the proper appreciation of their principles and testimonies in the communities with which they are surrounded, is cause of much concern to those who believe in their high mission in the world. An enquiry into the causes of this comparative declension will, we think, reveal a neglect of that jealous care of the training of their children, which befits a people of such peculiar and distinguishing characteristics.

Whatever may be said of the necessity of experimental, rather than educational qualifications, to enter upon the affairs of the church, and even to fill up the measure of private virtue enjoined by our profession, yet so important are the influences exerted upon the mind by surrounding circumstances, the precept and example of parents and teachers, the associations and pursuits provided for the most active and impressible period of life, that we can hardly over estimate this influence in forming individual character, and in determining the future of religious organizations, with reference to the Society of Friends.

This view is strengthened by the fact that all the children born of members possess a birthright in the Society, and become amenable to its discipline if they depart from its order and testimonies. Should not the influence designed to bring these under subjection to the restraints of Christian principle, begin in those early periods of their existence, when they are most susceptible to good impressions and most easily enamored of truth and goodness?

As reason and experience show that, upon the training of the young must largely depend the perpetuity and increase of a religious organization, we find that all who zealously labor in behalf of the several organized systems of faith and practice which prevail in the professed Christian church, begin primarily with the young, industriously sowing the seeds which they expect to grow and bring forth fruit in generations to come. That these efforts of others are felt among the young of our Religious Society, drawing them away from the simplicity of our profession, it would be vain to conceal; and that a duty devolves upon the concerned

members of the Society to provide for the education, not only of all its members, but of others who may be brought within its influence, need only be stated to meet a response from all who have its principles and testimonies at heart.

EDUCATIONAL CONFERENCES.—The Executive Committee of the Members of Friends' Educational Association, within the limits of Philadelphia Yearly Meeting, have appointed a Conference at Gwynedd Meeting House, on First-day afternoon, the 18th instant, at 2 o'clock, P. M.; and at Willistown on Fifth-day morning, the 29th, at 10 o'clock. Members of the Committee will be present to explain the object and plan of the Association; and Friends, and others in the neighborhood, are cordially invited to attend and to extend the information.

The receipt of an *anonymous* letter and a box of clothing for the "Contrabands," from Russellville, is hereby acknowledged.

J. M. T.

MARRIED, at the residence of Joseph Thorn, in Chili, Monroe county, N. Y., on the 27th of 12th mo. 1862, AMOS FREEMAN, of East Hamburg, Erie county, N. Y., to MARY THORN, of the former place.

——, at the residence of the bride's father, near Amawalk, Westchester county, N. Y., on Fourth-day, 12th month 31st, 1862, according to Friends' ceremony, JAMES V. IRISH, to AMY ANNIE HALLOCK, all of the above place.

DIED, on the 31st of 12th month, 1862, at the residence of his parents, Rensselaerville, Albany county, N. Y., HENRY, son of John and Ann S. Chadwick, aged 28 years. The filial affection, and fraternal regard of the deceased, greatly endeared him to the family circle, his sudden removal from which leaves a wide breach. His circumspect life, his uniform kindness, integrity and uprightness of character, secured him a large number of attached friends, as evinced by the large attendance, and solid deportment at the funeral. Though we mourn the early removal of the hope and promise of coming years, yet we have the rich consolalation that our loss is his enduring gain.

——, 12th mo. 17th, 1862, MARTHA, widow of Thomas Matlack, in her 72d year, a member of Race Street Meeting, formerly of Radnor Monthly Meeting.

——, 1st month 10th, 1863, WM. H. GILLINGHAM, M. D., a member of Race Street Meeting.

——, 1 month 8th, of diptheria, JOSEPH PANCOAST, son of Seth J. and Emma R. Comly, in his 6th year belonging to same meeting.

——, on the 19th ultimo, at the residence of her son, Richard Plummer, in the city of Baltimore, HENRIETTA PLUMMER, in the 76th year of her age.

In the departure of this dear friend, there is no cause for mourning, as we have faith to believe, from the precious, heavenly feeling, at the funeral gathering of her many relatives and friends, as also, at her close, which was, as an infant going to sleep on the bosom of its parent, that all is well, and when all is well at the end, the end is crowned, which crown is the blessed welcome of "Well done good and faithful servant, enter thou into the joys of thy Lord."

She had been in feeble health for many years, during which time, she seemed to have passed through the refining furnace, again and again, until there appeared nothing left, but the pure gold of the kingdom.

Truly she was one of the meek of the earth; as one who has intimately known her, from early childhood, can testify, that he does not remember, ever to have seen her in an ill humor, nor heard her speak unkindly of any one.

A few moments before her departure, in reply to a question put to her, she answered, laying her hand on her breast, "all is comfortable here, as I love every body."

So may we not add, "He that dwelleth in love, dwelleth in God, for God is love, and herein is his love perfected in us."

In reflecting on her calm and quiet departure, and the sweet feeling that accompanied it, how often have these lines of the Poet presented themselves:

There is no death; what seeme so is transition;
This life of mortal breath
Is but the suburb of the life Elysian
Whose portal we call Death.

For Friends' Intelligencer.

Report of "The Women's Association of Philadelphia for the Relief of the Freedman."

The constant appeals for aid and sympathy on behalf of the suffering freedmen in various parts of our country, induced a number of Friends of this city to form an association to furnish clothing, medicines, &c., to meet the temporary necessities of this destitute class of people.

The Society was organized 4th mo. 15th, 1862, since which time, with the exception of a few weeks during the summer, the meetings have been held on Third-day afternoon and evening of each week on the third floor of Friends' Meeting House, Race street above Fifteenth street.

Donations in money, goods, and part-worn, clothing have been received from persons residing in this city and its vicinity; from Chester, Bucks and Westmoreland counties, and from the States of New York New Jersey, Delaware, Maryland and Indiana.

The Association endeavors to make a judicious appropriation of the means entrusted to it for distribution, and from the acknowledgements received from the various places to which the articles have been sent, the members are encouraged to believe that their efforts have accomplished the purposes intended as far as the limited supply would allow.

1500 new and about 2000 part-worn garments, pieces of uncut goods, comfortables, books, medicines, needles, thread, buttons, &c., &c., which were packed in twelve boxes, have been sent to the following places and distributed: To Washington, D. C., 5 boxes; Fortress Monroe, 3 do.;

Yorktown, 1 do.; St. Simon's Island, 1 do.; Port Royal, 1 do.; Fernandina, Fla., 1 do.

The Treasurer received contributions in money

Up to 7th mo. 1st,	$ 295 68	
Rec'd since 9th mo.,	1963 60	
		$2259 28
Paid for goods, &c.,	$2103 16	
" freight and portertage,	5 75	
	$2108 91	
Cash on hand,	150 37	
		$2259 28

Letters from responsible persons in the different places where the freedmen are congregated are still being received, stating the necessity for additional assistance, as some time must elapse before this people will be able entirely to support themselves.

We trust that those persons who sympathize with us in our efforts, and have already contributed, will not weary in well doing, and that those who have not contributed will now give according to their ability.

Donations may be sent to

Rachel S. Evans, President, N. E. corner 11th and Vine streets.

Margaret A. Griscom, Treasurer, 1028 Arch street.

Elizabeth I. Ferris, Secretary, 937 Franklin street.

Anna Wharton, Corresponding Secretary, 336 Spruc street.

Philadephia, 1st mo. 6th, 1863.

For Friends' Intelligencer.

Fifth Annual Report of the Central Employment Association, 3d mo., 1862.

In reviewing the operations of the past season, we are reminded that some of us commenced them under a feeling of discouragement. The storm of war, which had burst upon our land, had at first seriously disturbed all the usual pursuits of the community, and not a few had been deprived of most of their ordinary resources. There was reason, therefore, to fear that our contributions would be much curtailed, while we apprehended that increased demands might result from the suffering which was anticipated among the poor. As time passed, however, it was found that these forebodings were only partially realized. Our subscriptions, indeed, were considerably lessened, but owing to the opening of new sources of employment by the government, the calls upon us for work were less numerous than in former years. There was a class, however, who were either unable to obtain, or incompetent to perform, government work, and to such our employment was mainly given. Our total expenditures were $200 16, of which $159 09 were for materials, and $41 07 in payment for work. The higher price of goods, especially cotton stuffs, made the relative expense of materials greater than usual. We paid for the making of 275 garments, and distributed 302 among the needy, some being given unmade to those who could make for themselves. Some donations of dry goods and trimmings were received, which were very acceptable, and for which we return our grateful acknowledgments. Thankful for even the small degree of success which has attended our past efforts, we trust that our friends will not withhold their assistance in future.

PRISCILLA H. HENSZEY, *Pres't.*
MARGARET S. CONARD, *Treas'r.*
LYDIA S. JOHNSON, *Sec'ry.*

From Country Living and Country Thinking.

Acknowledge to yourself, "I am not happy. I do not like my life. I must be capable of better things. I am uneasy, restless, discontented." Then, knowing exactly the state of your case, apply to yourself comfort and healing. Remember first that God reigns. Infinite power is wielded by infinite love. The fatherly eye that sees the sparrows as they fall, will not let you walk in a random path. Life is a chain of sequences. From the cradle to the grave—ay! and beyond it—stretch the series of cause and effect; and what thou knowest not now, thou shalt know hereafter.

You are in a school carefully graded. When you have passed your examination satisfactorily, you will be promoted. Just as soon as you have got all the discipline which your present circumstances have for you, you will be surrounded by new. Just as soon as you are fitted for a higher career, the gates will be flung wide open to you. You can know exactly what is best for you only by observing what is. You think you could do something better, something greater. Do you perfectly accomplish everything that you undertake? Until you perform in the best possible manner everything which it is at present your duty to do, you have no right to complain of your contracted sphere. Why reach out among the stars for a treasure that lies at your feet? Be faithful over a few things, before you repine at not being made ruler over many things. You may talk of opposing friends, unfavoring circumstances, adverse fate; but circumstances are full of Divinity, planning and directing. We are not the children of Fate, but the children of our Father in Heaven, and when the Heaven-appointed hour is come, fate, friend, and circumstance will swell the tide that shall bear us out triumphantly to the bosom of the boundless sea.

Another thing remember. Threescore years and ten are not the whole of life. We say that we know it, but we act as if we knew it not. With our lips we affirm; but with our lives we

deny. Blind and eager, we grasp for all our good things now. We weep and moan and faint, because for a moment we are hungry and thirsty. We forget that God has not put us in this world to be happy, but to be trained. It is true that there is a great deal of happiness thrown in; and we find it so delightful, that we are apt to substitute it for the real end of life, and mourn that we cannot accomplish it; which is as if children, having feasted on their Christmas candy, should cry to be fed on it all the year round. Life is one combined and continuous process and proof. Riches, poverty, happiness, misery, education, ignorance, are so many chisels to form and touch-stones to try our characters. One substance stands fire, another water. If you reverse the trial, it is fruitless. One soul must be purified by prosperity, another by adversity; one in society, another in solitude. Who dare be so presumptuous as to say, "This is not the right kind of test for me. My character would be better developed and ascertained in such and such circumstances." "Shall not the Judge of all the earth do right?" You pant for activity and exertion. You are ingenious, constructive, fertile in devices, skilful in combination, rapid in execution. You want a subject, a field, a career. Very well. Find one or make one, if you can. Exert yourself to the utmost. Move heaven and earth; but, having done all without success, decide conclusively that your lesson is to be learned in another school, and reflect peacefully that "they also serve who only stand and wait." Bring this principle in prematurely, and you will be an indolent, inefficient cumberer of the ground. Leave it out of view entirely, and you will be a pricking, irritating thorn in all sensible and sensitive flesh. Apply it just at the right time, and the world will be better for your having lived in it.

As for a little happiness, more or less, never mind it. Be content to put it off. When the Shekinah dwelt in the Holy of Holies, did the high-priest note in passing that the porch of the temple was shrouded in twilight? Believe what you say you believe, that there is a life beyond death. Weeping may endure for a night, but joy cometh in the morning. It is only for a little while. Can you not for a little while be brave to bear and to do? The fulness of joy, the perfection of being, belong to another world. The secret of contentment is not the gratification nor the crucifixion of every right desire, but faith in their ultimate fulfilment.

"He who sees the future sure,
The baffling present may endure."

Now, if you suppose that I wish to sublimate you into an airy nothing,—a cross between the patient Griselda and a Romish saint, I have only to inform you that you are entirely mistaken. Though I would have you depend chiefly for your happiness on the next world, I would also have you, by all means, make the most of this. It is very certain that there is a heaven, but earth is also a fixed fact. It may be very pleasant to die, but for the present your especial business is to live; and if you can't be as happy as you would like to be, be as happy as you can. Because you can't get what you want, don't throw away what you can get. Squeeze out of the world all the juice there is in it. It is a mistake to suppose that you must be either at the brow or at the foot of the hill. There are many steps between, some of which command a charming view, and all a new horizon. Because you are not particularly happy, don't condemn yourself to particular misery. It is possible to sleep soundly, eat heartily, and be on the whole very comfortable, without being in a rapturous frame of mind. Only, when you are simply comfortable, don't pretend that you are tremendously happy. There is nothing to be gained by the deception; and if there were anything, you don't want to gain it. Do with your might whatsoever your hand finds to do. Sympathize largely. Don't merely try to feel, but feel. Associate with children, not to harass them by continually setting them right,—which is of no use, since they will inevitably and immediately fall back,—but make yourself one with them. Nothing pays so well. I think it is the easiest of all ways to amuse yourself and benefit others. But don't confine yourself to any one class. Whenever anybody's orbit intersects yours, make something come of it. Sink a shaft wherever there is the least probability of water. Find out the secret place where abideth the soul of your Irish "girl." See if there may not be something in common between you and your washerwoman, your seamstress, your chambermaid, your cook. If there is a single plank in their platform on which you can stand, join hands thereon, and give one throb to the heart of humanity. Do not wait supinely for opportunity, but go out and seek her in the highways and hedges. Be alive at every pore. Make your soul great with unceasing benevolence. Make common cause with virtue against temptation, with goodness against wickedness, with right against might. If truth is solvent in falsehood, precipitate the truth, and cast out the false.

FORMING THE CHARACTER.

What is the *object* of education? *To form the character.* How is this to be done? Not by lessons—but chiefly through the influence of example, circumstances and situation. How soon is the child exposed to these influences? From the moment it opens its eyes and feels the pressure of its mother's bosom; from the hour that it becomes capable of noticing what passes around it, and knowing the difference of one thing from another. So powerful are the

gradual and unnoticed influences of these early months, that the infant, if indulged and humored, may grow into a petty tyrant at ten months old. During the first years of infancy, every human being is making his first observations and acquiring his first experience—passes his early judgments, forms opinions, and acquires habits. They may be ingrained into the character for life. There is no doubt that many of those incurable crookednesses of disposition, which we attribute to nature, would be found, if they could be traced, to have originated in infancy; just as a deformed and stunted tree is not so from any natural perversity of the seed from which it sprung, but from the circumstances of the soil and situation where it grew.—*St. Louis Era.*

THE MOTHER'S REPLY TO "ROCK ME TO SLEEP."

My child! my child! thou art weary to-night;
Thy spirit is sad, and dim is the light;
Thou wouldst call me back from the silent shore,
To the trials of life, to thy heart as of yore;
Thou longest again for my loving care,
For my kiss on thy lips, my hand on thy hair;
But angels around thee their loving watch keep,
And angels, my child, will "rock thee to sleep."

"Backward!" say Onward, ye swift rolling years:
Gird on thy armor! Dry up thy tears!
Count not thy trials nor efforts in vain;
They'll bring the light of thy childhood again.
You should not weary, my child, by the way;
But watch for the light of the brighter day;
Not tired of "sowing for others to reap,"
For angels, my child, will "rock thee to sleep."

Tired, my child, of the "base, the untrue;"
O, I have tasted the cup they give you,
Felt the deep sorrow in the living green
Of a low mossy grave by a silver stream;
But the dear mother I sought for in vain
Is an angel presence, and with me again;
And in the still night, from the silence so deep,
Came the bright angels to "rock me to sleep."

Nearer thee now than in days that are flown,
Purer the love-light encircling thy home,
Far more enduring the watch for to-night,
Than even earth-worship away from the light;
Soon the dark shadows will linger no more,
Nor come at thy call from the opening door,
But know thou, my child, the angels watch keep,
And soon, very soon, will "rock thee to sleep."

HOMELESS.

It is cold dark midnight, yet listen
To that patter of tiny feet!
Is it one of your dogs, fair lady,
Who whines in the bleak, cold street?
Is it one of your silken spaniels
Shut out in the snow and sleet?

My dogs sleep warm in their baskets,
Safe from the darkness and snow;
All the beasts in our Christian England
Find pity wherever they go—
(Those are only the homeless children
Who are wandering to and fro.)

Look out in the gusty darkness—
I have seen it again and again,
That shadow, that flits so slowly
Up and down past the window-pane:—
It is surely some Criminal lurking
Out there in the frozen rain!

Nay, our Criminals all are sheltered:
They are pitied and taught and fed;
That is only a sister-woman
Who has got neither food nor bed—
And the Night cries, "Sin to be living!"
And the River cries, "Sin to be dead!"

Look out at that farthest corner,
Where the wall stands back and bare:—
Can that be a pack which a pedler
Has left and forgotten there?
His goods, lying out unshelter'd
Will be spoiled by the damp night air.

Nay:—goods in our thrifty England
Are not left to lie and grow rotten,
For each man knows the market value
Of silk or woolen or cotton;
But in counting the riches of England
I think our poor are forgotten.

Our Beasts and our Thieves and our Chattel
Have weight for good or for ill;
But the Poor are only His image,
His presence, His Word, His will;
And so Lazarus lies at our doorstep,
And Dives neglects him still.

Annie Adelaide Proctor.

For Friends' Intelligencer.

GLIMPSES OF SCIENCE.

New Series, No. 1.

By Yardley Taylor.

After considerable delay, caused by various circumstances, I propose continuing a few more essays under the above caption in the *Intelligencer*. In doing this I propose to notice a few of the geographical and geological features of the Atlantic slope of the United States. Quite a number of rivers occupy this slope, small indeed in comparison to those already reviewed, but important in their position and resources; opening avenues to the ocean, and giving access to trade, not only for their own basins, but for much of that of the St. Lawrence and the Mississippi valleys.

Geographers have designated the range of mountains along the western borders of this slope as the Apalachian range of mountains; the names of the Alleghany, the Cumberland, the Blue Ridge, &c., designating particular portions. In fact every particular portion of these mountains has its local name. Thus on the National road, west of Cumberland, in Maryland, we have Wills mountain, Dans mountain, Big Savage, Little Savage, the real dividing ridge between the eastern and western waters. Negro mountain, Winding Ridge, Boiery mountain, and Laurel Hill; yet taken together they are called the Alleghany Mountains. The Alleghany mountains proper, approach to, and unite with the Blue Ridge range near the southern boundary of Virginia, and there the former loses its name, and the latter becomes the real dividing line between the eastern and western waters, while the Cumberland and other local names continue parallel to the Blue Ridge fur-

ther into Tennessee and Georgia, and subside into the hills of Northern Alabama.

In advancing north, the Alleghany range is considered as terminating in the State of New York; the Catskill mountains being the last of the range.

The highlands of New York, on the Hudson river, are a continuation of the Blue Ridge range, which taken altogether is the longest mountain range in the United States east of the Mississippi. The altitude is less in its northern portion than that of the Alleghany, until after its union with the latter, when it becomes, on the dividing line of North Carolina and Tennessee, the highest mountain east of the Mississippi. The White Mountains of New Hampshire were formerly considered the highest, but late measurements make the former higher by 500 feet than the latter.

The altitude of the Alleghanies may be put down at about 3000 feet above tide water. The several lines of surveys for the internal improvements that have crossed them, are rather less; but as these aim for the lowest points in crossing, we may suppose the highest points would be more. The Blue Ridge range seldom rises to more than half that elevation, until the James river is passed, when at the peaks of Otter, the height of about 5000 feet is attained.

One remarkable geological and geographical fact is, that the great limestone valley, so prominent a feature in Pennsylvania, Maryland and Virginia, lies immediately west of the Blue ridge. The counties of Orange, and Duchess, New York, have the same feature, and it continues through New York and New Jersey. It probably has its greatest expansion on the Potomac, where it is nearly twenty miles in width, almost entirely of limestone land. The land of this valley is generally of excellent quality, making it of immense agricultural value. There are few sections of our country this side of the Mississppi valley of equal productiveness with a section including twenty-five miles on each side of the Blue Ridge. The great grain growing region of Pennsylvania, Maryland and Virginia, lies in this vicinity. Valuable as this region is in an agricultural point of view, it is also a valuable mineral region. Iron ore abounds along almost the whole of the east edge of the limestone valley, as well as in many other places. Copper is also found in Virginia; likewise black oxide of manganese. Hydraulic lime is met with in many places as well as limestone of almost all colors, but the prevailing color is dark blue. The geological features of this region are strongly marked, and I propose to treat of them more fully, when I allude to the geology of the Atlantic slope.

The mountains of New England do not seem to present that regular form in elevation and direction that the mountains through the Middle States do; they are more isolated, and rise more into cones and peaks. They are more diversified with lakes and ponds of water, than the mountains south of the Hudson, and in these particulars present quite a contrast. There are many beautiful scenes of mountain, wood, and water among them, that would seem to be not easily excelled, but there are many places further south, where the grandeur and beauty of the scenery is such, that the lover of nature would be puzzled to give a preference to either. This preference, however, would probably depend more on the temperament of the individual, than on anything else. Some would admire the grand and imposing, while others would prefer that which is more quiet and subdued. It is said that John Randolph, of Roanoke, after witnessing the rising of the sun from the summit of the peaks of Otter, a scene that has few equals of its kind, remarked that he thought any one who could witness that must be convinced of the existence of a God.

Thomas Jefferson, in his Notes on Virginia, says, that "the scenery of the passage of the the Potomac through the Blue Ridge is worth a voyage across the Atlantic. Here the extent of the scene is far less, but is grand of its kind.

There is another set of mountains entirely unconnected with either of the preceding; these are the Andirondack in western New York, north of the Mohawk river, and west of Lake Champlain and Lake George. These mountains are as yet almost entirely in their primitive robes, having been but partially invaded by civilized man. Those who admire such scenes would be delighted in visiting these mountains; there is much that is grand and sublime, as well as the appearance of the forests in their primitive state. John Randolph, it is said, kept a forest around his house in its primitive state, as much as possible. If a tree fell, or was blown down, it must lie there without disturbance, he would not suffer any timber to be cut from this forest. The disciples of Isaac Walton, too, could be gratified in their peculiar enjoyment, as the trout fishing of these mountain streams is said to be excellent.

There is a small portion of diplomatic history indirectly connected with the mountains of the State of Maine, that may be interesting to advert to. All who are acquainted with the history of this country for the last twenty-five years, know that the north-east boundary question has been an exciting subject between our government and that of Great Britain. At one time it seemed likely to involve the two governments in serious difficulty, if not in a war. When the treaty of 1783, which acknowledged the independence of these United States, was concluded, the commissioners in framing that treaty had endeavored to use language in describing the boundary between the two govern-

ments that should not be misunderstood. The river St. Croix was fixed upon as the point where the boundary line was to leave the Atlantic Ocean, and it was then to follow that river to a point at its source, thence by a line due north to the highlands, separating the waters of the St. Lawrence river from those that flow into the Atlantic; thence along these highlands to the 45° parallel of latitude: thence along that parallel to the river St. Lawrence, &c. This, if not the precise language, is the substance of the part relating to this portion of the boundary, and all seems plain enough. Some time afterwards, commissioners were appointed to run and to mark this line, which was done. It was then found that the north-east corner of Maine reached to within some twenty miles of the St. Lawrence river, and presented a direct communication between Quebec in Lower Canada and New Brunswick, instead of the former very circuitous route. This, at first, when population was sparce, and trade limited, was of small importance, but afterwards when both had increased, it seemed important that a line of communication across the State of Maine, along the St. John's river, should be had between the two provinces. This, though interfering but little with the settled parts of Maine, was evidently in violation of the rights of that State, and could not be permitted without remonstrance. This, however, had but little effect. Governments are too little disposed to look at strict justice when their interests are concerned, and Great Britain is far from being free from this fault. Other differences arose between them, and for a time the political horizon looked gloomy.

One act of the British Government shows to what lengths governments will sometimes go, to sustain their pretensions; and this was an attempt to substitute some other range of highlands to come within the possible meaning of the treaty. For this purpose, G. W. Featherstonhaugh was commissioned to make an examination of the hills and mountains of Maine within the basin of the St. John's river, that drains all the northern part of that State as bounded by the terms of the treaty of 1783. This geologist had been employed by the United States Government in 1837, to make a geological and mineralogical reconnoisance of the country from Green Bay, Wisconsin, to the St. Peter's river and the Coteau de Prairie and he made an interesting report of his reconnoisance. This fact probably had weight with the British Government in giving him the appointment. He reported that a range of hills and mountains across the State of Maine, on the southern border of the basin of the St. John's river, might be considered as the highlands mentioned in the treaty, being higher than any highland north of them this side of the St. Lawrence. This view so palpably in violation of the literal language of the treaty was never urged upon our government by the British ministers; they merely sent a copy of the report as they were in comity bound to do, without further alluding to it in their correspondence. It shows, however, what they were aiming at.

This, with other differences that had arisen between the two governments, had produced so much excitement in each country, that their respective governments began to see the necessity of having them amicably settled. Accordingly propositions were made and accepted to refer the whole subject of dispute to two commissioners, one to be appointed by each party. The American Executive made choice of Daniel Webster, and Lord ———— was appointed on the part of the British Government.

When these commissioners met, and had exchanged credentials and were ready to proceed to business, Daniel Webster gave evidence of the sincerity and candor that actuated him by presenting a resolution with his signature attached, to the British envoy, in language to this effect: Resolved, "that we will settle this difference amicably." The British envoy immediately added his signature to the resolution, and thus they entered upon their duties determined peaceably to conclude those differences. With such a determination it was not difficult to settle matters, and it was done so as to satisfy all reasonable persons on both sides. While the rights of both were acknowledged, the advantages of a change to both were admitted, and alterations were made from former treaties that gave satisfaction. Thus, while the treaty of 1783 was understood to extend to the highlands bordering the St. Lawrence basin, the advantage to the British Government of having that part of Maine lying north of the St. John's river was granted, and equivalents were offered. This part of Maine was situated far from the inhabited part of the State, and valuable only for its lumber. This lumber, as well as that on the south side of the river, which was of much larger extent could only be got to market by descending this river to tide water. But the whole of the lower part of this river for many miles was in the province of New Brunswick entirely British ground, and could not be used by citizens of the United States without permission. A clause was inserted in the treaty giving the citizens of the United States equal privileges with citizens of British territory, in transporting their lumber to market by this river in times of peace, this was no small advantage,and was an equivalent. Another was this: When the commissioners, in pursuance of the treaty of 1783, ran the line for the 45° of latitude as the boundary, either from the imperfection of the instruments, or some other cause, they ran the line too far to the north. This line crossed the outlet of Lake

Champlain, just where its waters enter the river Sorel, and north of Rouse's point, a projection of land that completely commands the channel from the lake to the river. This point, then believed to belong to the United States, was selected as a proper place for a strong fortification, as here was a route by which an enemy might enter Lake Champlain. General Burgoyne entered the United States in the time of the American revolution by this route. The American government commenced laying the foundation for a strong fortification, but afterwards found that the true line of the 45° parallel was south of this point, and not wishing to encroach on British soil, they desisted. This old line was by the new treaty made the boundary there between the two governments, thus securing to the United States Rouse's point with its advantages.

Thus we see how easy it is to settle differences even between nations, when each determine to settle them amicably, and it would be well for all future time, if diplomatists would all be actuated by this principle. It is to be hoped that this example will not be lost sight of, and should it be followed it will redound to the credit of this country, that one of its public men inaugurated by his action so reasonable and just a principle for his rule of conduct.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &C.

Absence from the City, and a press of engagements, have prevented the preparation of the following at the usual periods:

ELEVENTH MONTH, (NOVEMBER).

	1861.	1862.
Rain during some portion of the 24 hours,	10 days.	5 days.
Rain all or nearly all day,	3 "	4 "
Snow, including very slight falls,	3 "	3 "
Cloudy without storms,	6 "	7 "
Clear, in the ordinary acceptation of the term,	8 "	11 "
	30 "	30 "

TEMPERATURES, RAIN, DEATHS, &C.	1861.	1862.
Mean temperature of 11th month at Penna. Hospital,	44.81 deg.	45.25 deg.
Highest do. during month,	64 "	67.50 "
Lowest do. do. do.	32 "	29.50 "
Rain during the month,	4.87 in.	4.77 in.
Deaths counting five current weeks for each year.	1129	1227

Average of the mean temperature of 11th month, for seventy-three years,	43.38 deg.
Highest mean during that entire period, 1849,	50.50 "
Lowest do. do. 1793-1827-1842	38 "

FALL TEMPERATURES.

Mean Temperatures of the three *Fall* Months of 1861		57.71 deg.
Ditto. do. do. do. 1862		58.14 "
Average of the *Fall* Temperature of past 73 years		54.56 "
Highest *Fall* Temperatures during that entire period	1850	58.16 "
	1862	58.14 "
Lowest do. do. do. 1794		50.66 "

TWELFTH MONTH

	1861.	1862.
Rain during some portion of the 24 hours	3 days.	4 days.
Rain all or nearly all day,	1 "	1 "
Snow including very slight falls,	1 "	3 "
Cloudy, without storms,	11 "	5 "
Clear, in the ordinary acceptation of the term,	15 "	18 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, &C.	1861.	1862.
Mean Temperature of Twelfth Month at Penna. Hospital,	37. deg.	36. deg.
Highest do. during month.	61. "	64.50 "
Lowest do. do. do.	20. "	9.50 "
Rain during the month,	2.09 in.	1.65 in.
Deaths, counting four current weeks for each year.	1009	844

Average of the Mean Temperature of Twelfth month, for the past seventy three years,	32.27 deg.
Highest mean do. during that entire period, 1848,	45. "
Lowest do. do. do. 1832	25. "

It will be seen, that the temperature of the Eleventh month, this year, (1862), was about two degrees higher than the average, for the past seventy-three years, while the entire FALL temperature has been equalled only once, during that period.

That of the Twelfth month has also exceeded the average, for that long series of years, by nearly four degrees, though not quite equal to that of last year. J. M. E.

Philada., First month, 1863.

UTILITY OF SMALL BIRDS.

A correspondent, writing to the English *Journal of Horticulture*, says:

"I send you in a little box what may amuse you. Here there has been, on the part of the farmers and cottagers, great complaints made of the mischief done by small birds to corn-fields and gardens. In vain did some hold the argument that these small robbers did as much good in destroying grubs and caterpillars, as harm to wheat and black currants. For the last two years the township has not only paid for all dead

sparrows, but so much a dozen for birds' eggs. I am afraid to say how many thousand dozens of eggs were taken and paid for; and, as I believe, mainly in consequence of this, (aided, perhaps, by the mild winter,) we have this year such a plague of caterpillars and grubs as I never remember. Since I last wrote to you, I have had three women constantly employed picking over gooseberry, apple, and currant trees, and our destruction of caterpillars has been by bushels. I felt so convinced that this plague was partly owing to the last two years' destruction of birds, that in my own grounds, and in all the coverts, I ordered the nests not to be molested. I now send you the head of a sparrow shot this morning in my garden. This was done to test what food it took to its nest. I hope the head may reach you in the same state in which it was picked up—namely, with three green caterpillars and three daddy-longlegs in its beak. If one journey from its nest could collect so many, it is easy to guess how much may be done by them to clear trees. My trees, from hand-picking, are now pretty clear; but I am quite sure it would have been done cheaper and better by the birds, had they been left alone. I cannot think I am sending you much information, but one fact is better than many theories.

AN IGNORAMUS NEAR LIVERPOOL."

On the above, the editor of the *Journal* remarks:

"We give this brief communication the most prominent position in our pages, because it relates to a subject of far more importance than it is usually believed to possess. The warfare carried on against small birds is a proceeding founded on the most self-injuring ignorance that at present overshadows our farmers and gardeners. A similar warfare has been carried on in France, and the same result has occurred there, which our correspondent records as now scourging the vicinity of Liverpool—namely, a plague of caterpillars and grubs. So serious has the plague become in France, that the Government has interfered, and a strong arm has been outstretched to save the small birds from destruction. We almost regret that a similar power cannot be similarly exercised on this side of the Channel. We have warned our readers again and again, that these birds are far more powerful benefactors than they are injurers by being thieves of seeds and fruits. They can be scared from these at a small expense, even if old women are paid to act as scarers; whereas, if the birds are destroyed, no outlay, however large, can rescue our crops from insect marauders. The destroyer of small birds is one of the most unmistakable illustrations of the old saying, 'He is penny wise, and pound foolish.' It is preventing a small loss, and ensuring the occurrence of a far greater. Nor are the services of small birds restricted to the destruction of insects, for they are great consumers of the seeds of weeds. As an evidence how far in advance of us in a knowledge of these facts are our descendants on the other side of the globe, we have a letter before us, detailing the successful importation into Australia of goldfinches, hedge sparrows, and other small birds. They were bought in this country, and sent by steamer to Sydney, for the express purpose of consuming the thistle seeds! We recorded some time since how a Scotchman had sown some seeds of his national emblem in Australia, and that it was overwhelming the land. The public authorities have paid large sums to the children for gathering the seed heads of the thistles, but, though this has brought in a vast tribute of heads, yet the thistles are unconquered; so the Australian authorities have allied themselves, like wise men, with the small birds. The head of the sparrow sent to us by our correspondent is now upon our table, with the green caterpillars and daddy-longlegs, parents of root-injuring grubs, in his mouth, and we wish every gardener and every farmer could see it, for it is a striking, though silent rebuke to them all."

THE GOLDEN RULE.—It is said of an Indian, that whenever he got into a bad place in the swamp, where the ground was too soft for safety, he put up a stake to mark the place. Thus he not only avoided the danger himself, but kept others from falling into the same snare. Might not every Christian learn a lesson from this rude son of the forest, not only to guard against his own false steps, but as he prays, "Lead us not into temptation," to be careful to remove temptation out of his brother's path?

The least error should humble us, but we should never permit even the greatest to discourage us.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is firm with very moderate inquiry. Small sales for shipments at $6 a 6 25 for superfine; $6 50 a 7 for extra; $7 12 a 7 25 for low grade and good extra family, and $8 up to 8 75 for fancy lots. There is but little Rye Flour or Corn Meal here. The former is dull at $5 25, and the latter at $3 75 per bbl. for Pennsylvania.

GRAIN.—There were fair sales of Pennsylvania red Wheat at $2 48 a 2 51, and white at $1 80 a $1 85—the latter for choice Kentucky. Small sales of Pennsylvania Rye at 94c. The last sale of Delaware was at 90 cents. Corn is firm. Sales of yellow, old, at 78 a 80c. Small lots of new at 73 a 75c. Oats are steady at 40 a 41 cents per bushel. Last sales of Barley at $1 30 a 1 45, and Malt at $1 52½.

SEEDS.—There is a fair demand for Cloverseed at $6 25 a 6 75 per 64 lbs. New Timothy sells at from $2 00 to $2 25 per bus. Flaxseed is wanted at $2 98 a $3 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
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CONTENTS.

A Journal of the Life of William Edmundson 721
The Seizure in Leeds [England] for Birstal Easter Dues 724
The Land and The Book 725
EDITORIAL 728
OBITUARIES 729
Enumeration of Blessings 729
From Country Living and Country Thinking 729
Jerusalem under ground 730
HORTICULTURAL DEPARTMENT 731
POETRY 732
Glimpses of Science 733
About Spiders 735
Economize in Paper 736
ITEMS 736
Philadelphia Markets 736

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 708.]

In some little time we were taken to the castle, where the Governor, Col. Grace, and the council of chief officers were met. I came in with my old blanket lapped about me; the Governor asked where I lived? and what was my name? I told him I was old William Edmundson. He stood up, with tears in his eyes, and said he was sorry to see me there in that condition; for he knew me well, having been sometimes at my house. Then the Governor asked the lieutenant that brought us there, what he had to say against me? and he accused me of several things falsely, and I having free liberty to answer to every particular, did it, so that the council officers were well satisfied, and the Governor spoke roughly to the lieutenant and asked him what he brought us there for? He answered (with this excuse, viz:) that the Raparees were about to hang us, and he brought us there to save our lives. The Governor said if he had them there he would hang them. And so he committed us to the custody of Captain Francis Dunn, and soon after sent us a loaf of bread, a piece of beef, a bottle of drink, and twenty shillings of brass money; but we could get no straw to lie upon, but lay upon the bare floor, which was very cold and hard; we wanted clothes, and my strength was much spent, therefore was not likely to continue long, if the Lord had not provided succor for me.

Now John Clibborn, a Friend, lived six miles from Athlone, for most Friends in those parts were forced away, except he and some of his family, who, hearing of me, came to Athlone; when he saw me in that mean condition he cried out, wringing his hands, and told them that they had taken prisoner as honest a man as trod on the earth. After a time he went home to fetch us some meat, for he had little clothes left for himself, having been sorely plundered and spoiled. Now most of the field-officers and captains knew me, I having been often at Dublin, with the government, when King James was there, and they would discourse familiarly with me. One time I asked them what they had against me? and what I had done, that they kept me prisoner in that sad condition, and did not bring me to a trial? Col. Moore, answering, said they had nothing against me for anything that I had done, and he believed I was a very honest man; but they understood I was a witty man, and capable to do them an injury, and that was the reason they kept me. I told them that was poor justice, to punish a man for what he was capable to do, and not for what he had done. The next day John Clibborn came again, and brought some victuals, but we could get no straw yet to lie upon. I was much spent, and my spirit grieved with their wicked company, so that I desired rather to die quietly in a dungeon, than to be among them.

I sent John Clibborn to the Governor to desire him that I might come upon my trial, or

be removed into the dungeon. The Governor said he was sorry for me, for I was an honest man, and there were none mine enemies, but the Dunns, who were all rogues; and he durst not release me, for there were many eyes over him, because he was kind to the English; but to send me to the dungeon, he could not find it in his heart to do it. The town was so thronged of people that there was no room to be had that I could be easy in; he was in a straight, and knew not what to do with me. So John Clibborn requested to let me go with him to his house at the moat, and he would engage his body and all that he had for my true imprisonment, and to come when he sent for me, alive or dead. So the Governor was content, and let us go with him. Thus the Lord provided succor for me in a time of great distress. When I was there, with much difficulty, I got a few lines writ and sent to my wife, that she might know we were alive, and where we were; which was a great satisfaction to her and Friends; for many were under great trouble of mind, and it was a trial on most of Friends in our country. The English fled to garrisons, and most of the Irish went to the Raparees.

One of my sons, that was with me, had a tan-yard well stocked with hides and leather, and about a week after our house was burnt, my wife went to fetch them off, and several English neighbors, with horses and cars, went to help her; but whilst they were loading the leather, &c., Lieut. Richard Dunn, and his brother-in-law —— Poor, (whom I had met in going to Athlone, and who railed at me as aforesaid) together with a multitude of Raparees, came upon them; so they were forced to run for their lives, and leave the horses and cars, the leather and hides, &c., which the Raparees took and carried away; but my wife not being able to outrun them, they took and stripped her naked, being cold weather, in the beginning of the Tenth Month, *alias* December; who, being ancient, and going two miles naked, got a surfeit of cold, which continued with her until she died, being about seven months after. The next morning a small party of English soldiers fell upon that great company of Raparees, and killed the said Lieutenant Richard Dunn, also his brother-in-law, —— Poor, and a great many more of them. So were they prevented from burning Mountmelick, as he and others had threatened to do.

Now, while I was with John Clibborn, at the Moat, many of the Irish came daily to get what they could; there came also Col. Bourk, with about three hundred firelocks, as a frontier, to intercept the English soldiers. He was very loving to me, and promised, that when he got to Athlone, I should have my liberty, for that he believed I was an honest man So, in a little time he and his party went thither; and with his assistance the Governor set me at liberty, having set my two sons at liberty three or four days before, who were gone to their mother. So being at liberty I got to Stream's Town, which was the next English garrison, though it was difficult and dangerous travelling, because of the Raparees, there being now little but killing and destruction on both sides. Here I met with my son Samuel, who, notwithstanding he had left the protection of truth, and cast off his education therein, yet was concerned for me in this great trial. He came to that place, being the utmost frontier garrison of the English, to use his best endeavors for my liberty.

From Stream's Town I went to Mullingar, which was a great garrison of English, where the officers and soldiers were very kind to me, and expressed their great gladness for my safe coming off, though many of them had never seen me before, but had heard of me and of my ill usage, for the noise of it went far, and several had sworn that if they had killed me and my sons, they would have killed all the Irish they met with. So from Mullingar I came to Jane Barcroft's, near Edenderry, and from thence to Mountmelick, to my wife, where many were glad to see me again. We shifted for house-room as well as we could, the town being thronged with soldiers and families driven from their habitations in the country; many of whom died for want of conveniences and necessaries, together with grief for their losses.

Now the Irish preyed much abroad in the country, and destroyed it, so that the English army marched out to drive them back over the Shannon, and they burned much of the country that harbored them on this side. At this time also Major-General Kirk, with part of the army, came to Mountmelick, with intention to settle garrisons in convenient places, to save the country; some informed him of Rossenallis to be a fit place for a garrison, telling him of me, and how I had been used there by the Irish. He sent for me and commanded me to go with him to Rossenallis and shew him the place; so (being commanded) I went with him.

Many Irish lived there and thereabout, under the English protection, who supposing that I had occasioned their coming to make a garrison there, were very angry with me, because this would hinder them from harboring their kindred and countrymen, who were Raparees, as they had frequently done before. Wherefore they got eight or nine bloody Raparees to lie in ambush between Mountmelick and Rossenallis in order to kill me, &c., as hereafter may appear. For young John MacLisha (who had betrayed my wife into an ambush before) together with Dennis Dunn, came to Mountmelick in pretense of great friendship, desiring me to go to Rossenallis, and speak with the officers in the garrison and it would be better

for the dwellers there ; but, as the Lord would have it, I did not go that day. Two days after they came to me again with the same pretence, saying also, that the soldiers were pulling down my out-houses, which were left unburnt; and using many arguments, in shew of kindness and friendship, to persuade me to go to Rossenallis, but I was restrained by a secret hand, that knew their evil design, and would not suffer me to fall into their snare. Howbeit, next morning James Dobson, with his son and cousin, coming that way, they shot his son dead in the place, himself and cousin they took to the woods and barbarously murdered them. That night the Irish papist inhabitants, generally, ran to the Raparees. Thus the Lord preserved my life from the hands of cruel and blood-thirsty men.

Now as soon as the ways were open to travel I went into the North to visit Friends, and some Friends accompanied me. As we went by Dundalk, where the armies had been one against the other, there were many bones and tufts of green grass that had grown from the carcases of men, as if it had been from heaps of dung. Then I told Friends who were with me, you may remember, that I declared it in public, in the word of truth, many years past, and many times in divers places, that the Lord would dung the earth with the carcasses of men, and would spread them as dung upon the face of the earth, and now you see it here fulfilled. In that journey I had many sweet comfortable meetings in the North; Friends' hearts were glad, and we were greatly refreshed in the Lord Jesus, and one in another. When clear of that service I came to Mountmelick.

Not long after, I, with my wife, went to my son-in-law William Fayle's, who lived near Dublin. Our National Half-Year Meeting approaching, we kept it at Dublin, at its usual time, to which I went, and the Lord's presence appeared mightily among us, the hearts of Friends were tender before him. It was a blessed season ; Friends being greatly bowed in thankfulness, under a weighty sense and consideration of the providential hand of God, which had preserved us through so many difficulties and dangers in this time of great calamity. We made inquiry into the sufferings and losses sustained by Friends in the several provinces, in the time of the war, and took care that poor Friends everywhere in this nation should speedily be supplied with necessary food and raiment, until we could further assist them as need might require, in order to their livelihood and convenient settlement near meetings for the worship of God, and benefit of them and their families. Also, a weighty concern was upon Friends for the settling of godly discipline in the Church, and many suitable things were opened and communicated in the love and wisdom of God, tending to the promotion of truth, and its holy heavenly order and government among us ; also, divers testimonies in the power of the Holy Spirit, confirming us in our said Christian care and concern ; and Friends' spirits were subject to the will of God, giving him the glory who is worthy for ever.

Now I found a weighty concern upon my spirit to go from thence to London, to the Yearly Meeting of Friends, and after the service of our Half-Year Meeting at Dublin was over, I took my leave of Friends, also of my wife and several of our children who were there, being under a sense of sorrow when I parted with them, as if we should not all see one another again. Many Friends went on shipboard with me, and there in tender love we parted. Thomas Winsloe went with me for England, and so to London. We landed at Liverpool, and visited Friends about Bickerstaff; so proceeded forward, having some meetings by the way, and were at London at the Yearly-Meeting, where many elders and brethren were glad to see me. I was at several public meetings for the worship of God, and at the Men's-Meetings for Church discipline. When the service of the meeting was over, I took leave of Friends and travelled northward, having several large and good meetings in divers counties.

I came to York to their Quarterly-Meeting, which was a very great meeting of Friends from divers places, and had good service there, for the Lord's power and presence were with us, to our great comfort and confirmation in his work and service. I met there with a letter that gave me an account of my wife being sick, and sorrow seized me as sensible of her death ; so I hasted as much as the service of truth would allow towards the sea-side ; but had several meetings in the way, particularly at Durham, Sunderland, Raby, Barnard-Castle, Camsgill, Kendal, Swarthmore, Hawkshead, Pardsey-Cragg, and near Whitehaven.

As soon as I could get a passage, I took shipping at Whitehaven, and landed at Dublin, but my wife was dead some time before I got over. She died five miles from Dublin, at my son-in-law William Fayle's house, in the presence of her children, and was decently buried in Friends burying-place, in Dublin, accompanied to her grave by many friends and others. After I landed, I went to my son Fayle's, and found him and his wife lying sick, neither of them sensible, and as to appearance hardly like to recover; but staying some time there, it pleased the Lord that they recovered. I was at several meetings thereabout, and at Dublin, for many Friends lived there-away at that time, who were forced from their habitations in the country.

Then I went to Mountmelick, and visited Friends in those parts, that were not gone from

their habitations, and so to my ruinated place near Rossenallis, where I made some reparation of building for myself, and youngest son Tryal, to dwell in; all the rest of my children having left me, being most of them married. So I was frequently with Friends at meetings, both for the worship of God, and men and women's meetings for other services relating to church discipline and gospel order.

When the country was a little quiet from the war, I travelled into Munster and Ulster; besides visiting Friends in those provinces, I had large and serviceable meetings at divers places, where meetings were not then settled, namely, Belturbet, Iniskillin, Londonderry, Colerain, Kilray, Dawson's-Bridge, Megharafelt, &c., and returned through the meetings of Friends into Leinster.

Now a weighty concern came upon me more and more, to warn and stir up Friends all over the nation, to be concerned and diligent, in a circumspect zeal, for promoting truth in all its rights, and the righteous government and comely order thereof. Many things and ways the Lord opened in my understanding, to shew Friends how they might yet be more serviceable for God and his truth in their day; and most of Friends received the Lord's testimony, and became concerned. So the faithful set to work for God, in divers parts of the nation, and many large accounts were given to our National Meetings; that they found the Lord was with them, and opened things to them more than before they were so concerned, giving wisdom and understanding to manage matters which came before them, relating to truth and Friends; the Lord's power being over all, blessed be his name for ever!

(To be continued.)

The following from the Leeds Mercury we take from Friends' Review:

THE SIEZURE IN LEEDS, [ENGLAND,] FOR BIRSTAL EASTER DUES.

SALE AND PUBLIC MEETING IN VICAR'S CROFT.

The six dining-room chairs seized from the house of Mr. Martin, of Beech Grove Terrace, Leeds, under a distress warrant for 1*s.* 6*d.*, issued at the instance of W. M. Heald, vicar of Birstal, were publicly sold by auction yesterday afternoon, in Vicar's Croft. The occasion was regarded by the conscientious opponents of Easter Dues and similar imposts as a favorable opportunity for disseminating, by oral addresses and published statements, the principles and reasons by which those are actuated who decline to make these compulsory payments for the support of a church whose ministrations they never attend. The seizure, probably from the circumstance of its novelty in this town, attracted more than ordinary attention, and placards, of which the following is a specimen, have appeared upon the walls and been distributed in the streets within the last few days;—

"*Special Religious Service.*—The Principles of the Church of England, as by law established, will be illustrated at four o'clock on Monday next, October 5th, 1862, in the Vicar's Croft, by the public sale of six dining-room chairs, seized at a gentleman's house in Beech Grove Terrace, Leeds, last Friday (as announced in the *Mercury* of last Saturday,) by virtue of a warrant of distress obtained by W. M. Heald, vicar of Birstal, under the advice of the Bishop of Ripon, for the recovery of Easter Dues."

The time fixed for the sale was four o'clock, but a considerable crowd assembled long before that hour. The individual who had undertaken to discharge the duties of auctioneer, had at that time mounted the wagon in which the six chairs were placed in readiness for the sale, and on being identified he became the subject of a smart fire of jokes, and the ironical comments of the crowd forced him, for the moment, to quit his elevated position. About a quarter to four, Dr. Brewer, W. Thomas, J. Adcock, Mr. Martin, and others, who were announced to address the assembly after the sale, arrived, and were enthusiastically welcomed. At four o'clock the crowd had increased to at least 4000 or 5000, and the auctioneer, Mr. George Furness, amidst the laughter and by no means complimentary remarks of the assembly, gave an indication that he was about to begin. He placed in his hat-band a card, informing all of his right to act as an auctioneer, but the moment he attempted to proceed with the usual introductory address, the discordant murmur from the multitude around him prevented a word being heard. He attempted vainly to still the noise, but the only expressions which were audible were the recommendations to him from stentorian voices to "throw up the job," and to "show the chairs." Three or four times he began "Now, gentlemen," but was unable to get further, until at length a momentary lull occurring, he availed himself of the opportunity to inform them that he should sell whatever they might say. The disturbance, however, continued for some minutes, and Mr. Thomas then appealed to the crowd to allow the sale to proceed. Amidst frequent interruptions and hisses, the auctioneer was enabled to hurry over the conditions of sale, and to inform his hearers that the chairs were seized for Easter dues. His request for a bid was at first responded to by satirical offers of a penny per chair, but an arrangement having been previously made *that the articles should be re-

[*Of course, without the sanction or complicity of the Friend from whom the chairs were taken.—Ed. F. R.]

purchased and presented to the gentleman from whom they were seized, £1. 1*s.* per chair was offered, and they were knocked down almost immediately at that price (£6. 6*s.* for the six.) The auctioneer, apparently glad that he had concluded his task, took off his hat, thanked those present, and disappeared.

Councillor Tatham then presented himself, and said he had been asked to preside on that occasion, more for the purpose of introducing other speakers than of offering any remarks of his own. He remarked that they boasted they lived in a day of religious liberty, and they did enjoy this to a large extent, but he thought they had seen enough that day to show there was room for still further progress in that direction. They were at liberty to hold their own religious opinions, and to worship according to their own views, but unless they subscribe to the support of one religious denomination which happened to be supreme, they were liable to have their property taken from them to support opinions from which they conscientiously dissented. The Society of Friends, of which he was a member, had always resisted the payment of ecclesiastical demands, and that this was from principle and not from a "scruple of the pocket," was shown by the fact that they went on year by year paying [through distraint] five or ten fold the amount of the original claim. He had been looking over the amount obtained from the Society of Friends by distraints similar to the one brought before them that day, and he found that from the commencement it had exceeded £1,200,000. In former years, there were generally a large number of persons in prison for refusing to pay these imposts, but since 1759 he was not aware that any member of their Society had been imprisoned for the non-payment of church-rates or tithes. No less than thirty-three died in prison rather than pay what they conscientiously objected to; and the last of these was ninety-seven years old, and he, although discharged, died from the ill-usage to which he was subjected before he could leave prison. He was glad to find that dissenters were beginning to act upon the principle which the Society of Friends had adopted for the last 200 years, and he believed that if they had done so throughout, there would have been no need for their meeting together on that occasion. He did not blame the Church as being worse than any other body, for he believed that these abuses were inseparable from any predominant sect. Christianity ought to be free and open to every one, and those who conscientiously differed from any denomination should not be called upon to contribute towards it.

Zeal dropt in charity, is good; without it, good for nothing: for it devours all it comes near.—*Penn.*

"THE LAND AND THE BOOK."

(Continued from page 711.)

Looking down upon the city this morning, and comparing the area with that of other great capitals, the question how Jerusalem could have accommodated the vast multitudes that resided in or resorted to her continually, occurred to my mind with unwonted emphasis.

It has perplexed many before you, but the problem has been embarrassed by extreme assumptions. We are not required to find room for more than 200,000 *regular* inhabitants at Jerusalem in her highest prosperity and largest expansion.

As to the 2,565,000 assembled at the Passover in the time when Cestius was governor, or the 1,200,000 shut in by Titus and his army, they were not citizens, but strangers. Josephus has given us an elaborate and minute topographical description of the city, from which, if no mistake has crept into his numbers, it is certain that the area within the walls did not much exceed one mile square. Other statements give larger dimensions, but we shall adhere to the thirty-three furlongs of Josephus for the entire circuit of the walls. Allowing for the Temple, there could not have remained more than the above superficies for dwellings, markets, offices, shops, streets, pools, and all other purposes and demands of a great city. Reasoning from these data, and from the statistics of *modern European* cities, Mr. Fergusson, in his ingenious but reckless critique, reduces the population to a very low figure indeed, and scouts the numbers of Josephus with utter contempt. But there are many circumstances overlooked or overleaped by Mr. Fergusson which must be carefully considered and allowed for, if we would arrive at even an approximation to the truth. I do not believe his basis of calculation, that no modern European city has more than 25,000 inhabitants to the square mile. But, admitting this extreme statement, it does not follow, because modern cities have only this number, that therefore Oriental cities in olden times had no more! We must remember that these ancient cities were built within walls; that gardens, parks, and open spaces were excluded, and the entire area occupied with buildings; that the streets were narrow, and covered over with houses; that stores, shops, markets, etc., were small, and had dwellings in the rear and above them; that the houses were several stories high; that Orientals have even now but little furniture, and can and do crowd into very small apartments—an entire family in one room—many families in a single house; that the topography of Jerusalem, broken into valleys, is favorable to the erection of houses having many stories, as in certain parts of Edinburgh, for example; and, finally, that the

pressure of a constant necessity would lead both the government and the people to make provision to receive within the walls the largest possible number. These things considered, it will not appear unreasonable to allow for ancient Jerusalem twice as many rooms on the *ground floor* as can be found in a mile square of any modern European city, and *double* the number of people, on an average, to each room. This would give 100,000 inhabitants upon Mr. Fergusson's own data. But there were doubtless two, if not three stories to the houses, and upper stories have more rooms and larger available space than the lower, and so always accommodate much the greater number of people. This at once furnishes accommodation for at least 200,000 inhabitants, and no impartial person who has opportunity to examine modern Oriental cities, or to observe how densely the poor Jews can and do pack themselves away in the most wretched hovels, will deem these calculations extravagant

But we are prepared to lay aside all speculations and theories, and take Jerusalem *as she now is* for the basis of calculation. I have seen *more than twenty-five thousand people in the present city*, nor was it overcrowded. Then it must be remembered that the whole of Bezetha, and a large part of Acra, is uninhabited; the space taken up by the Mosque of Omar is much larger than was that of the Temple; the parts about Bab el Mugharabeh and the south-east end of Zion are either plowed fields, or overrun with cactus; the entire western face of Zion is occupied by the gardens of the Armenian convent; the space south of Calvary is vacant; convents, churches and mosques take up much room; and, finally, that even in those parts occupied by dwellings, the houses are low, small, badly contrived, and many of them in ruins. All these things taken into account, we can readily admit that, if the whole area was covered over with high houses, economically built, a hundred thousand inhabitants could find homes within the *present walls*. It only remains to state that the southern half of Zion, all of Ophel, and the broad expansion of the lower Tyropean, is *without* the walls on the south; and so, also, on the north, is the entire space inclosed by the *third* wall, about which Josephus speaks in such glowing terms. Take in the whole, cover it with habitations as it once was, and I hesitate not to say that two hundred thousand inhabitants could dwell comfortably "within thy walls, O Jerusalem." Should any one think differently, I will not argue the point with him. We are not obliged to assume so high a figure, for neither the Bible nor Josephus, nor any other old author gives such a number for the actual resident population of the Holy City.

How the vast multitudes at the great feasts could be accommodated may easily be explained. Let us take even the astounding statistics of Josephus himself, and suppose that the two millions and a half who partook of the Passover at the time of Cestius was neither an exaggeration nor an exception, it is by no means certain that one-fifth of this multitude sat down to the Paschal Supper within the walls. The Jews originally were dwellers in tents. It is certain that in some parts of the country they did not abandon this custom, at least not until after many generations. The proverb, "To your tents, O Israel!" was not a mere Oriental metaphor; and the tribes, when they assembled at small places, such as Gilgal and Shiloh, *must* have come up with their tents, or, at least, prepared to sleep out-doors. Nor is even this last supposition absurd. The feasts occurred in the warm, non-rainy months, and throughout all the southern part of Palestine the people at this season do not hesitate to sleep in the open air, under trees, vines or even in open gardens. Now not only two, but half a dozen millions of people could find room to eat and sleep on the mountains which are "round about Jerusalem." At such times, no doubt, every garden was thrown open, and every available spot occupied. We may gather this much from two incidents in the history of our Lord. When he drew near the city, and sent two disciples to prepare the Passover, they were to say to the man whom they should meet bearing a pitcher, *Where is the guest-chamber?** implying the existence of such apartments, and the custom of allowing the use of them as a matter of course. Again, after supper our Lord went into a garden in Olivet.† Neither he nor his disciples owned a garden there, but the matter thus mentioned clearly implies that such gardens were on these occasions left open for all who needed them.

I have often tried to realize the appearance of these profound valleys and high hills around Jerusalem during the great feasts. Covered with olive-groves, fruit-orchards and vineyards, beneath whose friendly bowers many a happy family and neighborhood group assembled, rising rank over rank to the very top of the mountains, I marvel that no artist has thought of reproducing this scene. Innumerable thousands gathered to the Passover, with happy children, busy servants, festooned victims, and all the joyful host, in picturesque costumes, hastening hither and thither, as business, or pleasure, or worship prompted, furnishing all the elements for the most magnificent and impressive panorama the world has ever beheld. It might require the lifetime of the artist, but he who should realize the idea would need to execute no other work.

These hills and valleys, and mounts lie all around the Holy City, as if on purpose for such

*Mark xiv. 12, 17. †John xviii. 1

convocations. The artist might arrange the tribes with their ensigns and standards, round about Jerusalem, as they were commanded to pitch their tents about the Tabernacle in the wilderness. Judah would then occupy this Mount of Olives; for that tribe, with Issachar and Zebulon, encamped on the east side, toward the rising of the sun. Reuben, Simeon and Gad, with their standards, pitched on the south. On the west were Ephraim, Manassah, and Benjamin; and on the north, Dan, and Asher, and Naphtali.* Thus they continued to pitch and march for forty years. Now it is not improbable that when the Tabernacle was in Gilgal and in Shiloh this same order was preserved, and, as far as circumstances permitted, it might have been kept up even after the Temple at Jerusalem took the place of the Tabernacle. Without some well-arranged system there would be endless confusion in such vast assemblies. Each tribe, therefore, had its proper station on these noble hills. Every important city may also have had its appropriate quarter, every village its terrace, every family its shady tree or sheltered arbor. Fancy now if you can this great city, thus surrounded by all Israel, assembled here to worship; the glorious Temple towering up on Moriah like a pyramid of snow; the smoke of victims and the clouds of incense ascending up to heaven from morning to night, while Temple, court, hall, street, valley and hillside echo and re-echo with the songs of Zion from millions of devout and joyful worshippers of the living God. Who would not join the sons of Korah in their triumphal psalm: Great is the Lord, and greatly to be praised in the city of our God in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, the city of the great King. God is known in her palaces for a refuge. Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces that ye may tell it to the generation following. Let Zion rejoice; let the daughters of Israel be glad; for this God is our God forever and ever; he will be our guide even unto death.†

Josephus near the close of his Wars gives the following rapid sketch of the history of Jerusalem.‡ He who first built it was a potent man among the Canaanites, and is in our tongue called the Righteous King, for such he really was; on which account he was the first priest of God, and first built a temple, and called the city Jerusalem, which was formerly called Salem. However, David, the King of the Jews, ejected the Canaanites, and settled his own people therein. It was demolished entirely by the Babylonians four hundred and seventy-seven years and six month after him; and from King David, who was the first king of the Jews who reigned therein, to this destruction, were two thousand one hundred and seventy-nine years. It had been many times besieged and taken—first by David, then by Shishak, King of Egypt, afterward by Nebuchadnezzar, then by Antiochus, after him by Pompey, then by Sosius, then by Herod, and finally by Titus, in the second year of the reign of Vespasian, on the eighth day of the month Gorpieus—September. He closes the sad story with this affecting remark: yet hath not its great antiquity, nor its vast riches, nor the diffusion of its nation over all the habitable earth, nor the greatness of the veneration paid to it on a religious account, been sufficient to preserve it from being destroyed.

From Abraham's sacrificial visit to the conquest under Joshua there is nothing said about Jerusalem At that time it bore the name of Jebus, and appears to have been already a very strong place. Though the king of it was slain in the great battle of Gibeon,* the city did not fall into the conquerer's hands, nor was it until the reign of David that the Jebusites were finally subdued. Having taken the stronghold, he transferred the seat of government at once from Hebron to Zion, and ever afterward Jerusalem appears as the capital of the Jewish commonwealth, and the centre of the Hebrew faith and worship.

The siege of Jerusalem occupied Titus four months and twenty-five days—from April 11th, A. D. 70, to the 7th of September. After this destruction we hear but little of Jerusalem until the reign of Hadrian. No doubt it was speedily occupied by both Jews and Christians, and I am disposed to credit Eusebius, who supposes that the city was not wholly destroyed by Titus. Indeed, such a thing is scarcely to be imagined. There were, doubtless, multitudes of the lower vaulted rooms uninjured, and in these, when slightly repaired, a considerable population could reside, and no doubt did. Indeed, it soon acquired somewhat the proportion of a city, and the character of a fortress, for when the Jews rebelled against Hadrian, about A. D. 132, it was able to make a prolonged resistance. Having destroyed it, Hadrian built a new town, which he called Ælia, and for several generations afterward Jerusalem was only spoken of under this heathen name. Constantine restored its ancient name, and greatly enriched and adorned it with splendid churches and other edifices. Henceforward it became the grand centre of pilgrimages from all parts of the Christian world, and such it has continued to be down to the present hour.

Jerusalem during the last fourteen centuries has suffered terrible calamities and undergone many important changes. It was taken by the Persians under Chosroes II., with vast slaugh-

*Numbers ii. †Ps. xlviii. ‡Wars vi. 10.

*Josh. x.

ter. The Basilica of the Holy Sepulchre was burned and the city sacked and pillaged, about the year 614; and in 636 it was permanently wrested from the Christians by the Khalif Omar. From this event to the appearance of the Crusaders before her walls, about the first of June 1099, the history of the city is almost a blank. There were, however, frequent contests between the Moslem rulers of Egypt and of Syria for its possession, and it suffered many calamities from its peculiar position and character, being sacred to Mohammedan, Christian and Jew.

The Franks kept possession of it less than one hundred years, for it was given up to Saladin in 1187, and from that day to this it has remained in the hands of the Mohammedans. Saracen and Osmanly in succession have held it, and the flag of the Turk still floats over the Tower of David. Such is a rapid survey of the long history of Jerusalem. If it had existed 2177 years when overthrown by Titus, its whole age is now about 3964 years. Spreading over almost the entire historic period of the human race, it has shared largely in that history—*and the end is not yet!*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 24, 1863.

In a late number of the "*London Friend*," a well conducted periodical which we regularly receive and read with interest and profit, we observe some editorial remarks upon the late separation in Ohio, resulting in the formation of two separate bodies, of one of which Jonathan Binns is clerk, and of the other George Gilbert. These separate bodies, each claiming, with our own, to be the Yearly Meeting of Ohio, can only be officially distinguished by naming the clerk appointed to record its decisions. The antagonisms engendered by theological disputations, have in this case culminated in a formal separation, in which we observe the same difference in the relative bearing of the parties toward each other, as distinguished the parties to the separation of 1827. The one party asserting that the separation was effected "from an attempt to introduce unsound doctrines into the Society," and treating with their late companions in religious fellowship as *offenders*, to be "brought to a sense of their *transgression*," and to a willingness "to condemn the same," while the more liberal party, without reflecting upon the religious standing of the other, ground the necessity of the separation on relieving "Monthly Meetings from any further responsibility for, or charge of, a class of members over whom they can exercise no control."

In commenting upon this difference, the Editors of the "*Friend*" remark:

"The question of the need for separation, in such cases, does in fact turn upon the standard of unity which we adopt. If, as was the case in the early Church, and, to a large extent, among the earlier members of our religious Society, those who are truly united to Christ, and who acknowledge Him as their Teacher, are content to bear one with another as *brethren* in regard to such differences of view as are sure to arise upon a great variety of questions relating to faith and practice, the need for separation between such will be greatly lessened, even if it do not cease altogether. If, on the other hand, Christian unity be made to consist not only in holding the same great truths, but also in defining them in the same terms, and attaching the same relative importance to each, separation and division are sure to be multiplied. We are persuaded, indeed, that the legitimate carrying out of the latter principle must result in one of two things—the entire dissolution of all existing societies, or the setting up in each of one man, whose authority should not be rendered doubtful, as that of even the Pope is, by the conflicting decisions of Councils, but who should be allowed an unlimited right of dictation to his fellow-members upon every single point of Christian faith and practice.

We presume not to define the exact amount of agreement in regard to Christian doctrine and discipline which is needful on the part of those who should associate together as members of the same Church; but it is evident that a great deal must depend upon whether the one or the other of the principles to which we have referred be adopted. We have every reason to believe that differences of doctrinal sentiment, at least as great as those which are spoken of as having led to this painful separation in Ohio, were to be found among the members of the early Church, and among our forefathers in religious profession; and also that the love and patience, which they exercised toward each other in regard to such differences, was no unimportant part of the discipline by which they were enabled to bear before the world so effectual a testimony to the truth as it is in Jesus.

We further believe that the exercise of the long enduring love of which we speak, forms also a portion of that discipline by which we may be prepared for a participation in the more perfect oneness of the redeemed in Heaven."

These and kindred sentiments deserve to be more generally considered and applied through-

out the several divided sects claiming the name of Friends, and we believe if they had been kept in view, the Society would have been of far more use to mankind, and would now be better qualified to bear its glorious testimonies efficiently before a world that lieth in wickedness.

DIED, on the 16th of 9th month, 1862, at the residence of her brother-in-law, Martin W. Meloney, Del., ANN W. CORKRIN, daughter of Willis Corkrin, in the 28th year of her age.

She was mild and amiable in her deportment, and gave evidence that the child-like state which leads to Jesus was hers. She was called suddenly from earth, and it is hard to realize that we shall no longer mingle with her in social life.

——, in New York, 27th of 12th month, WILLIAM ORION, son of Jacob and Jennie Capron, aged 2 years and 2 months.

ERRATUM.—In Friends' Intelligencer of 12th mo. 13th, 1862, the obituary of ANN HOOPS is printed Ann Hooper.

From Friends' Intelligencer.

ENUMERATION OF BLESSINGS.

I have lived many years in this beautiful world, a great admirer of the works of my Father in heaven, from the minute to the magnificent. That the beautiful and useful are so nicely blended, so bountifully provided, and so wisely adapted to the necessities and comfort of His creatures, is an evidence of the wisdom and providence of the heavenly Father. He has made the variety in kinds and colors, and all the different shades and hues, that every taste may select its own, and not infringe upon another, and withal He has given us reason to decide what is most convenient, and best adapted to ourselves in outward things; He has also crowned reason with a higher gift that we may not be mistaken. A divine order pervades the works of the Creator, even in the material world. When He clothes all nature in new vestments, the delicacy and beauty of the robe she wears baffles description; its surpassing loveliness charms the senses, and a rapturous devotion rises from the heart's altar to Him whose fiat still has power to produce and reproduce as in the beginning, when the "morning stars sung together, and all the sons of God shouted for joy." Every leaf and flower exhibits a workmanship art can never reach. What can exceed the luxuriance of the tender grass like a velvet carpet under our feet, or the gentle rivulet flowing on in sweet murmurs to enliven and refresh us in our walks? To such as look upon things and receive instruction, there are "Books in brooks, and sermons in stones." All nature has a voice that speaks thy praise, thou great Supreme, and mine the general chorus joins, to waft it upward to thy throne, where angels and archangels catch the sound and bear it pure to thee. Inspired by thee, 'tis all thine own, we give it back and thank thee for the privilege of drawing ever from these innumerable sources of delight, and bearing back to thee the incense of a grateful heart.

There was a time when it was said, "The earth is corrupt before God, the earth is filled with violence because of the wickedness of them that dwell therein, and a decree went forth to destroy both man and beast." May a timely repentance ever avert a calamity so dire in our day. It was also said, "By returning and rest ye shall be saved, in quietness and confidence shall be your strength."

S. HUNT.

From Country Living and Country Thinking.

There are sorrows that spring from other sources,—hope deferred, love wasted, expectation disappointed, ambition crushed,—noiseless grief that saps the foundation, eats into the very penetralia of life, of which the whited walls without give no sign, though death riot within,—anguish that sweeps over the soul like the desert Simoom, blasting every green thing, drinking up every fresh fountain, leaving in its wake only blackness and blankness,—troubles that come naturally, and troubles that seem to have been wrenched from their places to assail some doomed life,—troubles that no wisdom could have averted, and troubles wantonly and wickedly self-inflicted, yet all alike sore evils, and of long continuance. There is in woman a power of acute suffering, from causes which scarcely affect the sterner nature of man. Repulsive but merciful necessity bears down upon his sorrow, smothering it with rude, relentless hand, indeed, but smothering it. Her quieter, more monotonous life fans the flames, but gently, so that though the bush is burning a long time, yet is it not consumed. There are many, I see them every day, whose garden of lilies and roses is become a howling wilderness. The poetry and sprightliness and spring of life are gone forever. They walk, perhaps, with downcast, introverted eyes. They are called reserved, haughty, cold, stupid. Mere thoughtlessness would fain see if there is blood beneath the marble, and, drawing her bow at venture, sends an arrow quivering into the heart of hearts, and goes on her smiling way.

But all this can and must be borne. The hand that metes out the measure to us all never yet held false balance. Every pain is instinct with good, if you will but have the wisdom to discern it. From every bitter, pluck its soul of sweetness. The conflict may be fierce, but who fight for God in the fighting grow strong. You may leave the battle-field with rent and blood-streaked robes, but with a nervous right arm. "*Ce n'est pas la victoire qui fait le bonheur des*

nobles cœurs; c'est la combat,"—(Not the victory, but the struggle, makes the happiness of noble hearts),—says a French writer; but upon you, if you will, wait both struggle and victory. Strength which a placid life can never give may be yours. Heights which unruffled souls never attain you can climb if your feet are willing; and from those mountain-tops you will gaze on such visions as never met the eye of dwellers in the valley.

> "Behold yon grotto where the dropping tears
> Are crystallized to columns by long years;
> So shall thy sorrows, child of mighty grief,
> Bear up like pillars for thy soul's relief.'

But if your sorrow is to be thus converted into strength, yourself must work the change. It has not, as many seem to suppose, an innate, self-developing, elevating power. Whether the sculptor's chisel carve from Parian marble the purity and grace of an ideal womanhood, or the grim visage of a churchyard death, depends on the hand that holds it. The April rain falls alike on the gray rock and the brown earth. But the one, unmindful of the treasure, yields it up to the first ray of sunshine, the first breath of the west wind, and anon is as gray as before. The other takes the soft visitor to her kindly bosom, and down out of sight the little messenger goes to where young life is stirring in the darkness, and there works a miracle. So your grief will be to you a savor of life unto life, or of death unto death, according as you use it. If you nurse it, and cherish it, and brood over it, and talk about it, it will wax greater and greater, filling your vision, shutting out from you all sunshine, concentrating upon itself all your thoughts, and clinging to you, a huge excrescence, instead of entering into your blood and nerves and sinews, softening, refining, Christianizing. Grief, it is truly said, is sacred; but grief brought forward promiscuously, harped upon, condoled over, made the staple of conversation, becomes rapidly profane. Grief is a bond of union between men who, however dissimilar in other respects, are alike liable to its attacks; but the great world rushes on, and cannot loiter long. You must not pull the string too hard, or it will break. If you have a sympathizing friend to whom it would be a relief to unbosom yourself, do so; but, even then, be careful that you do not dwell too long upon, or recur too often to, your skeleton. You friend will grieve with you sincerely for a while, but will presently outgrow you. Does this seem harsh? I trust not. Far be it from me to wound those whom God hath smitten. I only say what I believe to be true, and what, if true, it behooves you to know. It is, moreover, best for yourself that your eyes should not always be turned inward. To bring happiness to others is the surest way to bring it to yourself. Apply healing to other minds diseased, and you will not fail to heal your own. The law of impenetrability obtains in mind as well as in matter. Sorrow cannot wholly fill the heart that is occupied with others' welfare. Constant melancholy, furthermore, is constant rebellion. If you will only square yourself to God's will, you will command a cheerful equanimity. To drag along a miserable, fretful, repining, or desponding existence, is not resignation; but she who turns away from the mound beneath which her first-born lies, back to a world which brings only an aching sense of void, shrinking from no duty, smiling through eyes that will ever and anon turn wistfully heavenward, showing her sorrow only in the softer footfall, the added tenderness of voice, the gentler sympathy, the warmer pity with which she binds up the broken-hearted,—ah! she is the true victor. On her brow shall the crown be set.

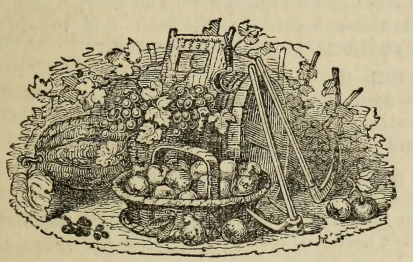
In the old days, when our fathers were a handful of men in a great land, and foe, famine, and pestilence threatened destruction to their lessening ranks, they nightly laid their dead to rest, levelled the frequent graves with surrounding earth, and planted in the sacred soil their corn and grain, that they might conceal their weakness from a wary and watchful foe.

So, bury your griefs out of sight, deep, deep, where the eye of the world cannot pierce, and over them sow with a bountiful hand the seed of Christian virtues, and from the ashes of your dead hopes shall spring up a living growth of faith, and patience, and charity, and love, beneath whose waving shadow your soul shall calmly sit in the evening-tide of a serene life, waiting the voice of the Lord.

JERUSALEM UNDER GROUND.

An account of Signor Pierotti's discoveries in the subterranean topography of Jerusalem has been published. Employed by the Pasha as an engineer, he has discovered that the modern city of Jerusalem stands on several layers of ruined masonry, the undermost of which, composed of deeply bevelled and enormous stones, he attributes to the age of Solomon, the next to that of Zorobabel, the next to that of Herod, the next to that of Justinian, and so on till the times of the Saracens and Crusaders. He has traced a series of conduits and sewers leading from the "dome of the rock," a mosque standing on the very site of the altar of sacrifice in the Temple, to the valley of Jehosphat, by means of which the priests were enabled to flood the whole temple area with water, and thus to carry off the blood and offal of the sacrifices to the brook Kedron. The manner of his explorations was very interesting. He got an Arab to walk up through these immense sewers, ringing a bell and blowing a trumpet, while

he himself, by following the sound, was able to trace the exact course they took. About two years ago, he accidentally discovered a fountain at the pool of Bethseda; and on his opening it, a copious stream of water immediately began to flow, and has flowed ever since. No one knows from whence it comes or whither it goes. This caused the greatest excitement amongst the Jews, who flocked in crowds to drink and bathe themselves in it. They fancied it was one of the signs of Messiah's coming, and portended the speedy restoration of their commonwealth. This fountain, which has a peculiar taste, like that of milk and water, is identified by Signor Pierotti with the fountain which Hezekiah built, and which is described by Josephus. The measurements and position of most of these remains accord exactly with the Jewish historian's descriptions. Some of the Signor's conclusions are disputed, but no one has succeeded in so disinterring relics of the holy city.



SHRUBBERY.

BY ISAAC HICKS.

(Continued from page 702.)

We will notice next the numerous family of Spireas. Some of these are very pretty and desirable in every collection, while others have but little beauty in them. Some, too, can be easily multiplied by dividing the roots, while others are quite difficult to propagate. Many consider the double flowering Reevsii as the most worthy, and certainly when in full bloom its bunches of pure white double flowers, bending to the earth, must excite the admiration of every lover of the beautiful.

Nearly its equal, is the Prunifolia, or plum-leaved. It is more common and blooms earlier, and grows much taller, and the leaves turn to a showy red in autumn. The Douglasii has deep red flowers growing in tufts, and the Billardii, the finest of this class, will continue blooming on new shoots, until killed by frost. Several varieties throw up suckers from the roots, so as to be objectionable, and all are not hardy and thrifty, and we think the above-mentioned sorts are the best.

The Snowball will always be a favorite, and the high bush cranberry, with its red berries hanging through the winter.

Our pretty little dwarf almond, when in its best estate, is a favorite but it gets too little care from most. It is recommended to keep the ground rich, and cut down the plant, as soon as done blooming. New wood will make, and wreaths of lovely flowers will reward the pains bestowed.

We have a new plant very closely allied, called the Double-flowering Plum, that is covered with snow white double blossoms much like our old favorite the Almond, and as it is more hardy, will probably supersede it. To those that wish a larger assortment, we notice the Amorpha, with its indigo blue flowers, but it is not very showy, and the Budleya, a bush that resembles it. Purple Berberry bushes when large and planted in clumps, afford a striking contrast to the green of other trees, so does the red twig Dogwood, especially in winter and spring. To those that love the delicate fragrance of the Calycanthus, or Sweet-Scented Shrub, we bring to notice, although not a bush of much beauty. But we want some late blooming shrubs that enliven the lawn until frost comes, and nips the blooms. Can we mention anything more lovely than fine plants of double-flowering Althea, mixed with white, red and purple. If we want them to look their best, we must cut off the largest portion of the past year's growth, and then they will double the number of their blooms too. And if we want something new, try the Stuartia. They bloom late in summer, at least one variety does, their flowers about the size of the holly hock, and they bear abundantly, too, of pure white single blooms.

Andromeda Arborea, or Sorrel-tree, so named because the leaves are acid to the taste, also bloom late in summer, and the Oleaster, with its bright red berries, and the Cornelian cherry, with its pretty yellow flowers, expanding soon after the snow leaves us, and covered in fall with its showy red cherries, and the Buffalo Berry, all lend attraction to the yard or park. A few small trees will add a variety of charms to the scene; and we cannot pass the graceful Judas or Red bud, every branch and twig trimmed with garlands of lilac flowers; and blooming later, the Pink or Red double Hawthorn, or the Halesia or Silver Bell, with its pretty white bells hanging pendant from its limbs in early summer. Curious, attractive and elegant is the Tamarisk either in bloom or covered with its delicate leaves.

And the Euonymus or fire-bush, we almost passed by among so many attractions, but the European especially, glowing with red fruit and seeds in early winter, will not be forgotten.

But it is useless to mention every flower and plant worthy of notice, and we next examine a few evergreen shrubs.

A bed of Rhododendrons in full bloom with different shades of color, such as we see at the Central Park, is enough to attract the attention

of the most regardless of nature's charms, and the Azalea too, with colors from white to orange and brown, are scarcely less worthy of attention. Some are hardy, others require some protection in winter. They flourish best in rotten leaf mold, peat, or swamp earth, or woodpile dirt, that being the soil they delight in, when in their native wilds. Our native Laurel is a beautiful flowering bush. The Mahonia with yellow flowers and purple berries, with a little protection from snow, is an ornament to grounds.

A few remarks on the care of these pearls of nature's brightest gifts, and then we quit the exhaustless theme. As it must be the object, of all that plant trees and shrubs, to adorn the home, and embellish the surroundings, they should be kept in a thrifty condition, and in regular shape. To accomplish this desirable end, they should be enriched by well-rotted manure, and should branch low, and the plant sometimes cut back, to form a new and thrifty growth, all old and dead wood removed in the spring, and grass kept from the roots.

I find great solace in the study of, and associating myself with, the care of trees, flowers and fruit. I can turn from the noise and din of war, the surges of politics, and the movements of ironclad boats, and steelclad warriors, to the peaceful and lovely study of nature. Here is love! here is beauty; and here powerfully portrayed do we see in all its magnificence the infinite goodness and wisdom of Him who formed them in beauty, and gives this earth, clothed with so much of His blessings, for their habitation. Although human passion is rending our beloved country, yet we believe, that He who formed this earth, in and through vast changes, holds still the sceptre of government over its affairs, and when the elements are exhausted of their strength, our country will then in the distant future shine with greater purity among the nations of the earth.

ISAAC HICKS.

Westbury, Long Island, 12*mo.*, 1862.

For Friends' Intelligencer.

ON THE DEATH OF A. W. CORKRIN.

Brief was thy stay on earth, but yet
'Twas long enough to know life's sunshine,
Its changes touched thee lightly, and we little thought
Thy pilgrimage was so nigh o'er; when suddenly
The summons came which called thee hence.

And may we not remember, who are left?
Thy early doom, and profit by thy going?
So trim anew our lamps—that they may shine
To cheer the present darkness—and prepare
To meet the Bridgroom, ere it is too late?

Father of Mercies! may each bitter cup
We drain, remind us of thy love,
And school our hearts to meek submission.
Knowing well that Earth's best joys are lent
But for an hour—then taken,
To fix our souls more steadfastly on Thee.

11*th mo.* 30*th*, 1863. R. M. T.

PHANTOMS.

BY W. H. LONGFELLOW.

All houses wherein men have lived and died,
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no noise upon the floors.

We meet them at the doorway, on the stair,
Along the passages they come and go;
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the hosts
Invited; the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

The stranger at my fireside cannot see
The form I see, nor hear the sounds I hear;
He but perceives what is: while unto me
All that has been is visible and clear.

We have no title-deeds to house or lands;
Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates.

The spirit-world around this world of sense
Floats like an atmosphere, and every where
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air.

Our little lives are kept in equipoise
By opposite attractions and desires;
The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

The perturbations, the perpetual jar
Of earthly wants, and aspirations high,
Come from the influence of that unseen star,
That undiscovered planet in our sky.

And as the moon, from some dark gate of cloud,
Throws o'er the sea a floating bridge of light,
Across whose trembling blanks our fancies crowd,
Into the realms of mystery and night;

So from the world of spirits there descends
A bridge of light, connecting it with this,
O'er whose unsteady floor, that sways and bends,
Wander our thoughts above the dark abyss.

For Friends' Intelligencer.

GLIMPSES OF SCIENCE, NEW SERIES—NO. 2.

BY YARDLEY TAYLOR.

The St. John's River is the largest stream that enters the Atlantic Ocean between the St. Lawrence and the Susquehanna. It falls into the Bay of Fundy, a sheet of water that projects up considerably between New Brunswick and Nova Scotia. In this bay the tide rises higher, than in any other part of the coast, owing probably to the peculiar formation of the neighboring shores, precipitating the water into this bay from opposite directions. This force of the water, owing to the irregularity of the shores, causes eddies and whirlpools to such an extent that it is difficult on the rise of the tide for vessels to enter the mouth of the St. John's River. The rush of the waters is said to be wonderful, and when the wind is inland, it is, to the mariner exposed to its influence, alarming.

The basin of this river, situated as it is so far north, is not very valuable in an agricultural point of view, its chief value being its timber. Vast numbers of logs are annually brought down from its upper branches, converted into lumber, and sent to distant markets. The lumbermen go up to those forests in the summer, select their places for operation, and prepare for winter, by cutting the grass found there and making it into hay for food for their oxen. When winter comes, and snow covers the ground, they draw the logs they have cut to the rivers and streams where they may be floated down on the melting of the snows in the spring. This life is a laborious one, and to many unaccustomed to it would seem a hardship, but these men seem fond of it; they have their recreations, among which the hunting of the wild animals found there enlivens the scene. Bears and deers are common, and even the moose elk, the largest of the deer kind found in America, is met with in the forests of this river. This animal, the body of which is the size of a small horse, is thought to furnish the best flesh of all wild animals: the Indians assert that they can endure hunger and fatigue longer after using the flesh of this animal than on that of any other. In the spring of the year, when the snows are melted and the logs of the lumbermen are floated off, some of them follow in small boats, and loosen any logs that may have lodged on rocks, shoals, or islands; in this way they secure nearly all they have set afloat. On the lower part of the river where the current is gentle, they have fixed a boom, that is an obstruction across the stream that arrests all floating materials, and in this way each company can secure their own, as they have them all separately marked. This river, though rapid and with considerable fall in its whole length, has few abrupt falls or obstructions to this business.

The same may be said of the rivers of New England; they all rise on high lands, and flowing through mountainous regions, have rapid courses, but few abrupt falls. Hence they furnish abundant water power, which is largely used for propelling machinery of different kinds, New England being noted for manufactories. These rivers nearly all flow over the primitive formations, though the secondary and alluvial formations are met with to a small extent. In the mountain regions many lakes and ponds are met with. These have very pure water, and abound with the varieties of fish peculiar to such places.

In Rhode Island, a small bed of anthracite coal is met with, but is not extensively worked. The most curious fact in the geology of New England, is the finding of bird tracks in the sandstone of the Connecticut valley. These tracks would indicate, from their size and distance apart, the existence of a bird much larger than the African ostrich. No such bird is now known to exist. Smaller tracks are also found indicating smaller birds, as well as some that appear to belong to the turtle family. The most generally received opinion respecting these tracks is, that they were made in sand or mud on the margins of lakes or ponds; that this on drying was covered up with fine sand first, and then with mud or sand that being hardened would show a seam where fine sand presented itself, and this on being split open would show the tracks as originally made. Similar tracks have been found in a quarry of sandstone north of Pittsburgh, Pa. This, with many other geological evidences, would seem to indicate a condition of things on the surface of the earth very different from what now exists. The question may naturally be asked, have any causes been formerly at work that now do not operate, or are the causes now existing sufficient to account for all we suppose to have taken place? The latter opinion now generally obtains. All that is needed is time, and to allow of varying of intensity of causes. For instance, history informs us that volcanoes have broken out and still continue where none were visible before, and there are many places where there are evident appearances of volcanoes having once existed, that have not been known to operate since our history began. The coast of Chili was raised several feet a few years ago, during the paryxosms of an earthquake, and other places have sunk at such times. Reasoning from known facts, we need not assume any new hypothesis to account for all we see.

The Hudson River is peculiar from the fact that, while all the other rivers of the Atlantic slope have falls as they pass over the primitive formation, this river pierces that formation with tide water into the secondary formation beyond. The Susquehanna rises in the secondary formation like the Hudson, but it has a fall until after passing the primary at its opening into the Chesapeake Bay. The latter river with its main branch, the Mohawk, coming in from the west, gives a ready access to unite the waters of the lakes with those of the Atlantic, at a much less elevation than exists any where else. The Erie Canal no where rises to more than about six hundred feet above tide water. The Susquehanna River at Tioga Point is about the same elevation, and these would have to overcome the high grounds between that and Seneca or Cayuga Lakes to make a communication, and this would probably be as much more. Further to the south, where the States of Pennsylvania, Maryland and Virginia, have made surveys to unite the eastern and western waters, the lockage rises to about 1900 feet.

This gives to New York City advantages to compete for the western trade that no other city possesses, and she profits by it. Her proximity

and ready access to the ocean also gives her great advantages.

The Susquehanna rising in the lower secondary below the measures, has some very fertile land on its upper waters. The rocks in some places contain vast quantities of shells, and where this rock abounds the soil is almost beyond the possibility of being impoverished. Here are all the elements of fertility. The river then passes into the coal measures, its western branches abounding in that mineral. Both bituminous and anthracite coal are found, the latter, however, further to the east in the transition formation. This, with the iron ore in Pennsylvania, within which State the Susquehanna principally lies, gives to that State facilities for manufacture not anywhere possessed. Although much of the basin of the Susquehanna is covered with mountains, yet from the vast amount of minerals in them, it may be doubted whether the State would contain as dense a population were its land all farming land, as it may when its minerals are extensively worked. Its mines already make a market for much of the agricultural products in their vicinity, and even for that of other States, and were they worked to their utmost capacity this would be very largely extended.

The Delaware River has its source in the mountains, and is encircled by the upper tributaries of the Hudson and the Susquehanna. Its upper branches are truly mountain streams; the Lehigh, for instance, falls in the lower part of its course nearly ten feet per mile, while in the upper part it has nearly thirty feet fall per mile. The Schuylkill and Lehigh branches of the Delaware are largely used in carrying the anthracite coal of that region to market by canals, and these with railroads now in use convey about 6 or 7 millions of tons yearly. This immense business has risen up in the last forty years; for previous to 1821, none was brought to market except some on wagons for a sample, and that was difficult to sell, as they did not know how to ignite it. That year only 365 tons were brought down. It would be difficult now to estimate this business in all its ramifications; it is so incorporated with our commerce that were it interrupted it would cause great inconvenience.

The Potomac, the next large river going south, like the others, crosses all the formations from the coal strata down to the primitive. The Chesapeake and Ohio Canal from Cumberland at the foot of the Alleghany mountains to tide water falls, 530 feet, and about one-third of this fall occurs within twenty miles of tide water. The fall in this river as in all others, depends on the hardness of the rock in its bed. The gneiss and magnesian rocks of this portion of the river are hard and difficult to wear away, hence the river here has an average fall of fourteen feet per mile. This gives immense water power, which, as yet, is but sparingly used. It also gives a fine opportunity to supply Washington City with water. A canal is now made from above the great falls at an elevation of about 160 feet above tide water, that will give an abundant supply for all parts of the city. The science of engineering here has in some respects been carried out beyond that of any other piece of work in this country. A stone bridge for the support of the canal has been thrown across a stream and valley with a span, if I remember rightly, of 120 feet in the clear, said to be the longest span of a stone bridge in the world. The reservoir is located west of Georgetown, and between there and Washington is the valley of Rock Creek, but five feet above tide water. Here, again, engineering ingenuity was called into requisition, and succeeded admirably. A bridge was needed for the travel between the two cities, and by making the pipe for conveying the water in the form of an arch across this stream, they answer both purposes.

The fall in the bed of this river plainly shows the effect of the hardness of the rock. About twenty miles above tide water commences a secondary formation for twenty miles further, and in this distance the fall is hardly one foot per mile. Here the rock is chiefly sandstone and shale, both easily worn away. Above this, the primary rocks are found in the mountain ranges, and the fall in the next twelve miles is forty feet, giving great water power again. Above Harper's Ferry the United States had a dam across the river that supplied water to their armory there; the works, however, now are destroyed by the war. The Shenandoah for the first eight miles above the ferry has eighty feet fall: indeed there is hardly a limit to the water power of the Potomac and its branches.

The Potomac has a peculiarity in common with all the large rivers this side of the Hudson, inclusive, and that is that all their large tributaries come in from the west side. The Mohawk is far larger than any tributary belonging to the Hudson that enters that river from the east side. So of the Delaware; the Schuylkill and Lehigh are large in comparison to any stream that comes in from the New Jersey side of that river. The Susquehanna also has no streams from the east to compare with the west branch and the Juniata branch of that river. So too of the Potomac; the Shenandoah and the south branch have more than double the volume of any stream from the opposite side. The south branch from its junction with the north branch is the longer stream of the two; but in ascending the latter we find it soon divides into a number of mountain streams that give it volume, while the south branch runs for nearly forty miles in a narrow valley between two mountains, and even after it divides into three branches above Moorfield, these branches

occupy narrow valleys themselves, so that the entire stream has a very narrow basin for a river of nearly 150 miles in length.

William Darby, in his Gazetteer, notices this peculiarity of these rivers, and argues that it is evidence of the rising of the land to the south-west. Such is doubtless the fact; the Hudson lies in a low valley, and none of its sources are very elevated. The Susquehanna, too, has not much fall for a stream passing through so mountainous a country, and the mountains at the sources of its western branches are doubtless much higher than in any other part of its basin. The Potomac has more fall in its main stream than either, and from the length of its south branch reaching so far, we may reasonably conclude that the land there is higher than further north. Another fact would seem to prove this; the waters from Highland County, Virginia, descend in every direction. Those of the Potomac flow to the north and north-east. The sources of Cheat River, a branch of the Monongahela, flow north-west; those of the Greenbrier River south-west, and of the James River to the south-east. These are all rapid streams, and flow a considerable distance in the direction named, giving evidence that the land here is very high. No surveys have been made here that I am aware of, that would give the elevation of this region, but the foregoing facts would lead to the conclusion that the mountains here are higher than either to the north or the south where surveys have been from east to west. Further south, where the waters of the upper branches of the Kenhawa take their rise in the mountains of North Carolina, and run north-west across Virginia into the Ohio, that region must be greatly elevated, and it is said the mountains here are higher than the mountains of New Hampshire.* On the top of one of the highest is a natural meadow, being flat for six or seven miles along the top, where grass grows freely, and is used as pasture for stock by the neighboring farmers in summer. There is evidence here that difference of elevation greatly influences the ripening of fruits, for here the wild strawberry grows, but does not ripen its fruit until the first of Seventh month, (July,) whereas on the level of tide water in the same latitude, they ripen at least six weeks earlier. This is a fact heretofore but little looked into, but it serves to show that while one variety of fruit may suit one region, it may not suit all under the same latitude.

It cannot be too deeply impressed on the mind that application is the price to be paid for mental acquisitions, and that it is as absurd to expect them without it as to hope for a harvest where we had not sown the seed.

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*From late measurements, the highest of these mountains are 6700 feet above tide, while the White mountains of New Hampshire are said to be 6200 feet.

ABOUT SPIDERS.

When we consider the gummy material with which spiders construct their lines and webs, and the rough hairy covering (with a few exceptions) of their bodies, it is somewhat surprising that we do not find them always stuck over with fragments of the minute fibres which they produce. This, indeed, would happen, did they not take careful precautions to avoid it. They are very assiduous in keeping themselves clean. Spiders which appear to a careless observer as resting idly, in nine cases out of ten will really be found slowly combing their legs with their mandibles, beginning as high as possible on the thigh, and passing down to the claws. The flue which they thus comb off is regularly tossed away.

A wonderful structure is composed by a sort of spiders, natives of the tropics and of the south of Europe. One of these "mason-spiders," as they have been justly termed, found in the south of France, usually selects for her nest a place bare of grass, sloping in such a manner as to carry off the water, and of a firm soil, without rocks or small stones. She digs a gallery a foot or two in depth, and of a diameter (equal throughout) sufficient to admit of her easily passing. She lines this with a tapestry of silk, glued to the walls. The door, which is circular, is constructed of many layers of earth, kneaded and bound together with silk. Externally it is flat and rough, corresponding to the earth around the entrance, for the purpose of concealment; on the inside it is convex, and tapestried thickly with a web of fine silk. The threads of this door-tapestry are prolonged, and strongly attached to tne upper side of the entrance, forming an excellent hinge, which, when pushed open by the architect and in-dweller, shuts again by its own weight. A similar nest is constructed by a large black spider in Australia. Mr. Hodgson thus describes it:—"The nest is built in a cylindrical form, two feet deep in the ground; the inside is beautifully round, and bound by webs of the finest texture, gradually thinner towards the base. The lid is fastened on by strong webs spun by the 'mason,' and is as hard as bone, level with the soil; it is raised or shut at the choice of its occupant, and is very frequent on the plains of Australia. The inside is neatly finished and quite smooth."

Though spiders require atmospheric air for respiration, yet one species is aquatic in its habits, and lives not only upon the surface but below the surface of the water, contriving to carry down with it a sufficiency of air for the support of life during a considerable period of time. Its sub-aqueous nest is a sort of diving-bell, and constitutes a secure and most ingenious habitation. This spider frequents slow-running streams, canals, and ditches, where she may

often be seen living in her diving-bell, which shines through the water like a little globe of silver. In the fen-ditches of Norfolk is found a very large spider, which forms a raft for the purpose of obtaining its prey with more facility. Keeping its station upon a ball of weeds about three inches in diameter, probably held together by silken cords, it is wafted along the surface of the water upon this floating island, which it quits the moment it espies a drowning insect. The body thus seized, it devours at leisure upon the raft, under which it retires when imminent danger threatens it.—*Methodist.*

ECONOMIZE IN PAPER.

In the present stage of high prices, it is the duty of every one to economize in every direction possible. One of the leakages which may and should be stopped is that of too free use of paper. The price of paper has increased enormously, in consequence of the scarcity of rags in this manufacture, and it therefore becomes all users of paper, of whatever kind, to economize as they have never done before. When writing a letter, let half a sheet answer instead of a whole one. Never waste a sheet or an envelope. Save the fragments of paper and sell them to be made over. In this way each one may effect a saving to his or her own pocket, and at the same time benefit the world at large by lessening the scarcity which now prevails. It is in these little savings that the people in this country should learn a lesson of people of other lands.—*Cleveland Leader.*

As judgments are paid before bonds, and bonds before bills or book-debts; so the moralist considers his obligations according to their several dignities. In the first place, him to whom he owes himself. Next, himself, in his health and livelihood. Lastly, his other obligations, whether rational or pecuniary; doing to others to the extent of his ability, as he would have them do unto him.—*Penn.*

ITEMS.

Brazil is now the chief country in the world for the cultivation of coffee, and yet it is scarcely a century since it was introduced into that region. Previous to 1825, Java, Cuba, and the English colonies in the East and West Indies were the principal producers of coffee. Since that time Brazil has distanced them all. For a number of years she has produced for exportation nearly half the coffee of the world, and some years she even exported more than half. In 1809, Brazil only exported 3,000 bags; in 1861–2, no less than 1,633,114 bags were exported.

The cranberry crop in Barnstable county, Mass., in 1862, reached 1,525 barrels, which were sold for $12,259 60.

Vegetable Oils of Australia.—In Australia there are vast forests of trees which yield several varieties of essential oils. There is one large tree—the *Eucalyptus Amygdalina*—the leaves and twigs of which yield three pints of essential oil to each 100 pounds. Thirty-five different kinds of essential oils have been distilled from the trees of the Australian forests, and about 12,000,000 acres are covered with such trees. Some of them are aromatic and yield delightful perfumes. They are also solvents for various resins which are employed in making varnishes.

It is a common and favorite notion with many that the morning air is the purest, most bracing; but the very opposite is the fact. The air is more full of dampness, fog, miasm, at about sunrise, which the sun, however, soon dissipates. Before engaging in anything like exercise or work in the early morning out-of-doors, it is conducive to health to take a warm cup of coffee, if breakfast is not to be had.

A United States Ton.—The Treasury Department has decided that the measure of a ton, in making assessments for the internal revenue, shall be two thousand two hundred and forty pounds, in all cases, under the excise law, unless the contrary is specified.

Coal Tar Perfume.—Coal tar has a most disagreeable odor, and yet the chemist obtains from one of its products a most agreeable perfume. This is nitro-benzole—a compound of nitric acid (aqua-fortis) and benzole. Coal tar when distilled yields naphtha, which is a liquid possessing great solvent powers. It dissolves gutta-percha, india-rubber and many resinous gums. Naphtha when distilled at a low temperature yields benzole, which is a very volatile liquid. It has been used for making gas for illumination upon a small scale without distillation, but it is chiefly employed for cleansing soiled gloves, silks, &c. It dissolves grease and oils, hence its utility in cleaning light colored soiled articles. Benzole combines with nitric acid in definite proportions, and forms the heavy oily-looking liquid called nitro-benzole. Its odor is like that of the oil of almonds, and it is extensively used in perfumery as a substitute for it. We have also seen it stated that it is used in confectionary as a substitute for the oil of almonds. This is a dangerous application of it, because it is a poison, and is deeply injurious to the human system when taken in very small quantities. As a perfume, it may be employed without much danger, but its use for this purpose should also be avoided. It may be safely assumed that it is not required excepting to disguise unpleasant odors.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firm. There are free sales for shipments at $6 25 a 6 37 for superfine; $6 50 a 7 for extra; $7 12 a 7 75 for low grade and good extra family, and $8 50 up to $9 00 for fancy lots. There is but little Rye Flour or Corn Meal here. The former is dull at $5 25, and the latter at $4 00 per bbl. for Pennsylvania, and 4 50 for Brandywine.

Grain.—There were fair sales of Pennsylvania red Wheat at $1 53 a 1 55, and white at $1 75 a $1 85—the latter for choice Kentucky. Small sales of Pennsylvania Rye at 95c. The last sale of Delaware was at 90 cents. Corn is firm. Sales of yellow old, at 84 a 85c. Small lots of new at 78 a 80c. Oats are steady at 62 cents per per 32 lbs. A sale of 1000 bushels of Pennsylvania Barley was made at $1 45 per bushel.

Seeds.—There is a fair demand for Cloverseed at $6 87 a 7 00 per 64 lbs. New Timothy sells at from $2 00 to $2 25 per bus. Flaxseed is wanted at $ per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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CONTENTS.

A Journal of the Life of William Edmundson 737
From Country Living and Country Thinking 740
Report of the Committee of N. Y. Yearly Meeting on the Condition and Wants of the Colored Refugees 741
Editorial 743
Obituaries 744
The "Moore School" 745
Lessons in Composition 745
Geysers, or Boiling Springs in Iceland 745
Poetry 748
How some Words are Formed 750
Habits of the Beaver 751
Children's Eating 751
Items 752
Philadelphia Markets 752

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 724.]

Now, in the year 1694, it was with me to go to London to the Yearly Meeting; so I went first to Dublin, to our National Half-Year Meeting, where were Friends from every province, and many things were under our consideration for promoting the kingdom of Christ Jesus and his righteous government; as also for the preservation of Friends, both out of the spots, cumber, and surfeiting cares of the world and things of it. The Lord's glorious power was with us, owning our service and concern for his honor, and the glory of his great name, who gave the faithful spirit and understanding, that none could gainsay; greatly blessing his work in our hands, and us in the handling of it faithfully with diligence, preferring it before ourselves or earthly concerns.

When the service of that meeting was over I took shipping for London, being accompanied by about twelve Friends that went with me thither to the Yearly Meeting; also many Friends went a shipboard with us, and there took leave. The wind favored to carry us by the French privateers that were then in the channel, and things were ordered for our safety, so that we took notice of the providential hand of God therein. We landed at Nesson; some of us went to Liverpool, and were with Friends about Bickerstaff, at their Monthly Meeting for business; from thence we went to Warrington, and near to it met with the rest of our company, and went together towards London, the Yearly Meeting there being at hand.

Near Ridgley we had a meeting at an inn where we lay, and there were many people at it. We came to London the day before the Yearly Meeting begun, where many elders and faithful brethren were glad of our coming. So I staid in London about two weeks and duly attended public meetings for the worship of God, and Men's Meetings for truth's affairs. When the service of that meeting was over, I travelled northward, accompanied by John Pim, and had many large and comfortable meetings in divers places. Friend's hearts were glad, and well refreshed in that visit; for the Lord's power and wonted goodness accompanied us. Some of the particular places where we had meetings, were in Bedfordshire, Hertford, Leicester, Dunnington, Nottingham, Mansfield, Chesterfield, Stockport and Manchester; there John Pim left me, and went towards Chester, intending for Ireland.

Now, being moved of the Lord to turn towards York, I sent to Roger Haydock, who came to me at Manchester, and went with me to York. As we went we had a meeting at Leeds, which was full and large, where the Lord's heavenly presence was with us, and Friend's hearts comforted therein. From thence we went to York, and it was Men Friends' Quarterly Meeting, but Women's Friends' Yearly Meeting, and there were several hun-

dreds of Friends from divers parts; the Lord was with us, and many faithful Friends were glad of our company.

There Thomas Trafford met me, and when the service of that meeting was over we went to a meeting near Halifax; from thence Roger Haydock went homewards to Lancashire, but Thomas Trafford travelled with me. We had many large powerful meetings at Bradforth, Roidan, Hardcastlegarth, Massam, Richmond, Swadell, Wentzerdale near Skipton, and Edgend Meeting; so to Manchester and into Cheshire, and had several meetings of good service; then went into Lancashire to Hartshaw to their Monthly Meeting, which was large and powerful. There I met with Leonard Fell; we were glad to see one another, and true-hearted Friends were glad of that visit. Thomas Trafford and I went back to Cheshire, and so through Wales to Holy-head, and staid there about a week for a passage, then took shipping for Ireland, and landed at the Hill of Hoath, so came to Dublin. I staid the First-day Meeting there, and then came to my son-in-law, William Fayle's, and from thence to Mountmelick, where Friends received me gladly.

I attended meetings for the worship of God, as they fell in course, and was with Friends in managing church affairs, both in Monthly, Six Weeks, Quarterly and Half-Yearly Meetings, and as the service of truth increased, the increases of God were multiplied in our hearts, and gave us abilities to perform it to his glory, our great comfort and satisfaction. From our Half-Year Meeting at Dublin, in the Ninth Month, 1694, I went to visit Friends in several counties, and had meetings, as at Wicklow, John Wickham's, Israel Webster's, Shellaly, Castledermot, Province Meeting, and at Waterford, Clonmel, Kilcommon, and Cashell; there several of our Friends met me, and accompanied me homewards.

The First-day of the Second month, 1695, I took my journey towards the North, to visit Friends, and had a comfortable meeting near Castle Jordan; many Friends of our Monthly Meeting being with me there. When the meeting was ended we parted in the tender love of God. I went on my journey towards the North accompanied by my son-in-law, William Fayle, and John Bancroft; the next day we came to Old-Castle and staid a meeting there; several Friends came to it from other places, it being their Men and Women's Meeting day, for ordering of church affairs. The next day we had a meeting fifteen miles from thence, near Ballyhayes, where were many Friends, and we were well refreshed, the Lord's presence being with us.

The next day we travelled about thirty miles into the county of Armagh, and the day following being First-day of the week, we were at the meeting at Ballyhagan, at which were many Friends. We were greatly comforted together, and glad to see one another. From thence we went beyond Charlemount to visit Friends, and had a comfortable meeting with them, then came back to Ballyhagan to their Fifth-day Meeting, and staid there until the Province Meeting, it being their Quarterly Meeting both for the worship of God and ordering of church affairs, which held part of three days, and was very large; so that some Friends said, they never saw the like there before. And Friends were well refreshed, for the glory of the Lord shined among us; his power was over all, and his seed in dominion. I was helpful there to Friends, in the ordering and managing of truth's affairs in the church, and they were willing and glad to be advised, for that the Lord Jesus who called me into the ministry, gave me a measure of understanding in the ground of church government, discipline and gospel order. The meeting ended, and Friends and brethren parted in great love, union and comfort of the Lord's holy spirit.

Now, the priest of that parish, one Dean Reader, had cited several Friends to the Bishop's Court for small tithes, but had a desire to speak with two or three Friends, and hearing of me, had a mind to speak with me in particular. So the morning after our meeting was over, it being the Second-day of the week, three other Friends, with me, went to his house, where he was ready to receive us. We discoursed of things very moderately, and at large for some hours, about tithes and ministers' maintenance; his great and chief plea was the law of the land, and the government that gave it them; and when he had used all his arguments to strengthen his plea, and I believe saw they were all fully answered, he let his argument fall. Then I told him I had one thing more to offer to him, which was a law, and a great one; which if he would do, I believed it would end the difference, and that was to do as he would be done unto, which is the royal law of Christ. So we left him moderate and loving, parting friendly.

That day we came to John Robson's, and from thence to a meeting at Lurgan, where were many honest-hearted Friends, and the Lord's power and presence were with us, to our great comfort and satisfaction. Next day we were at Lisnegarvy Meeting, where were many honest tender Friends, and we were refreshed in the Lord, and glad to see one another. From thence we came to Ballinderry, and staid there First-day Meeting, which was full and comfortable. Then to Grange, and rested one day with James Greenwood, I being unwell. So we went to a meeting near Toberhead, and several Friends from Grange accompanied us. On the day following we were at a meeting at Dunclaudy, then returned back again to Grange

and staid the First-day Meeting there, for the worship of God, and also the Men and Women's Meetings for the keeping of good order in the church, and had good service for the Lord and his truth on several accounts. Honest-hearted Friends were glad of my company and service; so we parted well satisfied, and comforted with the Lord's goodness.

From thence we went to Lurgan to their Fourth-day Meeting, which was large and full with Friends and other people, there being a marriage accomplished in the meeting that day. I spoke of several things relating to that ordinance of marriage, as the Lord by his power and spirit opened my understanding, and gave me ability. It was a heavenly, powerful meeting. From thence we went to a meeting next day at Hillsborough, accompanied with many Friends, and had a comfortable meeting; the mysteries of the kingdom of God were opened in the demonstration of the spirit and power of the Lord Jesus Christ; his testimony reached the hearts of the hearers, and God's witness sealed to the truth of what was declared.

We rode that night five miles to Tobias Courtney's, and the next day to Lurgan, where William Brownlow and William Williamson came to meet me, and to take their leave of me, being both ancient Friends. We staid the First-day Meeting, which was very large and full; many Friends of other meetings came thither, and the Lord answered their labor and good desires, in blessing our meeting with the openings and overflowings of his word of life; it was an opportunity of consolation and sweetness. After which meeting we took leave one of another, in the love of God and comfort of his holy spirit.

Next morning we took our journey towards Dublin, to our Third Month National Half-Year's Meeting, 1695, in company with Friends from the North, who went up to it, where was a great appearance of Friends from several parts of the nation, and the Lord's power was with us in the managing of truth's affairs, both in doctrine and discipline; the meeting held most of three days, then Friends parted in the peace of God.

From thence I went in the company of many Friends, both of Leinster and Munster, to our Province Meeting at Castledermot, where things (relating to a holy discipline) were managed in the wisdom of God, and the Lord was with us as formerly in such opportunities and services which he sanctifies to his people, and furnisheth his servants with spiritual gifts to perform, as occasion requires, and according to the service of the day. When the meeting was over I took leave of Friends, so returned to my own dwelling, being ready to answer the Lord's service as it presented, according to my ability and gift received.

Soon after my return home, I visited Friends at Dublin, Edenderry and Mountrath, having meetings with them at each place. Our next Provincial Meeting being at the Moat, I went thither, where were Friends from several parts, and many other people. We had a good serviceable meeting, the Lord's ancient goodness being with us; after which I went home.

About this time the parliament met at Dublin, and we understanding the priests were endeavoring to get an act to recover tithes in temporal courts in such manner as would prejudice us, I went to Dublin, where I met with other Friends, and joined with them in service for the ease of Friends, laboring with many of the members of parliament, both lords and commons, as also with judges, to let them understand how prejudicial it would be to the king's subjects in general, and most of all to us. They were generally kind and friendly; when I had been concerned there some time in that service, and also in meetings for the worship of God, I returned home.

From thence I went to the Quarterly Meeting for Leinster at Castledermot, where the Lord's presence and power appeared mightily with us, both in our meetings for worship, and in Men's Meetings for truth's affairs, relating to discipline in the church. And having performed that service, I rode again to Dublin, in company of several Friends; and after some time spent there in the service of truth, I went to a meeting at Edenderry, where a marriage was solemnized, and many Friends and others were present. An heavenly meeting we had, and divine things were opened to the understandings of the people. That night I went with my son-in-law, William Fayle, to his house, and next day was at Ballynolert Meeting, and so returned home. Shortly after rode to Birr, in company of some Friends, to be at the burial of the eldest son of Thomas Winsloe, which being on the First-day of the week, many people came to the meeting, and also went with the corpse to the grave-yard. I had good service for the Lord, and his testimony was over all, blessed be his name forever, who gives abilities by his power and good spirit to perform every service he requires.

From thence I returned home, and about a week after went to the Moat, accompanied with John Pim and Joshua Beale, to the burial of Thomas Strangman, an honest ancient Friend. We had a large meeting of Friends and others, and good service, both at the meeting and burying-place; the Lord's power and testimony of his blessed truth were exalted, and all seemed to be satisfied with what was declared. After which I returned home.

Soon after was our Province Meeting at Mountmelick for the worship of God and truth's affairs, in which the Lord's blessed presence was with us to our comfort and satisfaction; af-

ber, are about twelve feet square, and each has from ten to twelve inmates. There are also several large tents, occupied by old or infirm men, and two buildings called hospitals—one for men, and one for women. The residence of the superintendent is within the enclosure.

The whole camp is under the care of a superintendent, one assistant, and one doctor, who are appointed and paid by government. There are also two matrons appointed and paid by the Freedmen's Association of Washington.

The superintendent reported as follows:

There were 400 in camp, on the 16th of June (when he came.) Since then there have come in 3,350—making a total of 3,750. Of these 280 have died. The present number is from 600 to 650, of whom 231 are children. The rest have found employment about Washington in various service—excepting about 20 who have gone North. They generally object to go there on account of the cold. There are 125 sick, all of whom have been sent in from other places, except about 25 who have sickened in the camp. This place is the general receptacle for the sick of about 6,000 refugees in and around Washington. The superintendent did not report the number of births, but they are not equal to the deaths.

The government gives employment to all the able-bodied men, at wages according to their service, from $12 to $25 per month, and all have rations except the teamsters, at the latter rate. There are about 100 women, who go out to day's work, returning at night to camp. They are said to earn fifty cents per day.

Apart from the crowded condition of these people, and their deficiency of clothing, those who were well appeared tolerably comfortable. The sick in hospital were in a miserable condition. In consequence of necessary repairs to the men's hospital, all the sick were crowded in the women's hospital. This was ill-ventilated, and disgusting in the extreme. Those with whom we spoke complained of cold; but the state of the air was such that we could not remain in it long enough for intelligent inquiry. Some were reported to be in a dying condition; and all the circumstances of the hospital seemed to us inexcusably bad. The north side of the camp was not weather-proof—some of the women remarked that "the rain came in like a spring" and wet their beds.

The dead-house contained twelve bodies, mostly laid in an irregular heap. Some of them lay in their clothes, and the bodies were stiffened in various forms. The appearance of these gave rise to the most unfavorable conclusions as to the care bestowed upon them during their last hours. Several had been brought in from other places, and were carefully wrapped in a suitable covering. The interments were reported to be made by a government contractor, who performed the duty as it suited his convenience. Sometimes as many as twenty bodies accumulated, and remained as long as a week or more.

The neighborhood of the camp was not properly drained. There were ponds of water that could easily be removed; and it appeared to be wanting in many accommodations necessary to the health and convenience of its inmates. Upon the whole, we thought the camp sadly deficient in almost every respect. The chief wants were a good hospital, properly warmed and ventilated, and a supply of hot and cold water, with conveniences for washing and bathing, so that the sick might be kept clean and comfortable. A sympathizing and competent doctor, and a sufficient number of nurses, could easily accomplish this result so necessary to the restoration of health. A superintendent who would enforce order and cleanliness, and the faithful performance of duties, could remedy much existing evil.*

We went to Alexandria on the 26th, and called on the acting superintendent of the colored refugees there, under the Provost Marshal. He informed us there were, on the 12th of October, 1,230 refugees of all ages and conditions, quartered in twenty-five houses. We visited a considerable number of them. One had been formerly used as a slave-pen by a trader. Although the poor people were unreasonably crowded in the two wings, it was interesting to contemplate the difference between its present and former uses. Then it was the entrance into the darkness of hopeless bondage; now the vestibule of hoped-for freedom!

Of the number above stated there were 475 men and 276 women and 439 children; and also, of men, women, and children in the smallpox hospital, 40. All of these drew rations except 85 men, 56 women and 40 children. There were about 100 sick adults of diseases other than smallpox, and as many more unable to work.

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In the locality called Fishtown, the colored people were in the worst condition. The houses and hovels were dilapidated and miserable. One woman, who had a child in her arms, was endeavoring to obtain warmth from a poor smoking log of wood. In reply, she stated that she had come from the Rappahannock because others came. Her old cabin was very comfortable; she "hated to leave it because she had in it so many things." Her heart was with her household treasures in the old cabin, and in the absence of all these,—with scanty clothing, and nothing but a cold and desolate room, filled with smoke—the contrast must have been great.

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Upon the whole, we regarded the condition of the refugees about Alexandria as very far from what it ought to be. In some respects it was not unfavorable; but in others it showed a want of attention to the ordinary requirements of tolerable existence. They expressed, almost without exception, a preference for their present condition with freedom, to a more favorable one in slavery; because, as they said, they would have at least what they earned, and enjoy the fruits of their own labor; while in slavery, their masters took all and returned them but little.

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On our return to Washington we called, by appointment, on the military governor of Washington, and described to him the condition of the refugees, as it had been seen by ourselves that day. General Martindale listened with polite attention to our report, and admitted that much of it was new and unexpected to him. He informed us that he had held his present appointment but six days, and during that time had not any opportunity to visit the camp. He then asked whether we had any suggestions to make; and after hearing us fully, assured us he would do all he could to remedy any neglect, and alleviate the sufferings of the people.

In the evening we called on the Attorney-General, at his own residence, in company with two friends, by whom we were introduced: and the next day on the President, and the Secretary of War. We explained to them the objects of our visit, and also reported what we had seen in Washington and Alexandria, believing that, in the multiplicity of their engagements, they were uninformed of the facts, and urging the importance of prompt measures to remedy existing evils. We were received with great kindness; and full approbation was expressed of the motives and action of Friends in this matter. The President was glad that Friends were ready to aid in the relief of these people. We assured him he had our full sympathy, and that of our Friends, in the cares and responsibilities which devolved upon him; that our object was not to add to those cares, but to do what little we could towards relieving them. We had an interesting interview, and took leave of him with renewed interest in his behalf.

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The Secretary of War expressed his gratification with our appointment, and hoped we would make a full investigation, as far as we could do so; and desired that we should send him a copy of our report, together with any suggestion of a practical character which we might wish to make. He expressed his desire

* Since the above was written, we have been informed that government has ordered barracks to be erected here, so that they will be better accommodated.

to do all he could for the welfare and prosperity of the refugees, and remarked that he would be glad to employ conscientious and competent members of the Society of Friends, more especially doctors, whom they could recommend, as willing to devote their time and talents for the benefit of these people. The Attorney-General spoke of the questions arising out of the condition of the colored people as of the greatest importance. He desired the Society of Friends would not confine their thoughts to their present physical wants, but that they would also direct their attention to the future welfare of the vast numbers in the country, whose condition was likely to be changed from Slavery to Freedom.

We left Washington on the 28th, and reached Baltimore in time to take the evening boat, for Fort Monroe, where we arrived in the morning of the 29th. The provost marshal informed us that General Dix was absent from the Fort, and on inquiring for C. B. Wilder, superintendent of the refugees, we were directed to his office. We accordingly called, and found him in a small office adjoining the quarters of the refugees; it was partly filled with goods, and altogether too small for the duties of his appointment. He received us cordially.

The number of refugees in this vicinity were reported to us as follows:

Under C. B. Wilder, Superintendent:

	Men.	Women and Children.
At Fort Monroe	1,000	600 — 200 — 200
At Hampton, and Camp Hamilton, and surroundings	2,500 of all classes.	

Under John Dawson:

At Fort Norfolk	632	12 — 374 — 246

Under Dr. Brown:*

At Craney Island	1,128	209 — 539 — 290
At Norfolk	794	416 — 147 — 164
And Sick		45 — 12 — 10
Total	6,054	

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 31, 1863.

We would again remind our contributors, that they *must not expect* us to return their manuscripts.

DIED, 12th mo. 28th, 1862, at the residence of Joseph M. Satterthwait, Rossville, Vermilion county, Illinois, JOSEPH SCHOFIELD, formerly of Newtown, Bucks county, Pennsylvania, in the 69th year of his age.

——, on the 4th inst., at her home, West Grove, Chester county, Pennsylvania, MARGARET PRESTON, in the 72d year of her age. She was deeply concerned to walk humbly in the path of duty, and she enforced upon her children the importance of early faithfulness as the sure prelude to abiding peace. She sympathized greatly with the suffering and the lowly of every class, and was deeply interested in the advancement of truth and righteousness in the earth. The last year and a half of her life she was rendered entirely helpless by a paralytic affection; but although all the interests of time seemed to lose their hold upon her mind, still, triumphant over the inroads of disease, shone patience, resignation, and abounding love.

DIED, in the city of Poughkeepsie, on the 8th inst., ABIGAIL, wife of Solomon V. Frost, in the 68th year of her age, a member and elder of Oswego Monthly Meeting. "Blessed are the dead that die in the Lord." In the death of our beloved and valued friend, we feel our loss to be of no ordinary character, her life having been one of usefulness, innocency and sweetness. She was ever ready to soothe the mourner, and comfort the distressed, "pouring balm into the afflicted heart." The writer of this short tribute to her memory, knew her long, and knew her well, and believes we may truly say of her "none knew her but to love her." She filled the station of elder in the meeting to which she belonged for a series of years, and was truly one of our heavenly Father's own making. As a wife and mother she fulfilled all her duties in a loving and sweet temper, ever ready to make any sacrifice for the comfort of her family in the performance of every kind office. Her last illness, consumption, was protracted, and often attended with much suffering, which she bore with Christian patience and fortitude. She was sustained under all her sufferings by the bright hope that a mansion in the Father's house, "not made with hands, eternal in the heavens," was prepared for her, and she patiently waited the "coming of the bridegroom," with certain evidence that the lamp was trimmed and burning. As the time drew nigh in which the spirit was to be disrobed of mortality, she bade all her family and friends who stood around her death-bed a last and loving farewell, extending the most salutary counsel to her children, and commending their lonely father to their companionship, when she was gone. May her mantle fall on those who most deeply feel her loss. Her departure was like a holy calm of sweet repose. "She has passed death's portals, she is now an immortal," yes, one of the angel band." R.

"'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame
More exquisite than when Nectarean juice
Renews the life of joy in happiest hours."

—*Talfourd.*

TIME.—To show the worth of time, God, most liberal of all other things, is exceedingly frugal of that; for he never gives us two moments together, nor grants us a second till he has withdrawn the first; still keeping the third in his own hands, so that we are in a perfect uncertainty whether we shall have it or not. The true manner of preparing for the last moment is, to spend all the others well, and ever to expect its coming. We dote upon this world as if it were to have no end; and we neglect the next as if it were never to have a beginning. —*Fenelon.*

* Men and women, over 12; children under.

For Friends' Intelligencer.

THE "MOORE SCHOOL."

The readers of the Intelligencer may remember a school, under the above title, which has been in operation part of each year for several years past, at Chatham, Canada West. Our friend, the late Esther Moore, deceased, bequeathed a sum of money, the interest of which does not exceed seventy-five dollars a year, for the education of colored children of both sexes in Canada, "free from sectarian prejudices."

Through a letter recently received by the Trustees* of the fund in this city, we learn, the last session of the school was closed on the 14th ult., having been in successful operation about eight months. The number of scholars attending was about thirty-one.

The interest of the said legacy is entirely expended in paying the teacher, which leaves nothing for procuring books, maps, &c. We think if this fund was increased by donations, or bequests, much good might arise in the education of a class of children who hitherto have been very much neglected.

Philadelphia, 1st mo. 23d, 1863.

LESSON IN COMPOSITION.

A writer to the New York *Observer* relates the following of the late Dr. Murray, alias "Kirwan:"

"Dr. Murray pursued his collegiate course at Williamstown, during the presidency of the acute and accomplished critic, Rev. Dr. Griffin. In his fourth year he was brought into more immediate contact with the venerable President, whose duty it was to examine and criticise the written exercises of the graduating class. Dr. Murray, when a young man, and even down to the day of his last illness, wrote a free, round and beautiful hand—and his exercise at this time, which was to undergo the scrutiny of his venerated preceptor, had been prepared with uncommon neatness and accuracy. Dr. Griffin was accustomed to use a quill pen, with a very broad nib.

"Introduced into his august presence, young Murray, with becoming diffidence, presented his elegantly written piece for the ordeal. The discerning eye of the President passed quickly over the first sentence, and with a benignant look, he turned to his pupil, and said in his peculiar way:

"'Murray, what do you mean by this first sentence?'

"Murray answered, blushingly, 'I mean so and so, sir.'

"'Then *say so*, Murray,' and at the same time drew his pen through line after line, striking about one-third of it.

"Having carefully read the next sentence the venerable critic again inquired:

"'Murray, what do you mean by this?'

"He tremblingly replied: 'Doctor, I mean so and so.'

"'Please just to say so,' striking out again about one-half of the beautifully written page.

"In this way, with his broad nib, (which made no clean mark) he proceeded to deface the nice clean paper of the young collegian, so that at the close of the exercise, the erasures nearly equalled all that remained of the carefully written manuscript.

"This trying scene was not lost upon young Murray. He considered it one of the most important events of his college course. It taught him to think and write concisely; and when he had anything to say, to say it in a simple, direct, and intelligible manner.

"Indeed, much that distinguished him as one of our most vigorous and pointed writers, may be attributed to that early lesson, 'Say so, Murray.'"

From the London Quarterly.

GEYSERS, OR BOILING SPRINGS OF ICELAND.

Of natural Icelandic curiosities those most generally known are the Geysers, or boiling springs. Let us start at once upon a visit to them, and trust to our good fortune to find them in action. Away we journey over a hard, dry, barren waste, down a furious and steep chasm, descended by many a free-born peasant-legislator of the country on his way to the old parliament. Now we find ourselves in a broad alley of perfectly level sward, running right and left past the bottom of a narrow natural staircase. It has been formed by the splitting of a vast field of lava, which covers the country, and which has been rent perpendicularly to the depth of about one hundred and eighty feet. The fissure thus created is perfectly straight for a length of about three miles. Keeping along the level sward, as if we trod the dry moat of some mighty fenced city, we are astonished to descry a river bursting with a lofty fall over what might represent the left-hand rampart. More strangely still, it seems to rush towards us, and to threaten to overwhelm us, with a resistless flood. Yet, after bounding on for a few hundred yards between the rocky walls, it suddenly leads into a deep pool, and then, making a sharp turn to the left, dashes into a cataract, finally expanding into a broad river, and then sweeping on into a lake. Such is the famous and eccentric river Oxerá.

To secure immediate presence when the Geyser is in eruptive mood, tents must be pitched near to it; and our tent in particular shall be

* The Trustees of the above fund are Dr. J. W. Moore, 311 Spruce St., and J. C. Turnpenny, 941 Spruce Street.

only about twenty yards away from it. True, so close an encampment to an unquiet neighbor brings its appropriate penalties. Night comes on, and men require repose, while the Geyser requires none. Evermore it boils and rumbles all the dark night long, over boils the water, and down it pours along the mound which in daylight appears to consist of stone cauliflowers, the petrified growth of ages of ebullition. At anytime in the night this may take place, so that we must sleep with an eye as well as an ear open, and be ready to jump up at a moment's warning to see it exhibit its forces, as well as the gloom will permit. Not very refreshing this night's interrupted repose; and as soon as day dawns we may as well be up and look inquiringly at the great boiler. The subterranean thunderings wax loud; but there is no lofty outburst as yet. There are frequent threats, but no fulfilment. The sound is like that of a heavy cannonade heard at a distance. Such ebullitions generally last from five to ten minutes, and then subside, unless a great eruption takes place. After waiting the whole day in often-defeated expectation, at last, at eight o'clock in the evening, as we stand upon the very edge of the basin, several reports louder than usual are heard. Now the water immediately over the long natural pipe in the center of the basin suddenly rises to a height of three or four feet, and then at once sinks down again, but only to rise higher afterward than before. It continues alternately rising and sinking, as if thrown up by a succession of powerful jerks, until a thick column of water shoots up to a height of about twenty feet, and then, rising higher and higher, separates into several distinct jets. These keep falling back into the basin, from which they are instantly thrown up again, thus producing a very pleasing effect. At length, having reached a height of eighty or eighty-five feet, the water seems to remain stationary at that elevation for about one minute. Now it slowly subsides into its basin again, though not without several struggles. This eruption has lasted for five or six minutes, while we have been standing upon the very edge of the basin. We have done so with impunity, as the wind had sufficient force to carry the steam away from us while we stood upon the windward side.

This one is called, *par excellence*, the Great Geyser, and it has for many years attracted the chief attention of visitors. Geologists, chemists, and common men have gathered round this boiling crater, and have experimented and speculated upon the real causes of its extraordinary action. In the opinion of some, a subterranean caldron acts as a steam-boiler, and generates the vapor which issues at the surface of the earth. But in opposition to this theory, it has been shown that the lower part of the pipe or tube is often undisturbed by the violent commotions of some eruption in its upper portion, so that stones suspended near the bottom have not been cast up, while others placed near the surface have been thrown out to a great hight. The most approved theory is, that the mechanical force of the Geyser arises from the instantaneous generation of vapor, at an excessively high temperature, in the lower parts of the tube. The loud detonations preceding an eruption are probably caused by the sudden condensation of large vaporous bubbles, upon their meeting near the surface with a cooler stratum of water. These are abortive eruptions, unable to propagate themselves beyond the point of their origin, because of the low temperature of the column, and they are very frequent. The tube is the natural cylinder or steampipe in which the boiling process goes on. When the basin of the Geyser becomes dry, as it does immediately after an eruption, owing to the great heat evolved, the tube is almost entirely empty. Its side may be then seen to be very regularly fromed, but contracted about a third of the way down, the whole depth being about sixty-three feet, and the diameter at the mouth a little more than eight feet. The heat stored up in this tube, which is the main source of the eruptive power, could, it is calculated, generate under ordinary atmospheric pressure a column of steam, of the height of nearly one thousand three hundred yards. The amount of heat in the tube regulates the eruption according to well-known laws. When the column rises, the top is no longer in equilibrium with the rapidly generating vapor below; and, in consequence of the large quantity of lateral heat evolved, the waters are forced upward, and overflow the basin. Then, in the proportion of the overflow, they diminish the pressure at the boiling-point below, when the excess of temperature above the boiling-point is at once applied to the generation of steam. This being generated, the column is forced higher, and consequently, the pressure is lessened, thereby again developing more steam beneath, which, after a few convulsive efforts, overpowers the remaining body of water, and impels it upward with the well-known violence of steam. A succession of explosions is thus produced, while the state of the atmospheric pressure at the time will modify the ascents of the water. This latter is one cause of their irregular heights and duration, and generally limits them to five or six minutes. When in contact with the atmosphere, the water is cooler; and as a portion falls back into the basin, it sinks into the tube, which again gradually fills itself at the basin; and thus the eruption may be indefinitely repeated. In this explanation we have endeavored to give a brief popular view of the theory of Professor Bunsen. The tube will also enable us to conjecture the

age of the Geyser. If we place a bunch of grass under a small fall, where the bulk of the ejected water drains away from the Geyser basin into the river, we shall find that in twenty-four hours it gathers a coating of silica of about the substance of a thin sheet of paper. This is the unit for calculation. Assume three hundred such sheets to make an inch in thickness, and then, the height of the tube being found to be seven hundred and sixty-two inches, we may infer its total age to be one thousand and twenty-six years. Such is the natural mode of numbering its years, and this may be negatively corroborated from history; for we find no notice of this striking natural phenomenon nine hundred and twenty-six years ago, that is, in the early days of Icelandic colonization, as we certainly should have done had it then existed. But the tube was then only three feet deep, while four hundred and twenty-six years afterward, when the tube must have become twenty-six feet deep, and its eruptions proportionably remarkable, mention is made of it; and from that time to the present it has gone on gathering flint and fame, ejecting water and attracting visitors.

Yet the height of the ascending column appears to diminish in the course of time. We read that in Olafsen and Paulson's time the water was carried to the height of nearly three hundred and sixty feet. When seen by Van Troil in 1772, it rose to ninety-two feet. In 1789, Sir John Stanley found the highest jet observed by his company to be ninety-six feet. In 1809, Hooker thought the jet rose to upwards of one hundred feet; and in 1810, Sir George Mackenzie stated ninety feet to have been about the extreme height. We may assume one hundred feet to have been the extreme height about this period, with an interval of thirty hours between the outbursts. In the year 1815, the jets averaged eighty feet in height, with intervals of six hours. Since that time violent eruptions have seldom occurred more frequently than once in thirty hours, and they seldom exceed seventy or eighty feet in height. In the year 1818 Dr. Henderson published his *Journal of a Residence in Iceland*, and states that he ascertained (probably in the year 1814) the pipe of the Great Geyser to be twenty-eight feet in perpendicular depth, with a general diameter of from eight to ten feet. He witnessed an eruption, and describes the water as rushing out of the pipe with amazing velocity, and as projected by irregular jets into the atmosphere, and surrounded by immense volumes of steam. The first four or five jets were inconsiderable, and did not exceed fifteen or twenty feet in height. They were followed by one of about fifty feet, which was succeeded by two or three considerably lower ones. After these came the last, exceeding all the others in grandeur, and rising at least to the height of seventy feet. The great body of the column, which was at least ten feet in diameter, rose perpendicularly, but was divided into a number of curved branches, while several smaller spoutings were severed from it and projected obliquely. On the cessation of the eruption the water sank back immediately into the pipe, but rose again in a moment to about half a foot above the orifice, where it remained stationary. The temperature was at the time 183° of Fahrenheit, about twenty degrees less than at any period while the basin was filling—an obvious result of the cooling of the water during projection into the atmosphere.

Amusement may mostly be calculated upon by cooking joints or boiling eggs in another hot spring called "Stroker," that is, the Churn, which will churn any thing offered it; but the muddy state of the water caused by the turf or sods thrown in spoils the effect of the continuous jets. A turbid column darts into the air, perhaps for sixty or seventy feet, bearing up with it all the unwholesome food with which the throat of Stroker has been crammed. The masses thus injected by visitors acts like the shutting of the safety-valve in a steam-engine, when the steam, not having a proper vent, collects rapidly, and suddenly drives out the encroaching waters, and shoots the obstructions into mid-air with the velocity of a missile from a gun. Often, indeed, the column is illuminated by a beautiful iris, which diminishes the ugliness of the muddy stream, and adds glory to the spectacle.

If it be asked, Whence comes all the water for these huge boiling fountains? we reply: From the drainage of the hills around, which must occasion a considerable influx. The whole silicious deposit extends for nearly five miles in length, and three quarters of a mile in breadth, at an elevation of about three hundred and eighty feet above the coast-line. The Geysers lie toward the northern extremity of this vast deposit, and perhaps others may be developed in the course of centuries. An old peasant informed Henderson, that at one time, in point of height, the jet or spring called the Old Stroker rivalled *the* Geyser; but that, immediately after an earthquake in 1789, it greatly diminished, and became entirely tranquil in the course of a few years. The same year Stroker that now is, which had not before attracted any particular attention, began to erupt, and throw up water and steam to an amazing height. This perfectly coincides with several observations made by Sir John Stanley, in his *Account of the Hot Springs of Iceland*, where he says: "One of the most remarkable of these springs threw out a great quantity of water, and from its continual noise we named it the Roaring Geyser. The eruptions of this fountain were incessant. The water darted out with fury every four or five

minutes, and covered a great space of ground with the eruption it deposited. The jets were from thirty to forty feet in height. They were shivered into the finest particles of spray, and surrounded by great clouds of steam."

THE PEACABLE KINGDOM.

Welcome again old winter with thy calm and placid hue,
The ground so white beneath our feet, and the sky above so blue,
But the sun looks down so wearily upon the sober earth
Methinks I see a shadow pass o'er every sign of mirth.
A few bright things are lingering yet, though Autumn days have fled,
As if to catch what fleeting grace thou still hast power to shed;
And nature draws a deeper sigh—but 'tis a sigh of love,
As if she longed to see our earth more like the world above—
And all God's works are beautiful—and all were happy still
If man, the crowning work of all, would do his Maker's will.
But oh! he has been recreant while God has been so good,
And the pall of woe hangs o'er him—and the earth is moist with blood.
But why should sorrow ever come where reason holds her feasts,
Because, alas! the heart becomes a den of unclean beasts;
The slimy serpent creepeth there with death-envenomed sting,
And there he coileth unopposed to make his fatal spring.
From thence we hear the howling of the wolf in search of prey,
And there we see the leopard, while the lion stands at bay;
Destruction goes before them as they fiercely vent their rage,
And they glory in their savage strength, their deadly wars to wage,
While the beautiful—the gentle—the lamblike in the soul
Is driven by these passions, or crushed by their control.
O whence shall rise the courage their stuborn power to face,
Or when shall we be strengthened to bind them to their place?
Not 'til that tender little child, sent from his place above,
Clothed in his robes of innocence and crowned with perfect love,
Shall chase each dark suspicion, shall bid each doubt be still,
Shall rule o'er every passion and lead them at his will,
Shall come to rule supremely within each human breast;
O not 'til then shall sorrow cease and man be truly blest.
The child shall fearless put his hand upon the serpent's den,
Proclaiming peace to all the earth and glad goodwill to men.
Then shall deception cease to live—detraction find no food,
Then shall the artful foe no more proclaim his feast of blood,
The savage power shall disappear, awed by the holy calm,
Until the wolf, subdued, lies down beside the gentle lamb,
And the fierce lion, tamed by love, shall heed the heavenly law,
And casting by his warlike pride, shall with the ox eat straw.

A. H. B.

CREDO NON OPINOR.

I asked a perfect creed!
Oh that to me were given
The teaching that leads none astray—
The scholarship of heaven!

Sure wisdom and pure light,
With lowly, loving fear;
The steadfast, ever-looking eye,
The ever-listening ear;

Calm faith that grasps the word
Of Him who cannot lie;
That hears alone the voice divine,
Though crowds are standing by;

The one whole truth I seek,
In this sad age of strife;
The truth of Him who is the Truth,
And in whose truth is life;

Truth which contains true rest;
Which is the grave of doubt;
Which ends uncertainty and gloom,
And casts the falsehood out.

O True One, give me truth!
And let it quench in me
The thirst of this long-craving heart,
And set my spirit free.

O Truth of God, destroy
The clouds, the chain, the war;
Dawn to this stormy midnight be,
My bright and morning star!

—*Bonar.*

MANNERS AND CUSTOMS OF THE MODERN JEWS.

[The magazine, *Once a Week*, contains in one of its late numbers an interesting sketch of the peculiar customs of the modern Israelites. We extract a few of its passages for the benefit of readers to whom those customs are unfamiliar:]

THE STAGES OF LIFE.

On the eighth day after the birth of the young Jew, he is taken to the synagogue by his father, accompanied by a godfather, for circumcision. If the infant happens to be a first-born son, he is, according to Jewish jurisprudence, the property of the Cohen (who is supposed to be a descendant of the house of Aaron, but has no longer any priestly functions to perform,) and must be redeemed on the thirtieth day after his birth; therefore certain ceremonies take place, during which the father tenders the figurative sum of five skekels to the Cohen, who accepts them as a ransom.

Until he attains his thirteenth year, the young Jew is entirely under the control of his father

and mother, who are supposed to be accountable for all the sins he may commit up to that period; but their responsibility ceases on the Sabbath day succeeding his thirteenth birthday, when a ceremony akin to that of confirmation takes place. The boy is called up to the reading desk in the synagogue, and is required to read a portion of the law. If he cannot read, the chazan, or minister, does it for him, after which the father places his hands on his son's head, and solemnly renounces his accountability for his future actions.

The next important step in his career is his betrothal, which usually takes place at an early age, in accordance with the recommendation of the Jewish law. A number of friends being present, the *Kenas*, or bond inflicting a penalty on either party who shall be guilty of a breach of the agreement, is read, after which a cup is broken, as a ratification of its provisions, by the parties concerned. The marriage follows the betrothal, it may be six or twelve months afterwards, or more.

Due notice having been given at the synagogue, the minister, on the Saturday eve preceding the day fixed for the marriage chants some sentences referring to the approaching event, and the next day the intended bridegroom has to appear in the synagogue and have certain portions of the law read over to him, and pay any arrears he may owe the congregation.

The way in which the parties spend the morning in their respective dwellings on the wedding-day resembles, I suppose, the manner in which it is employed by Gentiles on similar occasions; those who rightly realize the awful nature of the ceremony they are about to perform, spend the hours in fasting and reading the service prepared for the day of atonement. As soon as the clock strikes the appointed hour, two men present themselves before the bridegroom, and carry him off to the synagogue, where he meets the bride, whom two female friends have brought there with her head enveloped in a veil. The same persons place the two principal performers facing each other under a silk or velvet canopy supported by four long poles; the shamas, a kind of curate and clerk combined, brings a glass of wine, which he hands to the Rabbi, who thereupon offers up a short blessing, and then gives the glass of wine to the bridegroom, who tastes it and passes it to the bride, who does likewise.

The bridegroom then takes the ring from his pocket and places it upon the finger of the bride, saying after the Rabbi (in Hebrew) as he does so: "Behold! thou art betrothed unto me with this ring, according to the rites of Moses and Israel." The Rabbi then reads the marriage contract, which is written in Chaldee, and is not understood by the parties concerned, who therefore take it on trust; after this the chasan takes a glass of wine, and pronounces a form of words longer but similar to that pronounced by the Rabbi; the wine is given to the bridegroom and bride, and an empty glass having been placed at the feet of the former, he stamps upon it and breaks it, whereupon all present wish him *mazel tov* (good speed,) and the ceremony is at an end.

If the newly married Jew has a proper sense of his religious duties, one of his first proceedings, on taking possession of his domicile, is to prepare a mezuzah. This is a tube nailed to the door-post, and contains a strip of parchment, on one side of which is inscribed one of the names applied to the Supreme Being, and on the other, from the 4th to 9th verse of the 6th chapter of Deuteronomy, and from the 13th to the 21st verse of the 11th chapter of the same book. A similar tube is fastened to the jambs of the other doors in the house; and the Jew who is a strict observer of the old customs of his forefathers never leaves his house for the first time, daily, without touching the mezuzah with his lips, or bending his head to it as he passes from room to room.

DEATH AND BURIAL.

The Jew has no reason to complain of lack of seasons for rejoicings, but days of mourning and sorrow visit him as well as his Gentile brethren; but the manner in which he mourns for the dead is different as regards certain forms from that of the latter, who simply buries his grief in his own heart, and suffers it to exhibit itself as little as possible. The coffin is of the simplest construction, and before the lid is placed upon it, a little earth, brought from Jerusalem, is put in. The nearest relatives of the deceased approach in succession, and request pardon of the deceased for any offence they may have given him in his lifetime, and a favorable recollection of them in the world to which he has departed. The Rabbi then makes a slight cut in the upper part of the garments of each mourner, and tears it slightly, and this rent must not be sewed up till after a certain number of days.

No woman is allowed to accompany the corpse to its last resting-place, so that the wailing of women which has chilled the heart of every traveller in the East, and which may be heard even in those islands at the antipodes where scarcely a European has set his foot, is never heard here now.

A singular custom is sometimes observed on occasions when there have been several deaths in the family within a short period. A padlock is locked and placed in the grave and the key thrown away, the object being to delay the entrance of death into the house for a longer period.

The seven days which succeed the funeral of a Jew are given up entirely to mourning. Un-

washed and with naked feet the mourner sits upon the bare ground in a room open to all comers; not even a change of dress is permitted; and the only consolation which the afflicted can have during this period is derived from the perusal of religious books which cheer them with the hope of meeting the deceased hereafter. When they visit the synagogue, during the continuance of these days of mourning, a touching reception is given them by the congregation, who all rise as they enter, and make a movement towards them, the Rabbi uttering a short prayer that they may be comforted. Business may be attended to after the lapse of the seven days, but no amusement may be indulged in for thirty days thereafter; and if the mourning be for a father or mother, this rule is to be observed for a year.

DISTINCTION BETWEEN THE SEXES.

In everyday life the sexes are as much on equality as among other civilized people, but in religious matters the case is slightly different. It is in acknowledgment of this difference that the Jew is taught to offer up the following short thanksgiving along with his daily prayers: "Blessed art thou, O Lord our God, king of the universe, who hast not made me a woman." The female infant is named in the synagogue, and that is the only ceremony to which she is subjected.

HOW SOME WORDS ARE FORMED.

A writer in *All the Year Round* adopts the theory that words are originally pictures, and that the final roots are to be found in some resemblance between the sounds of the words and the qualities of the objects they stand for. In his discussion he brings up many interesting derivations, which, whatever may be the merits of his theory, it will not be unprofitable or unentertaining to to make the subject of a passing remark. Whence did old mother earth derive her name? There is an old Saxon proverb, "He that erith owith to ere in hope," He that plougheth ought to plough in hope. Ere, then, meant to plough, the earth that which is ploughed. A similar root is that of the Sanscrit *arya*, one who ploughs, and the Latin *arare*, to plough. In the ancient chronicles of the British Isles we read of the *Scots* and *Picts*. In the days when we used to pore over Cæsar and Tacitus, we were told that the Picts were so called from *Picti*, painted, from their fashion of painting their bodies after the manner of our Indians. But our author gives us a different version. He says the Picts were the folks who were fixed or settled down, while the Scots were those who did not settle down. Kindred to this is *shot*, something thrust out, a *skater*, one who thrusts out his feet, and a *skittish* horse, who does the same. The Picts built towns and tilled the land; while the Scots pushed themselves out into a wandering life on the mountain ranges. There is no apparent resemblance between the word dog and any of the sounds made by that animal. But it is the same word with the French *dogue* and the Teutonic *doche*, which sounds not unlike the barking of a dog. Indeed, our author asserts that "every one who choses to listen attentively to the barking of dogs may hear many of them pronounce their names plainly and unmistakably."

While upon the subject of dogs, it may be proper to remark that a cur, from the Latin *curtis*, short, is a curtailed dog, or one whose tail has been cut off for straying in the forests. A pug is a monkey like dog, the monkey being called puck. (How about pug-nose? Is it a monkey nose?) A terrier is from the Latin *terrarius*, an earth dog. A spaniel is a Spanish dog. A mongrel is a dog of mingled breed. The mastiff guards your house, (*maison*). The lurcher lurks for game. One would hardly expect the cat of uttering her own name, but it is the same as the French *chat*, or the German *katz*, which brings to mind the indignant housewife's "scat" which is clearly derived from the indignant cat. The horse neighs and is called a nag. The filly whinnies, and the Greeks call her *hinny*. A horse is called a pony when puny, a cob when cobby or stout, a dray-horse when he is engaged in drawing. The lady's horse was called a palfrey because it was led by the rein, (*par le frein*.) Pig reminds us of the nursery name, piggy-wiggy, which bears a strong resemblance to the weke! weke! of the little fellow under the gate. Hog is evidently a name given by the animal himself, who in repose or luxury is always uttering it. Bull in English, *bœuf* in French, *bos* in Latin, *bous* in Greek, are all imitations of the bellowing of the ox. The sound of the female is different, and is more accurately represented by the cow in English, and and *gaus* in Sanscrit. A Scotchman may sometimes be heard to say he is going to wale a wife. Such an expression is apt to convey to English ears a notion of great brutality, associated as it must be with the signifigance of the English word wale. But the Scotchman means that he is going to choose or "will" him a wife. "Wale" and "will" are both from the same root, which is the Saxon verb *wellen*, to spring or gush out, as in the following couplet:—

"Thereby a chrystall stream did gently play,
Which from a sacred fountain welled alway."

Hence also our word well for a fountain of water.

The word cotton is probably as old as woven fabrics. Five hundred years ago the word was used as the name of the woolen goods manufactured at Manchester. It is probably derived from the same source as the words cot, cottage, coast, and the French *cote*, all meaning things

laid alongside of each other, like the straw in thatch, the timbers in a cottage, or the fibres in thread. When the material was changed, the fabric still remained cotton, which name was transferred to the material. The Arabic word *kutu* has the same signification.

HABITS OF THE BEAVER.

The law of industry among working beavers is well attested to by hunters. Their dams or houses are built anew or remodelled every fall, and in a way to suit the height of the water during the succeeding winter or spring. The object of the dam seems to regulate the height of the water at their house, where they have two or three berths at different heights, where they sleep dry, but with their tails in the water, thus being warned of any change in the rise or fall of the water. Some houses stand six feet at least above the surface of the meadow covered with mud, and in the form of a round coal pit, but so intersected with sticks of wood as to be strong, and the weight of three or four men makes no impression upon it.

A "full family," as hunters call them, consists of the parental pair and the males of the next generation, with their mates. When the tribe gets large they colonise. Some time in the fall, all the single ones of both sexes congregate from considerable distances, at the deepest lake in the vicinity, where they choose their mates; how ceremonious the nuptials we cannot say; then they all go home, the female following her mate, and all go to work, first putting the house and dam in order for winter, then laying in their stock of wood, the bark of which is their winter food. They go up the stream some three miles for their wood, and float it down to their houses, and then in some mysterious way, make it lie in a pile at the bottom of the pond, outside of the house, where they may take it at any time in the winter for use. It is said that no human hands can disturb it without its rising and remaining afloat till the beavers have the handling of it.

But we do not feel quite sure what is fact and what is conjecture respecting the beaver, whose works are so much in the night and deep under water. The fall of the year is a busy time with them, and it is interesting to see their new dams in process of building, as we sometimes find them across large boating streams; and not unfrequently boatmen and river drivers tear away their dams and get a good head of water for their use. They usually build at the outlet of natural ponds, and sometimes they flow large lakes and long pieces of dead water, but are always moving and reconstructing. How they keep their teeth in order for so much eating, when the best steel would wear out, is a mystery. They cut logs sometimes a foot through, and every stroke of the tooth tells towards the job, and never does a tooth get dull as we can see.

Two winters ago some lumbermen encamped near one of their ponds. One afternoon, they felled a tree across a lumber road, and before morning it was cut up by the beavers and handsomely piled out of the road.—*Aroostook Pioneer.*

From Hall's Journal of Health.

CHILDREN'S EATING.

This is a subject of literally vital interest to every family in the land; more especially in large towns and cities, where the want of facilities and inducements to out-door activities makes it absolutely indispensable to adopt some system in reference to the times, quantities, and qualities of the food to be taken by children; for the want of attention to which things multitudes die early, while other multitudes, not as large, however—for half of all that are born die before the age of eighteen years, in consequence mainly of inattention to the habits and health—become dyspeptic, scrofulous, or consumptive before the age of twenty-five, many of whom are destined to a life of weariness, of painful toil, and of wasting efforts for a living through sickness, and disease, and chronic sufferings.

On entering the fifth year, or sixth at farthest, a child can be very easily habituated to eat at three regular times a day, at intervals of five or six hours, with nothing whatever between, except, at a little past mid-way, a single good ripe apple, or a piece of cold, dry coarse bread may be allowed to the less vigorous. Frequent eatings, at two or three hours' interval, especially in connection with being in the house most of the time, initiates many children into a life-long dyspepsia, simply because the stomach, being kept at work all the time, has no rest, loses it tone and strength, like an over-worked servant or animal, and wears out prematurely.

A second consideration is quantity. If children are taught to eat slowly, in loving good-nature—as will be the case if they are let alone by their parents, and not put in an ill-humor by incessant reprimands and innumerable rules and regulations about a hundred and one contemptible trifles—they may generally be allowed, for breakfast and dinner to eat as long and as much as they want, if only all the hard food is cut up carefully with a sharp knife into pieces not larger than a pea. This should be conscientiously and always attended to by one of the parents, for it can not be safely intrusted to one hireling out of a million; parental affection only will do it as it ought to be done.

At supper, children should always be controlled; let observation determine how much a child will eat and leave something over, and

then allow thereafter certainly not over two-thirds of that amount.

And now as to that most important of all items—quality of food for growing children. The instinct for sweetness is inappeasable; without it, any child, however healthy, will soon die, and fortunately, the two things which children most love every where, and of which they never would get tired, and will always relish when hungry, are milk and bread, and these furnish as much sugar as any child needs. But no child can ever grow up healthy and handsome without good teeth, and as the permanent ones begin to be made from the fourth year, their food should contain in great abundance those elements which are needed for sound, durable teeth. The bony part of the tooth contains seventy-one per cent. of lime, the enamel ninety-four per cent. Out of one hundred parts of the finest, whitest flour, only six per cent. is lime; of one hundred parts of flour made of the whole grain, there is twenty-five per cent. of lime, or four times as much; and no other general article of food contains any thing like as much lime as common brown bread. Therefore, it is a reasonable conclusion that if children were to live largely on flour made of the whole product of the grain, in the shape of well-made and well-baked brown bread, very much would be done toward securing them durable and beautiful teeth. When children are from home, let them live as others; when at home their bread should be uniformly made of the whole product of the grain ground, from their third to their fifteenth year, to be eaten with half a pint of milk for breakfast and supper, adding some berries from June until September, and one or two baked apples the remainder of the year, adding a teaspoon or two of sugar. Such a supper or breakfast will always "taste good" to them. Such a bill of fare, with two or three variations a week, and allowing them to eat what they want for dinner, will pretty surely, other things being equal, give good health, good teeth, a good constitution, and a good old age.

ITEMS.

Amongst the vegetable products which have been proposed as substitutes for cotton, the fibrous coating of the South African onion appears to be one presenting great promise of utility. The fibre, which is enclosed in the external cuticle of the bulb, is long and fine, and of great tenacity, and appears capable of easy conversion into yarn. We understand that it is thought likely to prove still more important as a material for paper.

Governor Yates, of Illinois, in his recent message, says that emancipation will be very quietly accomplished. He thinks the slaves will undergo some temporary suffering, and that they will seek refuge in the northern States, but that in the end they will return to the South, and carry with them all of our present colored population.

West Virginia, not Kanawha, is the name finally adopted as the name of the new State just admitted into the Union.

M. Persoz, junr., has communicated to the Academy of Sciences (English) a paper on the property possessed by chloride of zinc, made perfectly neutral by boiling it with excess of oxyde of zinc, of dissolving silk. This it does rapidly, if concentrated and assisted by heat, but slowly if cold and diluted. It will not dissolve wool or cotton, and therefore may be used to separate silk from them. Wool may be separated from cotton by soda, which dissolves the former, but not the latter. Since the above communication, M. Ozanam has stated that silk, as well as cotton is soluble in ammoniuret of copper; cotton in a short time, but silk not for some hours, while wool is quite insoluble in it. These discoveries afford two means of analysing stuffs. M. Ozanam is endeavoring to turn the solubility of silk to account by casting it, or by drawing threads of silk out like wire, instead of spinning them.

Professor Tyndall has been engaged in some important experiments on the absorption and radiation of heat by gases and vapors. It would appear that although perfectly dry air has scarcely any absorption, or radiative power, the aqueous vapor which is always present in the atmosphere—at least, within three miles of the earth's surface—possesses it in a great degree. Its power is, however, far surpassed by some other aëriform substances; among which the perfume of flowers occupies a high place. Ozone possesses the power strongly, whilst oxygen does not. In reference to these latter substances, Professor Tyndall has proved, by a simple but conclusive experiment, that ozone is not peroxide of hydrogen, as has been held by some. The alternative theory, that it is merely oxygen with its molecules differently grouped, is thus strengthened.

A silver coin of Titus, the Roman Emperor, has just been found on a farm at Petit-Quevilly, near Rouen, not far from the spot where remains of Roman sculptures were discovered when the Rouen Railway was made. The coin bears, on the observe, a captive kneeling, apparently naked and in chains; round this figure are the words, "Imperator Titvs Cæsar Vespasianvs Avgvstvs pontifex maximus;" and, on the reverse, "Tribvnitia potestate VIIII Imperator XIIII Consvlibvs VII Pater Patriæ." The medal was consequently struck in A. D. 79, and seems to have been intended to commemorate the victories obtained for the Emperor Titus by Agricola, over the barbarians of Caledonia and Britain.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firm. There are free sales for shipments at $6 12 a 6 50 for superfine; $6 75 a 7 00 for extra; $7 25 a $7 75 for low grade and good extra family, and $8 25 up to $9 25 for fancy lots. There is but little Rye Flour or Corn Meal here—the former is dull at $5 00, and the latter at $4 00 per bbl. for Pennsylvania, and 4 50 for Brandywine.

Grain.—There were fair sales of Pennsylvania red Wheat at $1 60 a 1 68, and white at $1 68 a $1 85—the latter for choice Kentucky. Small sales of Pennsylvania Rye at 97c. The last sale of Delaware was at 90 cents. Corn is firm. Sales of yellow, old, at 89 a 90c. Small lots of new at 86 a 87c. Oats are steady at 64 cents per 32 lbs., and at 37 a 38c for measure.

Seeds.—There is a good demand for Cloverseed at $7 00 a 7 25 per 64 lbs. Timothy sells at from $2 25 to $2 50 per bushel. Flaxseed is wanted at $3 10 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
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CONTENTS.

A Journal of the Life of William Edmundson 753
On the Ministry 755
Report of the Committee of N. Y. Yearly Meeting on the Condition and Wants of the Colored Refugees 757
Editorial 760
Marriage 761
Obituaries 761
Glimpses of Science 761
Poetry 764
How the French Economize 764
Agricultural Department 765
Dangers from Works of Fiction 766
The Gold Mines of California 766
An Hour in the Room of the Commissioner of Agriculture 767
Items 768
Philadelphia Markets 768

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 740.]

Now our Quarterly Meeting for the province of Leinster was at hand, to be held at Castledermot; thither I went, accompanied with several Friends, and we had good service, the Lord's presence being with us, both in our meetings to worship him, and in meetings for church discipline, in which Friends were closely concerned in the affairs of truth, and to promote gospel-order in the churches. This meeting held part of three days; when the service of it was over, I came home in company of many Friends. The next morning I rode to Maryborough to speak with the Lord Chief Justice Pyne, about some horses taken from some of our Friends.

Soon after this was our Monthly Meeting at Mountmelick, which I attended, and when the service of it was over, I went to my son-in-law William Fayle's, and visited some thereabout, and from thence to a meeting at Edenderry, then to Isaac Fuller's, and so to John Clibborn's, visiting many Friends' families up and down in that quarter, giving advice and admonition as occasion required; also staid their First-day meeting at the Moat; and being there pressed in spirit under a sense of some miscarriage, I cleared my conscience thereof in the testimony of Jesus. The next morning, being second day of the week, I rode to my own house.

Soon after was our province meeting for Leinster at Castledermot, which held most of three days for the worship of God, and ordering church affairs. I was there with the elders and brethren, and the Lord's power and presence mightily appeared with and among us, to give us wisdom and understanding; also a close concern came upon us, to search narrowly into matters relating to Friends, and in particular, to keep out a covetous spirit after the riches and great things of this world, from among our society, as knowing that it surfeits and corrupts the mind and darkens the understanding of people where it prevails. And through the Lord's mercy and goodness there appeared a concurrence with the concern in most of Friends. When the service of that meeting was over, we parted in much satisfaction and comfort of spirit: so I returned in the company of many Friends, and came to my own house; our Monthly Meeting being the week following, which I also attended.

About three weeks after was our national Half-Year's Meeting at Dublin, which began the eighth day of Third month, 1696, and continued about four days for the worship of God and church affairs; many good and needful things were there discoursed of, and assented to in peace and unity, the Lord's blessed power and presence being with us to our great comfort, making hard things easy.

At this meeting I received letters from divers brethren in England, earnestly desiring that I would be at London the next Yearly-Meeting;

for that the public service of truth required it: but I was not able to answer their desire, because of weakness. So I wrote, and sent a letter with George Rooke and Nicholas Gribble, who intended to go over to that meeting. When the service of this our meeting was over, I came home, accompanied with many Friends, but was weak of body. The First-day following was our Monthly Meeting, and the next First-day after was our Province Quarterly Meeting, both at Mountmelick, to which many came from several parts, and heavenly good meetings we had, both for the worship of God, and managing of church-affairs, the Lord assisting and enduing us with wisdom, the testimony of truth was over all, I had ability given me from the Lord to answer what he required of me, before which my natural strength was faint and weak.

Then I continued about home for a while, keeping to our usual meetings, and when I grew well and able to travel, I went to Munster Province Meeting, accompanied with Friends; this Meeting was at Clonmel, in the Fifth month, 1696, and held two days for the worship of God, and managing affairs of the church, and there were many Friends from several parts. In this journey I had several meetings, as at Mountrath, Knockbally-magher, Waterford, Wexford, and the Monthly Meeting at Ballinaberny, which was full and large, and the Lord's power and presence accompanied and gave ability in all meetings and services; many hearts were tendered and comforted.

I had also a meeting at Israel Webster's, and one at Shellaly, then came to Castledermot to our Province Meeting, where was a great appearance of Friends from several parts, and many Friends in the ministry both of England and this nation. This meeting held part of three days, for the worship of God and church discipline, and the Lord's power and glorious presence were mighty among us, strengthening our hands in his work, to our great comfort and satisfaction, both immediately and through his servants. When the meeting was over, we parted in the love of God, the testimony of truth being in dominion. So I returned to my house in the company of Friends, on the seventeenth day of the Sixth month, 1696.

Soon after which I took a journey into the Province of Ulster to visit Friends, accompanied with Joshua Northall, and some others: we went to Dublin, and staid there two meetings upon the first day, from thence Roger Roberts and Thomas Ashton accompanied us into the north; we had a meeting at Drogheda, and the next day came to Ballyhagan, to the Province Meeting, which held part of three days, and a great assembly of Friends there was, the Lord's power and presence being with us to our great comfort and confirmation. The service of this meeting being over, the two friends from Dublin, aforesaid, returned home, and I with the rest of my company went over the River Band, and had many heavenly comfortable meetings at several places, as at Lurgan, Ballinderry, Lisnegarvy, Grange, &c. In our return we had a precious meeting with Friends at Lurgan before parting, in which we were comforted and refreshed together, to our great satisfaction.

From thence we took our journey towards Leinster, accompanied with some Friends of Ulster about forty miles, and had a meeting with Friends near Ballyhayes; after which the said Friends, who accompanied us, returned home. We travelled next day to Old-Castle, and had a meeting with Friends there, and the day following into Leinster Province, and were at Friends' Meeting at Edenderry the next day, and on the day following at Ballycane Meeting near Geshel, so returned home. I had good service for the Lord, his truth and people, in this journey through his assistance, who gave me strength and ability every way; blessed be his name forever!

On the First day following I went to visit Friends in their meeting at Mountrath, and returning home, abode thereaway for some time, frequenting our own meetings, both Weekly and Monthly, as they came in course; so went to our Quarterly Meeting at Castledermot, which held two days, and the Lord's comfortable presence being with us, in a sense whereof the affairs of truth were managed in peace and concord. From thence I went to Dublin in the company of several Friends, to our National Half-Year's Meeting, which begun the eighth day of the Ninth month, 1696, and held by adjournment four days; the Lord's glorious presence greatly appeared both in meetings for the worship of Him, and those for managing church-affairs, which were gone through in peace and unity, to our great satisfaction and comfort.

After the service of the meeting was over I took my leave of friends and brethren in the overflowings of the love of God; so parted and went homeward, accompanied with several Friends. Now deep of winter coming on, and being unable to travel and labor in truth's service, as formerly I had done, I staid for some time about home, attending meetings as they fell in course, both six Weeks, Monthly, and Weekly, for the worship of God, and services relating to truth, &c. So the Lord's work went on and truth prevailed; which is cause of great gladness of heart.

About this time it came into my mind to marry, yet I was not hasty to proceed; but many weighty things relating to that affair came under my consideration, and though it would often present in my understanding, yet I sought the Lord's counsel, and quietly waited to know his mind therein, until I had his gracious answer, (in the clear openings of his light shining

in my heart), then finding my way clear I acquainted the person towards whom my mind was drawn in that respect, viz. Mary, the widow of Joshua Strangman, about the age of forty-nine years, whom I had ground to believe would be a comfort to me, and helpful in my family, being a woman of good understanding, and one who feared the Lord.

After some time of consideration, she consented thereto, provided that our children and friends were satisfied therewith. I also acquainted her, that if the Lord gave me health and ability, I must first go for England, to perform some service for the Lord there, which had been before me for some time; which she was well satisfied with, being willing to stay the Lord's time; then I abode some weeks at home, being unwell, through surfeit of colds in my travels; but our Quarterly Meeting for Leinster Province being at Castledermot, where elders and Friends in the ministry used to meet, and to make enquiry, whether those of our society walked answerable to their holy profession, in blameless lives and conversations, &c. In which service the Lord's power and divine presence had often been plentifully manifested among us.

I had a great desire to go to this meeting, though unwell in body; so in faith of the Lord's ability I set forward, and rode to Atby (fourteen miles) in some pain, and the next morning got to Castledermot, to the meeting of elders and brethren in the ministry, where an account was given from each meeting in our Province of the state of things among Friends. My spirit was under a great exercise for truth's testimony, and the labors of concerned elders that were like to come under a worldly selfish spirit, wherefore I, with some elders and brethren, labored hard against it, and the meeting was adjourned until the next day.

I spent that night in some trouble of mind for the testimony of truth, and besought the Lord for his assistance; the next morning early we met again, and the Lord's power broke through all opposition, his testimony came over all, and things returned into their right channel to our great comfort. Here, according to order established among us, I acquainted the elders with my purpose of going for Wales and England, (towards the spring) to perform some service in truth's testimony, that was before me, and they seemed to be well satisfied therewith.

Then things being concluded among the elders, we all went into the public meeting for the worship of God, where in the spirit and power of the Lord Jesus I bore a testimony, and by a parable warned Friends of the mystery of satan, in his working with man, by drawing his mind into the things of this world, comparing it to the root of a tree, that shoots downward too deep into the ground, from the very heart of the tree, and causes the growth of much wood and high branches, but brings forth little or no fruit. From which was opened, in the doctrine of the kingdom, the danger of riches, and great concerns of the things of this world. Friends' understandings were opened, the witness of God reached, and many tendered in their spirits. This meeting held by adjournment three days, in which the Lord renewed my strength, and I was glad that I was there for the service sake. When it was over, I returned home. This was in the end of the Eleventh month, 1696.

(To be continued.)

From Retrospect of Early Quakerism.

ON THE MINISTRY.

BY EZRA MICHENER.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." When God, in mercy, shall send forth the messengers of his grace, he will assuredly furnish them the messages which they are commissioned to deliver to the people. Moses said: "I am not eloquent, but I am slow of speech, and of a slow tongue." But the answer was: "Go, and I will be thy mouth, and teach thee what thou shalt say." And Jesus Christ gave instruction to those whom he commissioned to preach the Gospel "among all nations:" "Take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost."

The wisdom and eloquence of man, all the self-acquirements which it is possible for him to attain, never did, and never will make any one a minister of the Gospel of Christ, however much they may assist when kept in entire subjection to, and in accordance with, the power of God operating in the soul. The most efficient preachers which the world has ever witnessed were illiterate fishermen, obscure husbandmen, and mechanics, taken from the lower walks of life.

Sad experience has long taught us that there is a constant tendency among all privileged classes, both in civil and religious society, to extend their privileges, to the hurt and oppression of the communities which tolerate them. The testimony has gone forth, from the lips of many martyrs, that those who professed to be ministers of the Gospel of Christ were too often the foremost in making these encroachments. Hence, there is wisdom in guarding every avenue which may lead to a violation of the rights of the people. A heaven-appointed and well-regulated ministry is one of the brightest ornaments and greatest blessings which a re-

ligious society can possess; while a self-constituted, and domineering one, is the worst form of tyranny to which man can be subjected.

Friends will ever do well to profit by a world-wide experience, and to study the lessons which it teaches. Perhaps there is no acknowledged authority in our Society so proper and so convenient to judge of the qualifications of ministers as the Monthly Meetings. In 1730, our Yearly Meeting decided, "that any person coming forth, or offering themselves in the ministry, be approved of in the Monthly Meeting to which he or she doth belong, and by them be recommended," &c. The power of the Monthly Meeting was then absolute.

In 1747, it was directed, "that, when the Meeting of Ministers and Elders shall be desirous of having them admitted to their meeting, the same, by their direction, be signified to the Monthly Meeting for their consent and approbation." Here the power of the Monthly Meeting was made to depend, in the first instance, on the desire of the Meeting of Ministers and Elders.

But, in 1797, it was further ordained that, when a minute of such consent and approbation of a Monthly Meeting shall be "forwarded to the Quarterly Meeting of Ministers and Elders, the sense and concurrence of that meeting ought to be had before such minister be reputed as a received and approved minister." And the same rules were embodied in the Discipline of 1806, and are still maintained. It will be readily seen that the recommendation of ministers is now placed entirely in the Select Preparative and Quarterly Meetings, with the single exception that Monthly Meetings have the negative power left to refuse to concur with the recommendation of the Select Preparative. If the latter meeting does not see proper to introduce the case, or if the Select Quarter refuses to approve the recommendation, the Monthly Meeting is altogether powerless.

It seems to be a common usage of society, that, when a minister transgresses the order, and falls under the cognizance of a Meeting of Discipline, that he or she thereby forfeits the previous recommendation; but when such minister has become burdensome, and appears to have lost his gift in the ministry, the rule is different.

The power to approve, certainly implies the power also to disapprove. Hence the time was when Monthly Meetings could release their ministers by withdrawing their recommendations. They no longer possess that power. The case must first be taken up by the Select Preparative Meeting, carried thence to the Select Quarter, and, when there determined, be sent down to the Monthly Meeting for its further care; "and he or she ought, from that time, to refrain from attending any such Select Meetings, until they shall be again recommended or appointed, as at first." Hence it follows that the Select Preparative and Quarterly Meetings possess the absolute and uncontrollable power to deprive any of its members of their recommendation as ministers, before any action has been had in the Monthly Meeting. The only safeguard left to the Monthly Meetings will be found in the judicious appointment of elders.

The many advantages resulting from a well-regulated ministry, sustained, or restrained, as occasion may require, by "prudent and solid Friends chosen for that service," is unquestionable. But such is "frail humanity," that there is scarcely an authoritative body in any association of men, who do not, sooner or later, require a check to the encroachments of their power. It seems, therefore, unwise for society to let go its means to control this mischievous tendency in every department of its organization. We hope none will conclude that when once appointed to the station of elders, they are placed beyond the reach of Monthly Meetings; for if such meetings have a purpose to fulfil by the appointment, they certainly are competent to inquire whether that purpose has been fulfilled, and to take all necessary measures for its accomplishment, and it is their duty to do so. Nor do we find any authority upon our records for the assumption that Monthly Meetings cannot release its elders, whenever they may have lost their service in the Church. The functions of an elder may be so exercised as to do much good or much harm. If fitly chosen and rightly qualified, they will feel it to be an incumbent duty to "take the oversight of the flock of Christ, not by constraint, but willingly; not as lords over God's heritage, but as good examples: to help the weak, confirm the feeble-minded, and labor to gather the scattered, and the other sheep not yet of Christ's fold, under him, the one Shepherd; when being fed in the pastures of life, they may, when he shall appear, receive a crown of glory that fadeth not away." —(London Epistle, 1727.)

The almost absolute power given to the Meetings of Ministers and Elders, either to recommend or to release ministers, is certainly liable to abuse, and when abused must be productive of the most disastrous consequences. Monthly Meetings possess the means of preventing this abuse, by the judicious selection and timely change of their elders. It is perhaps the most important appointment they are required to make, and the duties of the station the most responsible of any which society imposes upon its members.

1829.—"It is recommended to our Monthly Meetings that a committee be appointed at least once in four years, and as much oftener as the occasion may require, to consider the propriety of changing the elders, and of bringing forward well-qualified Friends to fill that station."—(Yearly Meeting.)

Report of a Committee of the Representatives of New York Yearly Meeting of Friends upon the conditions and wants of the Colored Refugees.

(Continued from page 744.)

We were informed that there were considerable numbers at Yorktown, Suffolk, and Portsmouth, but could not learn how many were there.

The government gives employment to all the able-bodied men. Some of the women are employed also, but most of the women and children are without employment. The rate of wages, as we understood, was, at Fort Monroe, $10 per month, and rations. But little of the wages had been paid. The women and children have no rations here, and depend upon occasional employment and charity for subsistence.

We were lodged and entertained very kindly by Doctor Crooker and associates, at the quarters of the medical staff of the military hospital here. The hospital appeared in excellent order, and has 300 beds. There were only 60 patients when we were there.

General Dix received us kindly, on the morning of the 30th, and promptly expressed his willingness to give us every opportunity to accomplish the object of our visit. He entered into the details of his action on behalf of the refugees since he had command of this district; and gave us, at length, his reasons for desiring their removal beyond the prejudicial influences of military camps. In the absence of any better arrangement he had ordered the erection of barracks at Craney Island, for the reception of all not employed by government. He had reason to believe that the people could support themselves by fishing for oysters, &c.

Our interview with the General was very agreeable, and we have no doubt of his desire to make these people comfortable. Their general industry was acknowledged, and it is borne out by the fact that a large amount of money is due to them, for arrears of wages. There appears to be a difference of opinion as to the precise sum, but we understood the General to admit, from a cursory examination of the books, that there was as much as $25,000, still due.* He informed us that the quartermaster had $7,000 on hand towards its payment, and expected as much more shortly. On leaving, the General gave us a letter to Captain Ludlow, assistant quartermaster at Norfolk, requesting him to show the condition of the colored people there, and at Craney Island.

Our information respecting the employment, treatment, and condition, of these people at Fort Monroe, was derived, chiefly, from the superintendent.

* We have been informed, that since our return, an official investigation has been made, and the amount of arrears ascertained to be over $30,000.

The men are said to work well. They are kept at work all day, and sometimes called upon to work at nights, and on the first day of the week in cases of emergency. We were informed that they were treated very roughly; sometimes abused and maimed, by the brutality of those under whom they work. We were witness of one case of abuse on our arrival at Fort Monroe, by a white man, who appeared to have the superintendence of discharging the freight of the steamboat, in which we came from Norfolk; but, whether he was a government employee, or connected with the boat, we did not learn.

We were told of numerous instances and circumstances tending to show, that there is here a strong influence exerted against the refugees; but as these did not come under our own observation, we can only refer to them as subjects of common remark, without attempting to conjecture the motive. If, however, it be true, as charged, that they are worked hard, badly treated, and all their wages kept back except their rations and a scanty pittance, wholly insufficient to enable them to purchase the necessary clothing for themselves, and provide for their families, then it would seem that, in this respect, they are worse off than they were in slavery; and it may account for the instances reported to us, by General Dix, in which some of them applied to him for permission to return to their masters, within the lines; which permission he did not feel authorized to refuse, because, while under military authority, they were, by order of Congress "to be considered and treated as freemen." It did not occur to us to inquire whether the accounts of these freemen had been settled, and their wages paid, before they returned again to the slavery from which they had fled. We have no idea that the kind-hearted General had any suspicion of the motives of these voluntary slaves, or any knowledge of their treatment as freemen, which made slavery more pleasant in their eyes. But, under the circumstances, we cannot regard these instances as any proof that they would prefer slavery, provided they should, in freedom, be treated as men, and not as mere brutes. Neither do we regard their destitute condition, as to clothing, any evidence of inability to take care of themselves, as well as any other race in like condition. Both of these ideas are at variance with common sense, and are contradicted by the cloud of witnesses we have seen, and by all the facts that have come within our knowledge. But, even if true in some individual cases, they only serve by their rarity, to establish the contrary rule.

We attended the first part of a meeting for worship of the colored refugees, held at three o'clock, on the afternoon of the 30th. When we entered, they were all kneeling, at prayer; and one of them, in simple eloquence, was pleading at the throne of Infinite Mercy, for aid to

overcome the evil of their hearts, and live in obedience to His law; that they might be enabled to bear with patience all the troubles of life, and when all was over, be received in mansions of eternal rest! They then united in singing. The air was plaintive, but the words were not understood by us. At its conclusion, they again knelt in prayer. After acknowledging the evil of their past lives, the speaker pleaded for mercy and forgiveness, and for help in the future. He remembered the strangers now with them, for whom he asked the blessing of the Most High. Then he prayed for the President of the United States; that he might be preserved, comforted, and strengthened by Almighty power; that he might be endowed with wisdom, and enabled to perform the will of Heaven; also, for the Union and the rulers of the nation, and its armies;—that the Lord would be with them, and strengthen them to overcome all enemies, and re-establish the laws, and maintain the rights of all. Our hearts were touched by these simple, but fervent petitions, and we realized afresh the assurance: "Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness, is accepted with him."

We reached Norfolk in the evening of the 30th. The next morning we called on Captain Ludlow, who promptly arranged for our visiting the several camps. We first went to the depot of clothing kept for sale to the colored laborers, and were shown a fair assortment of serviceable material; much of it being ready-made clothing. Captain Ludlow then politely accompanied us to the camp called the Pest House, the name being derived from a building upon the ground formerly used for that purpose. On the way he showed us the soldier's cemetery, which he had made. It was nicely arranged, and a neat headboard told the name and particulars of the deceased soldier. The camp was something like Camp Barker, in Washington, but less comfortable, excepting the hospital, which was incomparably better. The most of the patients here were tolerably comfortable, yet there was not sufficient care taken to preserve cleanliness and proper ventilation. One man, upwards of 60 years of age, was suffering from rheumatism; upon being asked his name and where he came from, and why he left his master, he replied, that he came from North Carolina, because of the ill-treatment of his son, a boy of 16 years, who was owned by another master by whom he was constantly abused. He expressed his own desire to return, because his wife and other children were there. His son had gone on board a vessel for New York. Upon learning that his visitor came from New York, his countenance lighted up with all the interest of a father, and he expressed a lively desire that he might see his son and inform him of this interview. When asked what message he had for his son, he desired that he might come home to his mother. When told that he was free in New York and would be a slave in North Carolina, the old man promptly replied, "Oh, no, sir; there is to be no more of that after New Year." He could not tell who informed him of this, but he had heard it, and appeared to think of it as a settled fact in the near future. Similar expressions of confidence in obtaining freedom at New Year were heard from several in different places.

The condition of the people at this camp was less favorable because of the preparation to remove them all to Craney Island. We were informed that about 150 men were employed as wood-choppers, and 250 as stevedores. Some were paid 50 cents per cord with rations, and others $10 per month and rations.

Captain Ludlow placed at our disposal a small steamboat to convey us to Craney Island and Fort Norfolk, with a letter to Dr. Brown, the superintendent. We arrived at the island about 12 o'clock, and found the Doctor very much occupied with the duties of his office. He received us very cordially, and urged us to remain some days with him, offering to accommodate us as well as he was able. His wife and two children composed his family. He gave us full particulars respecting the refugees on the island, nearly all of whom are now quartered in tents until the completion of the barracks, which he was preparing for them. On our way to these, we visited most of the tents and found the people cheerful and busily engaged with sundry occupations.

Dr. Brown, who has been in the army, reports that he has no difficulty in keeping proper order and discipline on the island. He has a military guard and a full corps of subordinate officers, who, after the labors of the day report to him at seven o'clock in the evening, when their duties for the next day are assigned. Some of the colored men are employed in fishing for oysters, and the Doctor expects to employ a considerable number in that way. The island is too small to give employment in agriculture, in which most of these people have heretofore been engaged, and in which the Doctor has no doubt they could easily support themselves.

We inquired of many where they came from, and why they left their masters. Generally the latter question seemed to excite surprise or incredulity, but the answer was nearly the same in all cases: they came away for their freedom, so that they might enjoy the reward of their own labor; but that if they could have this at home they would rather go back and live where they had lived. Not one of all the multitude, whom we saw, was desirous of going North.

We were much gratified with our visit to Craney Island; not so much for what it was, as what the superintendent desired to make it. The vigilance, discipline, and order of Dr. Brown, and his kindly interest for the welfare of the poor people under his charge, convinced us that he was the right man for his appointment. He exhibited to us his stock of clothing, consisting chiefly of partly worn garments, which had been sent from kind friends in the North. He showed us a box of shoes for women and children, containing about 40 or 50 pair, contributed by a poor man in Massachusetts, who makes a living for himself and wife by peddling shoes. It reminded us of the widow's mite.

Dr. Brown informed us that the government does not intend to furnish school-houses, or places of worship for these people. These must be contributed by private subscription. He desires to have a building that will accommodate a large number. If the friends of the colored people will supply the material, the Doctor will have it put together. There will probably be more than one thousand desirous of attending public worship; and he would like to have it large enough for all. We met two young men on the island who had recently arrived to offer their services as teachers. In the absence of school-houses, they were busily engaged in other useful and more pressing services.

We called at Fort Norfolk on our return. Here we found the superintendent, John Dawson, in the midst of his sable charge. He informed us that there had been as many as 962 at this place, but that all the able-bodied men had been taken away for various government employ, so that the present number was reduced to 632, all women and children but 12 old or infirm men. Of these, about 50 were sick—chiefly of measles and hooping-cough, and diseases from exposure. There were more deaths than births. The condition of these people appeared very unfavorable; many of them had on their backs the same clothes in which they left their former homes several weeks before. Many were wretchedly clad. Altogether, they presented a miserable appearance. They were quartered chiefly in a large warehouse, formerly used to store guano. This building had no chimneys, and the fires of wood filled it with smoke so as to cause tears to run from the eyes of many of the little children; yet they were all wonderfully patient, and not a cry was heard from any of them. Most of those with whom we conversed were from North Carolina. One man, about 60 years old, informed us that he was a cabinetmaker and turner by trade; that he came away when opportunity offered, because he wanted to be free. He had paid his master $300 per annum for 17 years, and $250 for the last three years, so that in 20 years he had paid him near $6,000. He thought that was enough, and was tired of it. When asked what his master had done for him during this time, he promptly replied: "About as much as you, sir;" but presently correcting himself, added, "No, sir, not quite so much as you, for he never inquired so kindly after me as you have done." "Well, but did he not furnish food and clothing!" "No, sir, I had to supply all that myself."

One woman, in reply to the usual question, why she came away, and whether she would not like to go back, if assured of her freedom at her old home, replied: "No, sir, I never want to see the place again." When asked why, she said she would rather live anywhere else, she had been so badly treated—and never wanted to see the place again! There was no lack of intelligence in this woman; but the associations of her former home were such as to destroy all attraction toward the scenes of her childhood. During this conversation, a large crowd of women collected, evidently anxious to hear all that the strangers had to say. Upon being inquired of, collectively, whether any present wished to go into the North, not one appeared willing; but all seemed to shrink from the idea, and said it was too cold. The poor people appeared to think that our visit was designed for their benefit, in some way; and when informed of its objects, they were wild in their expressions of joy and thanks. One old woman said she had been praying for us to come, and had full faith that we would come. That when she saw us land, she blessed God that her prayer had been heard and answered. They said in substance: "We will endure this suffering in patience, for the sake of the prospect of freedom. We are patient through all, because we see a good time coming. We pray the good Lord for all Union-men constantly." When we came away they followed us in a crowd to the end of the pier, and as the steamboat moved off, raised their hands, and waved us adieu.

In conversation with John Dawson, he had no doubt that all these people could easily support themselves, if they had the opportunity, either upon the land, or in other fields of industry. He showed us some excellent oaken baskets made by them, and worth from 50 cents to 75 cents each. The material for these was found in large quantity in the adjacent woods. He also showed us a scow which had been made and calked by some of the men under his charge. It was well done. It was intended, shortly, to remove them all to Craney Island, and for this reason less preparation had been made for their accommodation.

We returned to Fort Monroe on the morning of 12th month 2d, and occupied the rest of the day with our kind friend C. B. Wilder, who, for the sake of the poor and friendless, has for

many months denied himself the enjoyments of home, in order to minister to their aid and protection. In witnessing the sound judgment, firmness and tact, yet the evident kindness, with which he promptly disposed of the incessant applications of the colored people, we were forcibly struck with the value of his disinterested services—not less to the government than to the subjects of his care. Hitherto he has devoted his time without pecuniary reward, in this important but thankless office.

We returned to Baltimore by the evening boat, and after again visiting Washington and Philadelphia, reached New York on the evening of the 5th, after an absence of 12 days from our homes.

When in Baltimore, Washington, and Fort Monroe, we visited some of the hospitals for the sick and wounded soldiers. In every instance we found them in the most favorable condition. The beds and clothing we reclean; the ventilation good, and the medical aid and attention, all that could be expected. In Baltimore, especially, we were gratified with the unremitting attention of benevolent ladies, whose kind care for the sufferers was generally acknowledged, and filled their hearts with gratitude.

In conversing with several of the superintendents of the refugees, relative to their ability to support themselves, there appeared a remarkable unanimity of opinion, although they were all in somewhat different circumstances. C. B. Wilder, after an experience of eight or nine months' constant intercourse with hundreds of them, had no doubt, that, if they had a fair chance to work, and were paid their wages regularly, they would not only support themselves but all the women and children. No men could show greater industry and alacrity to work when employed on "a cash job." They not only have a full appreciation of money, but of its absence when due for work, and not paid. Similar assurances were given us by Docter Brown on Craney Island, John Dawson, at Fort Norfolk, and others who had the means of forming impartial opinions.

Considering the hard work which they perform, the many privations they have to suffer, and the absence of their wages (beyond their rations), it is remarkable that they should perform so well. But their hope is strong, and their faith firm, that a good day is coming, and not far distant. When, therefore, we reflect upon their present circumstances and past history, we can perceive nothing to shake the opinion of these experienced and sympathizing superintendents. These people have heretofore, by their labor, produced not only enough for their own support, but for that of their masters. To assert in the face of this fact that these men, whose industry has been so fruitful, cannot take care of themselves without the aid of a *white man* to consume in idleness or luxury the proceeds of their labor, is to impeach the wisdom of the Creator; and to claim immunity for the rapacious inventions of man, in the pretended omissions of his Maker!

On our way from Washington, we learned from a gentleman well acquainted with North Carolina, that there is now a great scarcity of laborers in the northeastern part, in consequence of the escape of the slaves; and that many people there are suffering serious inconvenience and loss for want of their services.

We feel the vast importance of a correct and clear conclusion upon this branch of our inquiry, because it must have a controlling influence upon every honest man, whose opinion or action may affect the condition and welfare of millions of the human family. "To him who knoweth to do good, and doeth it not, to him it is sin." Therefore, lest some of our readers may doubt the facts we have reported, or our judgment upon them, and in view of the request before mentioned, that we should look beyond the present wants of these people, we will adduce the testimony of other witnesses respecting the same race in different localities, and various periods.

The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.—*Cicero.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 7, 1863.

Nineteen years will have elapsed on the 7th of the Third month next, since the establishment of this paper, and we enter upon its 20th year under circumstances most unfavorable to its prosperity. Many of our readers are aware that, during a portion of its career, the Intelligencer was a pecuniary charge upon a few Friends interested in the support of the Christian principles and testimonies to which it is chiefly devoted. Of later years, however, its subscription list has gradually extended, until we had looked upon it as a permanently self-sustaining periodical. This comparatively prosperous condition has now been checked by the greatly advanced price of paper, which, as all know, has occasioned the suspension of some periodicals, the reduction in size of many, and the increase of subscription price of others. We propose none of these alternatives to meet the increased cost of publication, but suggest

what we think would prove more advantageous, as follows: *Let each subscriber endeavour to procure at least one additional subscriber for the coming year;* and let this effort be made during the few weeks before the commencement of a new volume.

However the Intelligencer may fall short of the *ideal* which might be formed of what a periodical devoted to the interests of the Society of Friends should be, yet as a means of communication between its members, on subjects of common interest, and tending to strengthen the bonds of brotherhood, we cannot believe they would willingly allow it to die.

The cause of education alone, which is increasingly interesting to a large portion of our members, demands such a vehicle of information.

The few Friends who meet once a week to examine, select and arrange the material for the Intelligencer, feel it to be a *labor of love*, and receive their reward *in* their work; and they ask of their fellow members so far to appreciate their labors, as to aid in extending its circulation, so that no loss may be sustained by the publisher.

The paper is mailed to each subscriber out of the city, and delivered to each city subscriber at $2.00 a year. Three copies are sent to one address for $5.00—seven copies for $10.00. Those who may be induced to form clubs to receive three or more copies, are especially desired to remit the whole amount in advance. Subscriptions paid before or during the week of Philadelphia Yearly Meeting will be considered as paid in advance; after that time all will be charged at two dollars each, whether in clubs or not. No one of a club can discontinue the paper without breaking up the club, nor can one withdraw during the year on paying a proportional rate—the special object of the arrangement being to save trouble and expense to the publisher.

"A concerned Subscriber" calls our attention to the marriage notices that have appeared in the Intelligencer, which have not stated that they were accomplished according to the order of the Society of Friends.

While we decidedly object to anonymous communications, and do not feel obliged to notice them, we are willing again to remind our friends that marriage notices sent us for publication should clearly state that the parties were married with the approbation of the Monthly Meeting of which they were members.

Died, near West Unity, Williams County, Ohio, 11th month 23d, 1861, Abigail W. Borton, in the 52d year of her age, wife of Benjamin Borton; a member of Battle Creek Monthly Meeting, Michigan, formerly of Burlington County, New Jersey.

——, on the 30th of 5th month, 1862, after a severe illness, at the residence of Samuel Myers, Ohio, Mary Walton, widow of Joseph Walton, formerly of Baltimore, in the 98th year of her age.

——, at the residence of her son-in-law, Arthur Engle, 12th month 2d, 1862, Mary Engle, in the 80th year of her age; a member of Evesham Monthly Meeting, Burlington County, New Jersey.

——, on the 5th of 12th month, 1862, at the residence of his son-in-law, Daniel Smith, near Mount Pleasant, Ohio, Charles Waterman, in the 75th year of his age.

The Executive Committee of Friends of Philadelphia Yearly Meeting, to promote subscriptions to the stock of Friends' Educational Association, will meet on 6th day, the 13th instant, at 11 o'clock, A. M.

J. M. Truman, Jr., Clerk.

To be satisfied with the acquittal of the world, though accompanied with the secret condemnation of conscience, this is the mark of a little mind; but it requires a soul of no common stamp to be satisfied with its *own* acquittal, and to despise the condemnation of the world.—*Colton.*

For Friends' Intelligencer.

GLIMPSES OF SCIENCE.—NEW SERIES.—NO. III.

BY YARDLEY TAYLOR.

The science of meteorology is receiving valuable accessions from the labors of the Smithsonian Institution. Under its authority experiments are instituted all over the United States, in order to ascertain the average temperature of the several seasons. These results are curious and valuable; curious in showing that the average temperature does not follow the latitude, but varies greatly from it, and valuable in enabling the agriculturist to arrange his crops to suit the temperature. As ascertained by the Institution the isothermal line of 70° summer temperature crosses Long Island near its middle, passes north to Albany, then west by Buffalo, the mouth of the Detroit river, crosses Lake Michigan about Milwaukie, passes up the Valley of the Mississippi, a little above Galena, continues a northwest course up the St. Peter's river, and so on to the extreme upper branches of the Missouri river, about latitude

48°, and, crossing the Rocky Mountains into the Valley of the Columbia river, and down that stream to within some 200 miles of the coast, it then turns nearly directly south along the edge of the coast range of mountains and enters the Pacific Ocean below latitude 35°. This line rising from latitude 41° to 48°, through 70° of latitude, then falls 13° of latitude before reaching the Pacific. The average winter temperature of the same point on the Atlantic, passes pretty directly west through Lake Erie, and crossing the Mississippi and Missouri rivers near the 40° of latitude, passes up between the Platte and Missouri rivers, crossing the Rocky Mountains nearly at the same place as the summer temperature, and then continues to the northwest far into the British possessions before reaching the ocean.

The average temperature of the year from the same point passes mostly between the two, and crosses the Rocky Mountains in the same latitude, and reaching the Pacific about latitude 49° at the northwest point of the United States possessions. Thus making 14° of latitude on the west coast, between the summer and the average temperature of the same point on the east. Giving evidence of what has often been asserted, that the climate of the west coast is much more regular than that of the east, and that the extremes are much less.

Again the summer temperature of 80° leaves the Atlantic about the city of Charleston, S. C., and passes a little west of northwest, pretty directly to the southwest corner of the State of Missouri, then bending up to the northwest, crosses the Rocky Mountains not far from the South Pass, at about the 44° of latitude, and after passing a little south of west into the Valley beyond, it turns pretty directly south and enters the Pacific at latitude 30° on the coast of Lower California. Thus rising nearly 11° of latitude on the east, and descending 14° on the west. The winter average of the same point passes very directly west into Northern Texas, thus gradually deflecting northwards, crosses the Rocky Mountains at about the 36° of latitude, then continues nearly the same course, reaching the Pacific at 38°, making 5° of latitude between the two coasts for winter temperature.

The summer average temperature of 75° would leave the Atlantic near Norfolk, Va., and pass nearly west, until it reaches the hilly lands bordering the Mountains, then it deflects to the southwest along their borders through North Carolina and Northern Georgia, curving into Tennessee, when it turns almost directly north through Tennessee and Kentucky, and crossing the Ohio river into Indiana, passes through Central Illinois, and so on between the two summer averages before referred to.

The difference between this and the first summer average line is, that that turns directly north at least two degrees of latitude, while this turns as much south, though not so abruptly; enclosing the whole of the Appalachian range of mountains between them. Their elevation influences the temperature so that for the most part it would be lower in those mountains both winter and summer.

This fact, so little studied hitherto in connection with fruit-growing, should receive greater attention. Every kind of fruit requires a certain amount of time and temperature to grow and ripen. An increase of temperature will hasten ripening in some degree, while a less amount will retard it somewhat. Through New York large nurseries have for many years been in operation, and have varieties of fruit suitable for that region, but this fruit taken to where climatic influences vary from that, do not answer expectation. When taken further south, what was called fall-fruit makes summer-fruit, and winter makes fall-fruit. Fault then is often found with nurserymen, when the fault really lies in not taking account of the varying conditions of soil and climate.

Elevation has an influence on temperature that is not often enough taken into account. Professor Henry, in his articles on meteorology in the Patent Office Reports, calculates 333 feet difference in elevation, equal to one degree of latitude in respect to temperature. Thus 2000 feet elevation on the latitude of Norfolk will be nearly to the temperature of the first-mentioned line. So that we may reasonably conclude, that the fruits of Central New York might suit the high valleys of the southern mountain chains, while in the same latitude of the sea coast, they do not answer well.

The American Pomological Society, instituted in 1848, attempted to make out a list of fruits for general cultivation, but found very few that could be placed under that head. Latterly, they have been endeavoring to procure lists for separate localities. This is their best course, and these localities will be determined more by elevation than latitude. There is another fact that is being ascertained, and will come to be generally acknowledged, that, in general, fruits that have originated in a certain locality will be more likely to succeed in that locality than those from a distance. There will, of course, be exceptions; but these will be found on examination most likely to be the result of similarity of soil or conditions. Some fruits do best on limestone soils; others on rather sandy soils, while others prefer clay or more compact soils.

Many here are coming to be of the opinion that for us it will be better to look for winter-fruit originating south rather than from the north. Apples, to keep well for winter use, must ripen just at the commencement of cold weather. But as our summers are longer than at the

north, their fruit will ripen here too soon to keep well, while that originating south will more likely meet the requirements. It is true that the south has not paid as much attention to fruit as the north, and have not had heretofore as good an assortment, but this difficulty is being obviated. There are a few ardent pomologists here, and these have turned their attention in the right course, and are succeeding admirably, and they have an ample field. Many years ago, I believe in the administration of Jefferson, when the Cherokee and Chickasaw Indians were placed in the mountains of Carolina, Georgia and Tennessee, the President advised that the Indian agents should encourage the Indians to plant orchards; and had apple seeds sent to them. As grafting then was little resorted to, these orchards were raised from seed, and as might be expected among so many, some very good varieties were produced. Of latter time, good judges of fruit have traversed that country on purpose to select the best, and they now have quite a respectable list of what are considered as very good fruit. These are now being tried further north, and some that have fruited here sustain their reputation. This sporting of varieties, as it is termed by pomologists, or the varying of fruits raised from seed, is a valuable property, and enables us to originate finer varieties. This is more noticeable in the apple than most other fruits, probably because apples have been more planted than any other. By it too, we are able to procure varieties suitable for the season of different latitudes. Varieties sometimes are raised at the north that do not ripen sufficiently to be valuable, hence are rejected. Such at the south might be desirable. Even grapes partake of the same property. S. D. Rogers, an enterprising amateur of Salem, Mass., has originated a number of varieties of grapes by hybridizing; and some of these require a longer season to bring them to perfection than can be obtained there in the open air; and even here in Northern Virginia these do not come to perfection for want of time.

The science of meteorology, in connection with agriculture and fruit-growing, is interesting, and enables us to account for the varying result obtained in the same latitude in different locations. Thus Kelly's Island in Lake Erie, nearly opposite to Sandusky, is found to be a better location for grape culture, than the neighborhood of Cincinnati, though situated nearly three degrees further north. The influence of the surrounding waters of the Lake is such as to make the temperature regular, thus avoiding those extremes that in most places are detrimental to the perfection of the fruit. The same may be said of the southern shares of Erie and Ontario for a short distance inland, while on higher ground, further south, the crops are more precarious.

In tropical regions, such as the Andes of South America, there are all climates found, from that of perpetual snow on the summit, to that of the torrid zone at the level of the sea. Midway between the extremes, a regular climate, resembling perpetual spring and summer, is met with at a certain elevation. Even in the southern extremity of the Appalachian range of mountains in our own country, there is something of the same variation in temperature, though in a much less degree. Late investigations have shown, that there is a belt of medium temperature surrounding the base of these mountains to the south, at a certain elevation. About 250 feet above the base of the lowest valleys in these mountains, is a belt of some 300 feet in height, where it is said frost never injures fruit in blossom. Here in our hilly country we know that frost is first seen in the fall in low ground and valleys, and is seen there last in the spring. But in these mountains, this effect is represented on a large scale. On the hills and spurs of these mountains it is said that wheat is never affected with the rust. Since the opening of the Virginia and Tennessee Rail Road into this region, the best wheat that comes to the Richmond market is from that section.

This temperate belt extends round these mountains through northern North Carolina, Georgia and Tennessee, as well as in the valleys. There are several counties in the latter State bordering these mountains, on what are termed table lands, that have been pronounced equal, if not preferable, to that of any other, for the cultivation of the grape for wine making. The temperature is regular, seldom any extremes; the season is longer than further north, giving full time for the development of the juices of the fruit, and bringing it to more certain perfection.

The advantage will be shared by other fruits as well as grapes, and it would not be surprising, should the time come when that section should send out its fruits to market in large quantities. New Orleans and the shores of the Gulf States will make a large market for apples and other fruits. Northern and Central Georgia and Alabama have been renowned for peach-growing, and it has been asserted of the latter State, that she could supply the Union with peaches herself.

In Mississippi, near Vicksburg, pears appear to grow to greater perfection than anywhere else, except California. The subsoil there is a yellow clay mixed with sea shells admirably adapted to the wants of the pear, and in which the roots of the tree seem to luxuriate in perfection. For instance, the Julien, an early pear, that here is rather below medium size, there grow to weigh from three-fourths of a pound to a pound, and of a flavor that it never attains to here, and others grow in proportion.

SONNETS—TO M.

A BETTER LIFE.

A better life! O, first a better heart!
Weed out the gall, the passion and the pride;
The fetters grasp with which thy soul is tied,
And tear its iron manacles apart.
Sun thy sad spirit in the noisy mart,
Learn first the agony of other souls,
And, as the great year's wheel majestic rolls
Mark how the heart-strings of the people smart.
Be just, be brave, be active and be calm,
Thy better life must act as well as feel,
From thy heart's stony barréd depths must steal
To thy poor brother sympathy's sweet balm.
Bless all earth's love! *Rebuke all earthly strife!*
This, O, aspiring soul, this is thy *better life.*

Thy better life will not be free from pain.
Christ's children bear the lamp of sacrifice.
Sorrow of earth and anguish, want and vice
Press on thy footsteps in their daily train.
If, among these, thy steadfast soul remain
Unblanched by fear, uninfluenced by crime,
Pure before Heaven, and in the sight of Time,
Then is thy dwelling without spot or stain.
Honors and glories—not for thee are these,
Child of Heaven's love! but often weary ways,—
Not to be busy for mere human praise,
Are true men's pure and perfect destinies.
Await not these, but the dear Arm reached down
To place upon thy brows its everlasting crown.

HOME SEEDS.

BY L. H. SIGOURNEY.

"Sing me a song," said the little girl,
As she sat on her mother's knee,
"For it makes me glad when you sweetly smile,
And softly sing to me."
"Tell me a tale," said the rosy boy,
As he stood by his mother's side;
But she turned away to the cradle-bed,
Where her waking infant cried,—
"Wait, my darlings," she tenderly said,
And kissed the babe as it clung to her breast;
So the little ones quietly bowed the head,
For they felt that the mother's time was best,
And the heavenly seed of patience fell,
Into their hearts and rooted well.

At the door an aged man appeared,
His locks were silvery white,
And the lady rose when she saw her sire,
With a smile of loving light,
She drew for him the great arm chair,
And with voice-like music clear,
Pour'd a gentle tide of cheering thought,
Into his deafen'd ear,—
Till he forgot that his blood was cold,
And spake with glee as in times of old;
So the little one's learn'd from a living page,
The holy text of respect for age,—
And the blessing of God is the fruit, 'tis said,
Of reverence shown to the hoary head.

If the works are so perfect, how glorious must be the Maker of them? If the beauty of that which he has created is inexpressibly great, infinitely greater must be that Being who surveys all creation at a single glance.—*Sturm.*

HOW THE FRENCH ECONOMIZE.

There are few American families who know exactly the expenses of a year; they all know, probably, that it costs about so many hundred or thousand dollars on the whole. But every European family knows the expenses of every year, of every month, day or hour—the exact cost of every dinner, supper or breakfast, of every morsel they eat, of every drop they drink. Every German or French housewife knows not only how much the meat, potatoes and bread of any meal may cost, but also the water in which she has cooked them, and the coal or wood she has burned to boil the water. It is infinitely amusing to an American to observe such a *menage.*

In Paris there is no aqueduct, the fountains of the city belong to the government, and the water is sold by barrels and pails full to water-carriers, who supply families at so much a gallon. In a house of five stories there are two families on each floor, making ten who ascend the same staircase, up which all articles for family use must be carried. It is a rule that water, coal and all heavy articles must be taken up before noon, as about that time the *concierge* cleans the hall and stairs, and they must be kept clean for callers in the afternoon. In every kitchen is a receptacle for water, consisting of an oblong box, containing two or more pailsful, according to the means of the family and their ideas of cleanliness. In one corner of the box is a small portion of porous stone, which serves as a filter, and to which is a separate faucet. The *porteur* brings two large pails full of water for three cents, and comes every morning. It is, therefore, very easy to know how much the water costs in which the dinner is boiled.

In the same kitchen is a box for coal, which contains the quantity for which they pay forty cents, and they know exactly how many meals can be cooked with this quantity. If they have guests to dinner, they use an extra quantity of water and coal, and know how many cents worth are devoted to each guest, and then of course they know if they can afford to invite any one again!

They know as exactly how much of every article is used every day. The streets of Paris are lined with small groceries, where everything is purchased by the cent's worth, and are certainly very convenient for people who earn only a few cents per day. If a family comes into the neighborhood who does not patronize these small shop-keepers, it is considered a great injustice, and we have known them to commence a regular persecution of such a family, annoying them in every possible way. They keep coffee, burnt and ground, sugar, powdered and in lumps, tobacco, liquors and every household article in extremely small quantities.

The morning meal of every French family is bread and coffee, what they call *cafe au lait*, and is made of equal portions of coffee and chicory placed in a biggin, upon which hot water is poured so long as it runs through black. Of this they take two spoonfuls to a half-pint of boiling milk. Three to five cents' worth of coffee is purchased every day, and the milkman and baker of course come every morning.

The second meal is at noon, though it is called breakfast, and is merely a luncheon, cold, or the remnants of yesterday's dinner. For these two no cloth is put upon the table, and all ceremony is unnecessary.

The dinner is at six, and consists of meat and one vegetable, and something as a salad. I have seen a piece of meat, cooked without onions and garlic, and swimming in gravy. The salad is dressed with oil and vinegar, the rule being a spoonful of vinegar to three of oil, with pepper, salt and mustard, and also a little onion and garlic. The commencement of dinner is, of course, soup, as this is invaluable in every continental family. There are also soup shops, where a pint or a quart can be purchased every day, between four and six. But as often as once or twice a week they have a boiled dinner, what they call *pot au feu*. In America the liquor in which meat and vegetables are boiled for such a dinner are thrown away. It must certainly contain the best juice of the meat, and be very good and nourishing. In Europe it is every drop saved and eaten. They fill an earthen pot with meat and vegetables, never omitting the onions, and let it boil away one-half. For the soup, they season it with pepper, and sometimes with sorrel, parsley and other herbs and spices, and thicken it with vermicelli or crumbs of bread. Whether it is delicious or not, it certainly seems too good to throw away. American housewives, who may be obliged to practise economy, can at least try it. Children may be taught to like it, and must not be told it is an institution of economy merely.

The dessert is almost invariably bread and cheese in winter, with a little comfiture. I do not mean to say that every family lives in this way, but I have been in many, and seen little difference. One is expected to take a bit of cheese about an inch square, and a teaspoonful of comfiture. The little shop windows are also lined with jars of preserves, which are sold in quantities of two or three cents' worth, like anything else.

Cheese in the same way, a bit a few inches square for dinner. The pepper and salt are no exceptions to the three cent rule, little three-cornered papers being the only receptacles for them. Cinnamon, cloves, nutmeg and similar spices have no location in a continental family, where they never make a pudding or pie or cake of any description, and where they would consider it the greatest extravagance to eat such things. We are talking of families who have a regular income of $600 or $800, or $1000 or $1500 a year. Such a family does not allow the whole expenses of the table to be more than $8 or $10 a month each person, and we know those who limit it to $5 or $6, and yet who live very comfortably.—*Cor. N. Y. Com. Adv.*

HEAD-WORK IN FARMING.



By the term head-work, we mean the verification of the ancient saying of "making the head save the heels," or lessening labor by forethought.

How often do we hear persons give as a reason for making a mistake that "they did not think!" It is by no means an uncommon thing to find two farmers, having the same amount of work to do, with the same amount of help, and yet one is always hurried, while with the other everything goes on like clockwork. If you will take the trouble to examine into the matter, you will find that the latter works with his head as well as with his hands. He lays out his work in advance, and does not work to a disadvantage; he does not rush at a job without first thinking of and finding out the best and quickest mode of doing it.

Another great advantage to be derived from head-work is, that it will teach a man the true meaning of the word economy. Many farmers "economise" in a way which is anything but economy. How often do we find farmers who, for economy's sake, "cannot afford to lime," yet these same men must and will admit that the application of lime will greatly increase their crops.

Let us apply head-work to this, and see what such economy is. Almost any one will admit that a coat of lime applied to a field which has had none for ten or fifteen years, will increase the yield to an amount equivalent to two bushels of wheat per acre, and will continue this rate of increase for five years at least, or ten bushels worth at least $12. A coat of forty bushels per acre will cost—cost of putting on included—about twelve cents per bushel, or $4.80 per acre. By applying these two calculations to each other, we will see that the lime is twice paid for by the increased yield of the first five years, to say nothing of the after increase, for its action will extend beyond five years. Therefore, to cease liming is not economy, by a great deal. Some will continue to

use a worn-out plow-share, and instead of getting a sharp one, will raise the clevis and thus run the plow upon its point, adding at least one-fourth to the draught of the team and plowing up the ground in a manner which will shorten the crop to an amount which would buy ten or fifteen shares. Such men will mostly plead want of time as an excuse for not doing many things which should have been done, yet such are always the men who swell the crowd at public sales and such places. We will find such men running their plows against the same "tight stones," year after year, or plowing around the same stumps because they had not time to remove them; but they never seem to think that the time spent in getting over obstructions and in replacing broken plow-shares, would be sufficient to remove it several times.

We should remember that to practice economy, we must not save a dollar and thereby lose ten, or in other words, adopt the old adage of "penny wise and pound foolish." We may look where we will, in any kind of trade, and we will always find that the man who practices head-work always has the inside track in the race of life, while your "economist" is often left behind by those who understand true economy.—*Germantown Telegraph.*

DANGERS FROM WORKS OF FICTION.

There is also a danger to be guarded against, in young persons especially, of an over-indulgence of imagination in reading works of fiction, and in what is called "castle-building." Not that such an exercise of the imagination is to be condemned as an evil in itself, supposing, of course, that we avoid immoral books; but an excess in the perusal of fictions is apt to disqualify any one for real life, by creating a distaste and disgust for actual every-day scenes and humble practical duties, which do not equal in brilliancy the ideal scenes, and imaginary transactions of fiction. The heart may even become hardened against real objects of compassion, from our having been too much occupied in dwelling on the elegant and poetical pictures of ideal distress which tales and poems exhibit. For, in these, a flaming excitement being all that is aimed at, there is of course, a studied exclusion of all those homely, and sometimes disgusting circumstances, which often accompany real distresses, such as we are called upon to sympathize with, and to relieve.

And there is also a danger of our becoming dissatisfied with estimable friends, because they do not come up to the standard of the heroes and heroines of romances. And what are usually reckoned as *moral tales*, and are written with a good design, are sometimes most hurtful in this way; for they commonly represent the good characters as perfect, and bad ones as fiends, both being quite unlike what we meet in real life, and therefore serving to engender false notions. It is allowable, indeed, and right, to bestow cultivation on the *flower-gardens* of your mind, only they must not be allowed to take the place of the plain, but necessary *corn-fields*, or lead you to neglect their cultivation.—*Extracts from Whately's Lessons on Mind.*

From the Scientific American.

THE GOLD MINES OF CALIFORNIA OF NO VALUE TO THE WORLD.

Gold-mining, provided the metal is used for coin, adds nothing to the wealth of mankind. If a man owns a steam engine worth ten thousand dollars, the engine forms this portion of the wealth of the world. And if the man devotes his surplus labor, besides that which is necessary to procure a living, or expends his surplus profits in constructing a second engine of equal efficiency and value, he adds another ten thousand dollars to the wealth of the world. But if he expends the same amount of surplus labor or profits in simply adding to the weight of his engine, without increasing its efficiency or usefulness in any respect, he does not by the operation augment the wealth of himself, of the community or of mankind.

In complex states of society, the innumerable exchanges of property which people mutually desire to make, are effected through the medium of money. The articles which first came into use as money were the more valuable metals; the natural properties of these substances—their indestructibility, portability, &c.—causing them to be sought for this use. As civilization advanced, and the organizations of society became more complex, certain individuals and associations exchanged their own notes, promising to pay either gold or silver or platinum on the presentation of the note, and these notes also came into use as money, being received by persons in exchange for articles of value on the faith that the stated quantity of valuable metal could be obtained for them at any time.

The money in circulation in this country amounts to about two per cent. of the whole wealth of the country, and it is probable that in other countries the proportion is about the same. Now the point that we make is, that this proportion (of two per cent.) will not be altered by doubling the amount of money in the world; for, prices will advance so as to double the nominal value of other property, and thus the proportion will be maintained. The price of an article is its value relatively to gold, or platinum or whatever metal is the standard, and price must vary with all changes in this relative value. If a bushel of wheat is worth as much as an ounce of silver at one time, it may, at another time, be worth as much as two ounces of

silver from either of two causes; it may be twice as difficult to get the wheat, or twice as easy to get the silver. If twice as many pounds of gold and silver are thrown into use as money, it will take twice as many pounds to do the same work, and the work will be no better done by the larger quantity than by the smaller. Indeed, it will not be done as well; for one of the properties which make the precious metals convenient for use as currency is their light weight in proportion to their value, and if this is increased they are rendered less serviceable for this use.

A man who becomes rich by manufacturing or trading, generally increases the wealth of the country and of the world to an extent at least equal to his own accumulations, but the labors of the gold-digger add nothing to the wealth of mankind, inasmuch as they increase the weight of the currency without increasing its value. This applies, however, only to that portion of the gold which is used as currency; that which is used in the arts does increase the wealth of the world to an extent equal to the excess of its value above the cost of its production.

AN HOUR IN THE ROOM OF THE COMMISSIONER OF AGRICULTURE.

Having spent an hour in looking at some of the articles recently received by the Agricultural Department as samples of the products of our great country, or as indicative of the progress of art in changing substances heretofore considered as valueless into useful and valuable material, we give our readers the benefit of some of the jottings down of what we saw there.

First, here are samples of cotton from Illinois and Indiana. One grown by William H. Cox, of Spencer county, Indiana, has a long, firm staple, and fine, rivalling many of the cottons of the Southern States. Another from Warwick county, Indiana, exhibits a good staple, but we should think had not quite fully reached maturity when it was gathered. These and many other samples from the West and Southwest, and also from New Jersey, prove to us that the Department has, in its distribution of cotton seed, induced an exhibit on the part of farmers showing that the far South is not essentially requisite to produce cotton, and that hereafter, if cotton is king, its kingdom will extend over a much larger area than heretofore.

Next, and in strongly odorous contrast, are some immense onions from Denver City, Colorado, Utah Territory. They are solid as rocks, and over seven inches in diameter. Side by side with them are some of the scurvy preventive, and a necessary adjunct to every table, namely Irish potatoes. The samples are monsters, some of them weighing over two pounds.

Next, we have a large number of samples of Indian corn from various sections of the States. On viewing them one can see the great difference in the value of the grain, some making when ground a large per centage of fine white meal, while others have so much of outer cuticle, formed of silex rather than starch and gluten, that its value is much reduced. This is a point that many farmers do not consider sufficiently, but which millers, who grind much meal, are anxious to have more carefully regarded.

Next, we have before us a variety of black oats from Stockholm that weigh some forty-two pounds to the bushel. It is estimated these will prove very valuable, and the Commissioner is taking means to import and distribute them pretty largely.

Next, we have before us a large collection of samples of Imphee and Sorghum seeds from different persons, gathered for the purpose of examining in connexion with records of the value of their canes, and thus deciding which are best and most desirable to be sent out for future growing. Among these samples we notice from Lewis Bollman, Bloomington, Illinois, a sample seed of *white* Imphee, and another showing a cross between Imphee and Sorghum, thus exhibiting the indomitable disposition of our people not to rest quiet with what is, but ever pressing onward with acts of improvement. Side by side with these samples from Mr. Bollman are eight different varieties of Imphee seed from Jonathan H. Smith, of Quincy, Illinois. It is said that many, if not all, the varieties of Imphee seed, when grown into cane, make a richer and more sugary syrup than Sorghum, and that they granulate easily into sugar of the finest qualities; evidence of this is also on the tables in shape of some sugar, rivalling the best of New Orleans, and of which Mr. Smith, it is stated, has made already this year something over four tons weight.

There are other samples of sugars here from Ohio and other States, proving that while the manufacture of sugar from the Sorghum or Imphee cane is yet in its infancy, it is nevertheless destined to form a great product of our country, as the cane can be as readily grown as Indian corn, and is as easily made into molasses as maple sap into syrup. The manufacture of syrup into sugar, however, we consider must become one more suited to capitalists and manufactories than to private individuals. In fact we are informed that already establishments are constructed in some of the Western towns, where the syrup is received and a certain quantity of sugar or refined syrup is returned as an exchange.

A large number of samples of syrup are here from various quarters of the States, and all of them, as they stand, are gradually forming

sugar in the bottoms of the jars, exhibiting the superior richness of the syrup.

It is one of the features of this present rebellion that, through the fostering hand of the Agricultural Department in freely distributing seed, our people have learned that cotton and sugar, two of the great products of the South, can be equally well grown further north in the Free States, and as time, we think, will show, at a profit to the producer.

We have noted but a few of the many interesting things which came under our notice, and may at another time venture to give our impressions of the value of other products which are freely exhibited to all who choose to visit the rooms, and to whom the Commissioner is ever ready to impart information.—*National Intelligencer.*

One ray of moral and religious truth is worth all the wisdom of the schools. One lesson from Christ will carry you higher than years of study under those who are too enlightened to follow this celestial guide.—*Channing.*

To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word, received and endured as in his presence, is worth more than a long prayer.—*Fenelon.*

ITEMS.

A ship has reached Liverpool with 1,700 bales of cotton from the Cape of Good Hope produced from Sea Island seed. Another vessel brought 350 bales from Portugal.

Exports of Petroleum.—According to statistics the trade in Petroleum is rapidly growing. During the last year the exports from New York amounted to 6,883,563 gallons, valued at $1,379,824; Philadelphia 2,607,203 gallons, valued at $529,575; Boston 891,616 gallons, valued at $457,859.

Cotton Grown in France.—A successful attempt to cultivate cotton has been made at the Botanical Gardens of Valence, in the department of the Drome. The Director sowed some cotton seed in the middle of March last, in small pots, kept under glass until the latter end of April. The pots were then placed in the open air, and the young plants flourished, notwithstanding the shade of the trees in the garden. They rose above three feet high, and each plant produced from fifteen to twenty magnificent blossoms, and as many pods, which, for the greater part, arrived at maturity. Some of the plants which were placed in a hothouse likewise produced an excellent crop.

Liquid Glue.—Place in a glue pot, or in a glazed vessel, one quart of water and three pounds of hard glue; melt over a gentle fire, and stir up occasionally. When the glue is all melted, drop in gradually a small quantity of nitric acid, when effervescence will take place. Now take it off the fire, allow it to cool, and bottle it. It will keep for years without changing. It is always ready for use without melting, and is of great use about the household for mending things when you want to "save the pieces." This is the "Celebrated Prepared Glue."

Winter in Russia.—The present winter is terribly severe in Russia. A letter from St. Petersburg says: "In the memory of man there has not been such a winter as this at St. Petersburg—twenty degrees of cold; the river and the sea locked in ice for a long time past, and not a flake of snow! Owing to the glassy frost, horses and pedestrians cannot keep a footing upon either the road or the pavements. The air is extremely dry; we breathe it with difficulty. Nervous people are particularly affected by it; accordingly, no one stirs out except upon business; and of carriages and promenaders there are none, even at the Nevaskia perspective, between two and four in the afternoon, where there is ordinarily a great crowd.

Letters from Egypt state that the opening of the provisional canal, as far as Lake Timsah, was celebrated on the 18th of November, with great ceremony. At ten o'clock in the morning M. de Lesseps, in the presence of an immense crowd, gave the word "By command of His Highness Said Pacha, Viceroy of Egypt," and the waters of the Mediterranean gushed half way across the isthmus. Dinner was served for a party of three hundred and fifty guests; a Te Deum was performed in the Catholic church, besides Mahomedan services in the Mosque. The ladies who were present as guests were drawn about in wagons attached to six dromedaries apiece, while the men rode on horseback. The Arabs amused themselves by catching the sea-fish that drifted into the unaccustomed places. In the evening there were fireworks, illuminations, and a ball.

The great chain of the Pyrenees has at last been crossed by a railroad. The entire distance is 66 miles. South of Bilbao the mountains rise very abruptly, and there occurred all the engineering difficulty in crossing. The summit is at an elevation of 2163 feet above the tide level, and this has been obtained by a maximum grade of 76 feet to the mile. On the Bay of Biscay, at its termination, a pier one mile long is being constructed, giving that place the best harbor on the northern coast of Spain.

Thirty-one thousand dollars have already been collected in Philadelphia toward sending food to the starving operatives of Lancashire, England.

The Supreme Court of New York has affirmed a verdict of $1,000 which a blind lady has recovered against the city for a defect in the sidewalk, by reason of which she claimed to have received damage. The Court holds that it is the duty of the corporation to keep the sidewalks in such repair that even the blind shall be protected from injury by reason of defects therein.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firm. There are free sales for shipments at $6 50 a 6 62 for superfine; $7 00 a 7 50 for extra; $7 50 a $8 10 for low grade and good extra family, and $8 50 up to $9 50 for fancy lots. There is but little Rye Flour or Corn Meal here—the former is dull at $5 00, and the latter at $4 00 per bbl. for Pennsylvania, and 4 62 for Brandywine.

Grain.—There were fair sales of Pennsylvania red Wheat at $1 72 a 1 75, and white at $1 90 a 2 00—the latter for choice Kentucky. Small sales of Pennsylvania Rye at 97c. a $1. Corn is firm. Sales of yellow, new, at 86 a 87c. Small lots of white at 8c. Oats are steady at 60 a 64 cents per 32 lbs.

Seeds.—There is a good demand for Cloverseed at $7 25 a 7 75 per 64 lbs. Timothy sells at from $2 50 to $3 00 per bushel. Flaxseed is wanted at $3 18 a 3 20 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 769
Strong Characters 771
'I will set in the desert the fir tree and the pine and the box together" 771
The Sky and Clouds 772
Change of Habits in Old Age 773
Barrenness of Palestine 774
Labors of Committee on Colored Refugees in New York City 774
Report of the Woman's Hospital of Philadelphia 775
EDITORIAL 776
OBITUARIES 776
Education 777
Glimpses of Science 778
POETRY 780
Review of the Weather, &c 781
What makes things Musical 782
ITEMS 783

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 755.]

Soon after this I went to the Moat, and was at their meeting on First-day, and staid until Third-day, there being a marriage, and many people at it, both Friends and others, where I had good service for truth; and the next day went home, and on the First-day following was at our Monthly Meeting in Mountmelick, where I acquainted Friends in Men's Meeting, of my intention of going for England shortly, in truth's service, and desired their certificate according to the order established among us, which accordingly was given.

Our Province Meeting for Leinster was also at Mountmelick, the fourteenth day of the First month, 1697, and lasted two days in the worship of God and Church affairs, being a powerful and consolating meeting; many Friends were there from several quarters, and we took leave one of another in the sweet tender love of God. On the sixteenth day of the said month, I took leave of my family, (who were sorrowful to part with me), and came to Dublin the eighteenth day of the same; there I staid three meetings in Dublin; the last was a mighty powerful meeting, and things declared and opened in the power of God not to be forgotten.

After the said meeting, that evening, the three and twentieth day of the First month aforesaid, I went on board the Mary, yatch, bound for Holyhead, in Wales; many Friends went to the water side with me, where we took leave one of another in the tender love of God; but three Friends were willing to bear me company in the Lord's service, viz: Roger Roberts, George Rooke and John Barcroft. That night we lay at anchor in Dublin harbor, the next morning we set sail and landed at Holyhead about noon the day following, being the twenty-fifth of the month aforesaid.

The next day we took our journey, and that night lodged at Bangor. We hired a guide over the mountains, and came to Clanroust about the middle of the next day, being the Seventh-day of the week, and twenty-seventh of the month, where we met with a youth, a shopkeeper, a Friend's son, Joseph Ellis, who much desired we would have a meeting there, it being a place where no meeting of Friends was settled; so finding freedom and willingness thereunto, we got a meeting at the inn where we lodged. And although the parish priest endeavored all he could to hinder it, yet many people came into and about the house within hearing, and the doctrine of the kingdom of Christ was preached in the demonstration of the spirit and power of God. So the Lord's power and authority went over them, and kept them quiet; some were reached with the testimony of truth.

After the meeting was over, it being First-day of the week, David Jones, a Friend, came there to meet us, we went that night home with him (about eleven miles) and rested the next day, where we had a meeting on the day follow-

ing, and were refreshed in the Lord, and one in another; then we went to a meeting near Dolgelly, at the house of Lewis Owen's, and from thence to Dolobran, to Charles Lloyd's house, and had two meetings there. From thence to Llanydlos in the company of several Friends of those parts, to the Yearly Meeting for Wales, which held two days for the worship of God and church affairs. I had good service for the Lord and the good of his people, the Lord's mighty power broke forth among us, which brought many under his heavenly testimony; so that many bore witness to the truth, of what was offered in the word of life relating to Church government among Friends.

When the service of the meeting was over, George Rooke went into South Wales in company with Friends to Haverford West, and I, with Roger Roberts and John Barcroft, came to Roger Hugh's house twelve miles, and the next day had a meeting there. I was very unwell in body, having got cold, which much disabled me; yet I travelled to Lemster; there on the First-day of the week we had a large meeting in Friends' Meeting House, where things relating to the kingdom of Christ were opened in the demonstration of the spirit and power of God; many being reached, confessed to the truth of what was spoken. After the meeting was over, I was very unwell with pain and weakness in body, which seized closely on me, and caused me to lie down; then a Doctor in that town, who had been at the aforesaid meeting, and in whom the witness of God was reached, that witnessed to the truth of what was spoken, hearing of my lying weak, offered freely to serve me day or night, according to the utmost of his skill, to recover my health and strength, and was very careful of me, in applying things that were beneficial.

I staid there two weeks at Timothy Townson's house, Roger Roberts also staid with me, and was very helpful, John Barcroft being gone to Warwickshire. Now in that two week's time of weakness, I had three meetings with Friends in the house where I lodged, not being able to go to the meeting house, and I laid before them their shortness in managing the Lord's business in Men and Women's Meetings, by reason whereof the authority of their meeting was much lessened, and the service of truth not answered.

Now John Barcroft being returned to us, and I being much recovered from pain (though weak), was willing to go on my journey; so with my two companions and Timothy Townson, I rode to Ross the twenty-sixth day of the Second month, 1697, being weak and full of pain; yet travelled the next day with my said companions to Gloucester, and at the request of Friends there, staid a meeting, which was appointed the next day, and was large. I was strengthened to answer the service in the mee ing, and the Lord's power was graciously man fested, which healed me. After the meetin was over, I sent for several Friends of tha meeting to my lodging, and discoursed thei about things that were amiss among them, re lating to truth's affairs.

The next day we rode to Nailsworth te miles, where was a meeting and a marriage; had good service for the Lord. The next da we rode to Bristol to the Yearly Meeting fo eight Counties, which held four days, man elders and brethren being there, and the heaven ly glorious power of the Lord accompanied th service. I had several opportunities to speal to ministers, elders and others in their severa stations and services in the Church of Christ and the Lord's eminent glorious power went ove all, whereby many hearts were made glad an thankful to the Lord for that visit and service So in the sweetness of the love of God, an bright glorious shining of His power, I took m leave of Friends, and, with my three companion from Ireland, went to Melsham. William Penn and several others set us on our way some miles We had a meeting at Melsham on a First-day, t which many came from several places, and th heavenly doctrine of truth was preached t them, in the demonstration of the spirit an power of Christ. The next day we went t Chippenham, and had two meetings there, an good service for the Lord and His truth. From thence to Caln, and had a meeting there, t which came several separates, and the Lord's power in his testimony went over all.

After the meeting was over we rode to Marlborough, and the next morning Friends coming together, sat down to wait on the Lord, and were comforted one in another, then parted in the love of God and sense of his goodness. After which we rode that day to Newbury, from thence to Ore, where we had a meeting next day, and the Lord's glorious power was with us; many heavenly divine things were opened in the doctrine of the kingdom of Christ.

From thence we went to Reading, and on the day following had two meetings there, being First-day of the week. Several of the separates came to it, and the testimony of truth, in the authority of the Lord's blessed power, went over all. The next we came to High Wickham, and had a meeting there on the day following, after which that night we went to Thomas Ellwood's house, and on the next day had a comfortable meeting in their meeting house at Jordan, and were refreshed in the Lord.

We lodged that night at Richard Baker's, who accompanied us the next day to the Yearly Meeting at London, being the twentieth day of the Third month, 1697, where I and my three companions aforesaid, tarried about ten days in

the service of truth, and were at many heavenly meetings, both for the worship of God and Men's Meetings for managing truth's affairs, relating to Church government. I had great service on several accounts in that City, and the Lord's power went over all. When the service was over I parted with elders and brethren in the tender love of God, and took my journey towards Colchester, accompanied with George Rooke and Samuel Waldenfield, several Friends of London accompanying us our First-day's journey (Roger Roberts and John Barcroft left us at London and went towards Ireland;) we had several serviceable powerful meetings in our meetings to Colchester, and were there at the Yearly Meeting, which lasted part of three days, and a great appearance of Friends from several parts. I had good service for the Lord and his blessed truth in divers respects, and in the heavenly authority of the Lord's power; his testimony went over all, both in doctrine and discipline, to the comfort and satisfaction of elders and Friends.

When the service of that meeting was over, I travelled towards Norwich, accompanied with George Rooke and Samuel Waldenfield aforesaid, and had several precious serviceable meet-meetings by the way. We were at Norwich on a First day, at two meetings, and the Second-day being their Monthly Men and Women's Meeting for truth's business, I had much service, and good opportunity to speak to several necessary things relating to church government. The next day we came to another meeting eight miles from thence, accompanied with several Friends from Norwich, and had another meeting the next day but one, about twenty-seven miles distant, after which meeting Samuel Waldenfield left us, and went to Edmundsbury to a meeting there.

(To be continued.)

STRONG CHARACTERS.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. Now it is here we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed, and his own way in all things—we call him a strong man. The truth is, that is the weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did we never see a man in anguish stand, as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with manly powers of indignation in him, can be provoked, and yet restrain himself, and forgive—these are the strong men, the spiritual heroes.—*F. W. Robertson.*

"I will set in the desert the fir tree and the pine and the box together."—ISAIAH.

Amid the desolations which winter brings to the vegetable world, the fir tree and the pine, those hardy products of our Northern clime, stretch their green arms as if in silent blessings. The flowers that nestled in the mosses around their roots died long ago, and now lie buried beneath the fleecy snow; the birds that sheltered themselves from summer's noontide heats amid their branches sped on noiseless wings southward, when autumn strewed the woods with withered leaves; but still those evergreen symbols and prophets stand unchanged, shaking the snow from their thick verdure, and with their sharp pinnacles against the wintry sky, defying the storm and the frost.

In summer, when the warm breeze filters through them, murmuring like the softest voices of summer seas, and bearing their odors out over the green meadows, it is a precious privilege to sit silently in their midst, and ponder in the heart the lessons of love they teach. How every sense bears witness that He who created man's spirit, understands and satisfies its needs. Not by bread alone, is the immortal fed, but by beauty and melody, and by broad fields laid open, wherein it can study and be satisfied.

And when the ruder voices of winter break in upon the forest solitude, and the roar of the tumultuous sea is echoed among the thick boughs, the solemnized heart turns with a renewed sense of dependence to Him who set in the desert the pine and the fir, and whose love is shown no less amid the cold and tempest, than in summer's heat, and bloom and song.

So, however desolate and dark may be man's lot in life, there are somewhere, if he will but open his spiritual eyes to behold them, the pine, the fir, and the box tree—some bright objects amid the gloom, some verdure amid the desert. One may be poor, but health may be a priceless treasure left; or sick, but cheered and sustained by loving friends and ample means for comfort; or suffering from heart wounds that God alone knows, still is he not left utterly a prey to the

destroyer, nor robbed of all other sources of consolation.

That we do not see the fountain from whence springs our neighbor's strength and hope, is no argument that the fountain has no existence, and God only is witness to the depth and purity of its healing waters. But of this we may be assured, that He leaves no one comfortless who turns to Him in weakness, believes in His promises, and trusts in His salvation.

Amid the darkest and most trying hours, as amid the cold and gloom of winter, hidden forces are in motion that in due time will call spring flowers from their beds, and gladden all life with their freedom and beauty. There must be clouds and rain, as well as sunshine, both in the spiritual and material world, else the type of lofty Christian character were lost in the one, and the bright glory of the other would fade, never again to be restored.

Even as we accept, in the natural world, the changes that sweep the flowers from our paths, and bring up the hail and the snow, and seal the rivers and the meadow streams, and hunt the birds from our borders; so, in humility and with patient trust, let us receive from the Good Father the withering of our hopes, the prostration of our best laid plans, and seek amid our sorrows for the evidences that His love never sleeps, His watch over us never ceases.

There is a hope vouchsafed alike to all, sufficient to bear aloft the soul out of the mists of the earth into the serener atmosphere of heaven—the hope of immortality. There is no spot of earth so favored, but sorrow's feet have walked there; while beside his steps were angel foot-prints, and blended with his wailings a celestial harmony. Thus is man ever reminded that earth is not his rest.

But a few short months, and to many, if not to all, the buds of spring will cause the heart to leap anew in its gladness; and the pine will wear "its fringe of softer green" and the earth will grow bright in sunshine and bloom; but let the heart never forget that there is a fairer and holier spring than earth's in the land where *they* dwell whose lives were consecrated to pure and noble purposes, and whose reward is rest and peace and happiness in heaven. H. J. L.

N. E. Farmer.

PIETY, which is a true devotion to God, consists in doing all his will, precisely at the time, in the situation, and under the circumstances in which he has placed us.—*Fenelon.*

In the face of the sun you may see God's beauty; in the fire you may feel his heat warming; in the water his gentleness to refresh you; it is the dew of heaven that makes your field give you bread.—*Taylor.*

THE SKY AND CLOUDS.

It is a strange thing how little in general people know about the sky. It is the part of creation in which nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him, and teaching him, than in any other of her works, and it is just the part in which we least attend to her. There are not many of her other works in which some more material or essential purpose than the mere pleasing of man is not answered by every part of their organization; but every essential purpose of the sky might, so far as we know, be answered, if once in three days, or thereabouts, a great ugly black rain cloud were brought up over the blue, and everything well-watered, and so all left blue again till next time, with perhaps a film of morning and evening mist for dew. And instead of this, there is not a moment of any day of our lives, when nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, that it is quite certain it is all done for us, and intended for our perpetual pleasure. And every man wherever placed, however far from other sources of interest or of beauty, has this doing for him constantly. The noblest scenes of the earth can be seen and known but by few; it is not intended that man should live always in the midst of them, he injures them by his presence, he ceases to feel them if he be always with them; but the sky is for all; bright as it is, it is not 'too bright, nor good, for human nature's daily food,' it is fitted in all its functions for the perpetual comfort and exalting of the heart, for the soothing it, and purifying it from its dross and dust. Sometimes gentle, sometimes capricious, sometimes awful, never the same for two moments together; almost human in its passions, almost spiritual in its tenderness, its appeal to what is immortal in us, is as distinct as its ministry of chastisement or of blessing to what is mortal is essential. And yet we never attend to it, we never make it a subject of thought, but as it has to do with our animal sensations, we look upon all by which it speaks to us more clearly than to brutes, upon all which bears witness to the intention of the Supreme, that we are to receive more from the covering vault than the light and the dew which we share with the weed and the worm, only as a succession of meaningless and monotonous accident, too common and too vain to be worthy of a moment of watchfulness, or a glance of admiration. If, in our moments of utter idleness and insipidity, we turn to the sky as a last resource, which of its phenomena do we speak of? One says it has been wet, another that it has been windy, and another that it has

'been warm. Who, among the whole chattering crowd, can tell me of the forms and the precipices of the chain of tall white mountains that girded the horizon at noon yesterday? Who saw the narrow sunbeam that came out of the south, and smote upon their summits until they melted and mouldered away in a dust of blue rain? Who saw the dance of the dead clouds when the sun-light left them last night, and the west wind blew them before it like withered leaves. All has passed, unregretted as unseen; or, if the apathy be ever shaken off even for an instant, it is only by what is gross, or what is extraordinary; and yet it is not in the broad and fierce manifestations of the elemental energies, not in the clash of the hail, nor the drift of the whirlwind, that the highest characters of the sublime are developed. They are but the blunt and low faculties of our nature, which can be addressed only through lamp-black and lightning. It is in quiet and subdued passages of unobtrusive majesty, the deep, and the calm, and the perpetual, that which must be sought ere it is seen, and loved ere it is understood,—things which the angels work out for us daily, and yet vary eternally, which are never wanting, and never repeated, which are to be found always, yet each found but once; it is through these that the lesson of devotion is chiefly taught, and the blessing of beauty given. * *

"It seems to me that, in the midst of the material nearness of the heavens, God means us to acknowledge His own immediate presence as visiting, judging and blessing us. 'The earth shook, the heavens also dropped at the presence of God.' 'He doth set his bow in the cloud,' and thus renews, in the sound of every drooping swathe of rain, his promises of everlasting love. 'In them hath he set a *tabernacle* for the sun;' whose burning ball, which, without the firmament, would be seen as an intolerable and scorching circle in the blackness of vacuity, is by that firmament surrounded with gorgeous service, and tempered by mediatorial ministries; by the firmament of clouds the golden pavement is spread for his chariot wheels at morning; by the firmament of clouds the temple is built for his presence to fill with light at noon; by the firmament of clouds the purple veil is closed at evening round the sanctuary of his rest; by the mists of the firmament his implacable light is divided, and its separated fierceness appeased into the soft blue that fills the depth of distance with its bloom, and the flush with which the mountains burn as they drink the overflowing of the day-spring. And in this tabernacling of the unendurable sun with men, through the shadows of the firmament, God would seem to set forth the stooping of His own majesty to men upon the *throne* of the firmament. As the Creator of all the worlds, and the inhabiter of eternity, we cannot behold Him; but as the judge of the earth and the preserver of men, those heavens are indeed His dwelling-place. 'Swear not, neither by heaven, for it is God's throne; nor by the earth, for it is footstool.' And all those passings to and fro of fruitful shower and grateful shade, and all those visions of silver palaces built about the horizon, and voices of moaning winds and threatening thunders, and glories of colored robe and cloven ray, are but to deepen in our hearts the acceptance, and distinctness, and dearness of the simple words, 'Our Father, which art in heaven.'"—*Ruskin.*

CHANGE OF HABITS IN OLD AGE.

A man may change his mode of life as long as he is on the youthful side of middle life; the meridian line once passed, all such radical change is attended with the peril of death. Have you never noticed in burying-grounds, or in the necrological columns of newspapers, how often husband follows wife or wife husband, with brief intervals of time between their departure, when they have long lived together? The age-worn constitution is unable to react against the bereavement and to adapt itself to the new circumstances in which it is placed. The usual form in which death invades the body of these aged persons demonstrates this truth; for they die either of apoplexy or of paralysis of the brain. The mind, shrinking instinctively from death, exerts all its powers of recovery to rally after the blow received; the exertion is too much for it, 'tis shattered by the very attempt.

Have you never heard the vulgar remark that the builder of a house dies almost as soon as the house is completed? The observation has some foundation in truth, but the cause of the effect is not "luck;" it is this very inability of the aged mind to react against old habits lost. Men rarely build houses until they have amassed something like independence of fortune; in other words, they are generally in the afternoon of life, and they build the house for a harbor from the cares of business, where they may twirl their thumbs and "enjoy life" by oppressing themselves with idleness. As long as the house is building, all goes well; they don't miss the absent shop or counting-room. There is the bricklayer to be scolded, and the carpenter to be overlooked, and discussions to be held with the architect, and money to be paid out; in fine, there is something to think about, something to worry over, something to fret about; it is the old round of life in miniature if you will, but still it is the old round which has been paced for forty years. But when the house is complete, when the last coat of paint has dried, and the last chip has been removed, and the bit of mortar taken away,

when the owner has nothing to do but to enjoy his fine house and his affluent fortune, then comes—the vacuum—nothing to do. The old man finds years have not changed his mind as much as they have changed his body, and the toy tires the old man even sooner than it tired the child. There is no correlation between building a house and death, but there is a close connection between age and change of life.—*Spiridion.*

BARRENNESS OF PALESTINE.

Dr. Unger the well-known naturalist of Vienna, has published an account of the scientific result of two journeys which he undertook in 1858 and 1860 into Greece and the Ionian Islands. He devoted himself entirely to the botany of the country through which he passed, including an inquiry into the fossil Flora of Eubœa. The distinctive characters of the most remarkable new species that he found are delineated by the system of nature-printing which is a good deal used on the Continent. He closes the work with an interesting chapter on the question whether, from a physical point of view, there is in Greece and the East a capacity for returning to its ancient prosperity. By a full comparison of ancient accounts with present facts, he arrives at the conclusion that there has been no essential change in the physical condition of the country. But there is a very serious accidental change. So far as the mere forces of nature go, there is nothing to hinder Greece, Palestine, and Asia Minor from returning to their old fertility. It has been destroyed by man, and the wholesale destruction of the woods has been the sole cause of the barrenness with which those countries have been smitten. The vast wood-fires, kindled by the hordes of invaders who, in the course of centuries, have followed each other upon that soil, partly by the shepherds, to gain fresh pastures, have gradually deprived the climate of its moisture, and the ground of its fertility. The instrument by which the barrenness of those regions is perpetuated is still more insignificant than its original cause. It is the goat. The ordinary operations of nature would, in the course of time, restore the woods that have been destroyed, but for the large number of goats the scanty population maintains. These have no pasture to live on in summer, for the arid climate dries it up, and they consequently eat off the shoots of trees just springing out of the ground. But if, by the operation of any causes, the woods were ever suffered to grow again, Dr. Unger's view is that fertility would return, and the old prosperity of the East would be restored.—*Independent.*

Conversation may have all that is valuable in it, and all that is lively and pleasant, without anything that comes under the head of personality. The house in which, above all others, I have ever been an inmate of, the life and the spirit and the joy of conversation have been the most intense, is a house in which I hardly ever heard an evil word uttered against any one.—*Guesses at Truth.*

Our readers may remember the Report of the Representative Committee of Friends (Orthodox) of New York, a portion of which has appeared in our columns. A Friend belonging to that branch of Society has sent us some account of the labors of the Committee on colored refugees in the city of New York.

To the Editors of Friends' Intelligencer.

Esteemed Friends:—Probably a little information, as to what the committee on colored refugees in the city of New York has been doing, is quite due to the many Friends who have very kindly contributed funds or clothing for their relief, and may also be interesting to the readers of the Intelligencer generally.

This committee was appointed by our Representative Meeting in 11th month last to carry out the concern of that meeting in aiding this suffering class of our fellow creatures.

The committee soon found the need of definite information as to the actual condition of the objects of their care, as well as in what way they could best aid them, and a personal investigation of their condition was deemed indispensable. For this object two of their number very kindly became willing to go out as a deputation to Washington, Alexandria, Fortress Monroe, Virginia, and other places, who gathered a large amount of important information, which was presented to a special Representative Meeting, approved by it, and printed and circulated; a portion of it has appeared in the Intelligencer and will be found very interesting.

On 11th month 14th contributions in money and clothing began to come in; in many places collections of money have been made and expended in materials, and women Friends met to make them up into clothing. In this city a large room in the meeting house is open daily from 9 A. M. to 5 P. M. and furnished with sewing machines; a committee of Friends is appointed for each day by rotation, who take charge, and a large amount of clothing has been made up there. In Brooklyn a subscription of $1000 was quickly raised by Friends there; materials were purchased, and Friends meet at each other's houses to make them up; thus has the call of this suffering people been responded to.

Early in 12th month the committee made their first issue of clothing, this was to the poor colored people at Point Lookout, Va., and

consisted of two packages containing 277 garments.

Beginning of 1st month there was sent to Washington, Alexandria, Craney Island, Fortress Monroe, Fort Norfolk, &c., 15 packages, containing about 2780 garments, subsequently 16 packages, with about 1720 garments, and at another time 14 packages, containing 1556 garments.

By a conference with our friend William H. Ladd, of Ohio, who had personally investigated the condition of the refugees at Cairo, Ill., Columbus, Ky., &c. The committee were apprized of very great suffering and want in those places, and the liberality of Friends placed it in their power to ship at once for their relief 15 packages, containing about 1928 garments, which will be a valuable help to those most destitute people. Altogether the committee has sent out about 8500 garments, 180 blankets, 1 box of shoes, 1 package of pails, about 120 yds. of goods to be made up under the superintendence of matrons, a supply of buttons, hooks and eyes, thread, combs, &c., a few Bibles, Testaments and other books, and 1 box of 48lbs farina for the sick at Alexandria; altogether to the value exceeding $10,000.

A large portion of the clothing sent out was new; that which had been worn was mostly good, and very useful for the object designed.

It is with feelings of much gratitude that we may review the labors of the past two months, with the feeling, that by the little sacrifice made, some relief has been extended to a few of these suffering cases, but every account we receive from those localities where these poor people are congregated, tells what a vast amount we are unable to reach, how many are sick and dying daily, whom a few of the necessaries by which we are surrounded might be the means of greatly relieving, if not of restoring to health and usefulness. Poor suffering ones, and for no fault of theirs, must we not feel for them, and whether from the abundance of some, or the more limited resources of others amongst us, shall we not spare a little to help them in their great need? will not what we have left afford us more real satisfaction when we feel that we have spared a little to help them?

It is not by any merit we possess, that we are white and free; nor by any fault or sin of theirs that they are of another hue, have been oppressed and long deprived of their just rights; and in their extremity let us not, like the highly professing Priest, nor as the Levite, pass by as on the other side, helping them not; but like the good Samaritan, commended by the Saviour, endeavor, what little each of us can, to bind up their wounds. They come from their enslaved condition, very poor, and many among them, as there are not a few among our white brethren, helpless enough; their oppressed condition in slavery tended to this state, but let not their great calamities be in any of our minds a reason for turning against them, or of declining to help them.

Dependance upon their own exertions will grow with use, and until suitable arrangements can be made by Government or from private enterprise, let not their appeal pass unheeded. Friends have responded very promptly and liberally, and we may certainly hope the day may never come when the poor and the needy shall cry unto them in vain. D.

New York, 1st month 30th, 1863.

REPORT OF THE WOMAN'S HOSPITAL OF PHILADELPHIA.

The Managers of the Woman's Hospital of Philadelphia, in presenting their Second Annual Report, cannot but congratulate its friends upon the successful termination of the first year of the organized existence of the Institution.

At the issuing of their first Report, Jan. 1862, the Hospital had just been opened in a hired house on North College Avenue, in a retired but beautiful location. The same, and a similar adjoining house, situated upon lots one hundred and fifty feet deep, and measuring together two hundred and twenty-four feet in front, have since been purchased by the Board, and have been made to communicate upon their second and third floors, thus forming a large and very commodious building.

A year's experience has proved the situation not only delightful, but very healthful. No sickness has originated in the house, and the salubrity of the air, and the pleasant surroundings, have seemed to conduce in no small degree to the recovery of those who have become inmates of its wards.

The ground rent upon one of the lots has been cancelled, in part by subscriptions for the purpose, in part by a loan of the Philadelphia Savings Fund. The other ground rent has been purchased by a friend of the Hospital, who holds the Institution accountable but for the small sum of fifty dollars annually, only one-eighth of the former rent.

Certain rooms upon the first floor of the building last opened to the Hospital, have been rented to the Female Medical College of Pennsylvania, and arranged as lecture rooms, Museum and Laboratory for that Institution.

A course of lectures there is now in progress, and several members of the class are boarding in the Hospital, thus securing no inconsiderable opportunities for practical observation in connection with their instruction in the theory and art of medicine.

It was one of the important objects in the foundation of this Institution, to furnish im-

proved facilities for the training of a superior class of *nurses*. Although but little has yet been done in this department, yet the need of such is so vital, and so deeply felt in the community, that we cannot but earnestly hope the time is near when many intelligent, benevolent, and conscientious women will be educated for this responsible office; as a profession scarcely second in importance to that of the physician.

Sixty-two patients have been received as inmates of the house during the year; twenty-five of these were obstetrical cases, twenty-four medical, and thirteen surgical. Forty-one have been discharged well, six improved, five not benefitted, and two not treated. Three have died, and five remain in the house.

The mean term of residence has been five weeks.

Ten patients have paid in part or in full for their board and treatment.

The nativity of house-patients has been as follows:

American	22
Irish	31
English	4
German	3
Colored	2

Their civil state:

Married	27
Widows	12
Single women	16
Children	7

Eleven hundred and forty-two persons have been treated in the Dispensary and furnished with medicines.

Besides these, two hundred and thirteen have been visited and treated gratuitously at their own homes.

Nativity of Clinic and Dispensary patients:

American	999
Irish	249
English	51
German	33
Colored	11
Welsh	6
Scotch	5
French	1

Their civil state:

Married	451
Widows	129
Single women	175
Children	600

2933 prescriptions have been furnished to Dispensary and out-door patients.

Thirty-three vaccinations have been performed.

We cannot but regard it as a proof of the strong conviction in the minds of good men and women, of the great necessity for this Institution, and as an evidence of a guiding providence in the movement, that at a time when public sorrow and pecuniary embarrassment have rested so heavily upon the community, means have been so generously furnished to purchase our building, and initiate successfully the benevolent enterprise for which we are organized.

We close the year with feelings of deep gratitude to that divine Providence who, thus far, has so greatly blessed our efforts; and with increased confidence, we appeal to our fellow-citizens for the means of extending the usefulness, and accomplishing the beneficent objects of this Institution.

President—Anne D. Morrison.
Treasurer—Martha Ann Warner.
Recording Secretary—Emeline F. Halloway.
Corresponding Sec'y—Ann Preston, M. D.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 14, 1863.

We have received several communications from correspondents, making suggestions to the Managers of Friends' Educational Association, which have been duly forwarded to them.

DIED, on the 27th inst., at his residence in Fulton township, Lanaaster county, Pa., after a lingering illness, which he bore with Christian fortitude and resignation, THOMAS KING, in the 80th year of his age, a member of Little Britain Monthly Meeting.

——, 12th month 27th, 1861, BENJAMIN PARKER, aged 79 years.

——, 9th month 20th, 1862, HANNAH, widow of James Gawthrop, in the 78th year of her age.

——, 10th month 24th, 1862, DAVID CHALFANT, in the 49th year of his age.

——, 9th month 24th, 1862, ELIZABETH, daughter of Simon Martin, in the 20th year of her age.

——, in Taylorsville, Bucks county, on the evening of the 22d, of the 1st month, ELIZABETH H., wife of Mahlon R. Taylor, in the 67th year of her age.

——, at his residence in Lancaster county, on the 25th of 1st month, LEVI POWNALL, in the 80th year of his age. He was an Elder of Sadsbury Monthly Meeting for upwards of twenty years.

For Friends' Intelligencer.

EDUCATION.

The subject of school instruction which is now so deeply engaging the attention, not only of practical teachers, but of other minds in the community, is one of vital importance to us all.

Whether we will or not, our children will receive an education. The circumstances by which they are surrounded are insensibly, but certainly, shaping their characters for good or for ill. Whether they grow up with ability to

appreciate the opportunities for usefulness and enjoyment that may be presented, or their minds lie comparatively dormant amid a world of wonder and beauty, must greatly depend upon the course of training to which their mental and their moral powers are subjected.

The evident discrepancy between the means often employed and the end to be attained, is awakening a spirit of enquiry which must result in a more thorough and appropriate system of school instruction.

The custom of daily crowding the memory of the child with as great a variety of studies as can possibly be recited during the session, is working its own punishment in enervated physiques and mental dyspeptics. This hot-house culture may produce ephemeral prodigies in learning, but can never evolve intellectual vigor.

To lead the mind gently to grow by effort and exercise is the only safe way to develop its latent powers, and if in early life these are overtasked it seldom arrives in maturity to that strength and vigor which under more favorable circumstances it might have attained.

But this important subject is beginning to be more intelligently considered. The present generation will learn that much of their school life was expended in recitations and abstractions of no practical value, by which their intellectual progress was retarded, and when the time comes for them to assume the responsibility of deciding upon the most judicious course of school instruction, their experience may qualify them to exercise greater discrimination in the appliances of means to ends.

Many disinterested persons are earnestly engaged in embracing every opportunity to improve the present system of education especially as regards little children, and the hill of science once pictured so formidably in our school books, is now so beautified by "objects and illustrations," that the youthful learner is less disposed to consider it one of difficulty.

A few days since I accompanied a friend to a neighboring borough for the purpose of giving some "Illustrations on Object Teaching." An intelligent company of teachers, mothers and others, listened attentively for an hour to remarks explanatory of this inductive system, by which it is designed to lead the little child almost unconsciously to acquire a love of knowledge.

By the cultivation of habits of observation, the perceptive faculties are quickened, and the mind becomes accustomed to the effort of comprehending those things with which it comes in contact. When the common things in daily use are intelligently considered, the habit is acquired of deriving pleasure and instruction from the circumstances by which we are surrounded, and our happiness is proportionately increased. The curiosity being awakened and the taste early encouraged to appreciate the glory and the beauty of the natural world, the wonderful adaptation of end to design, may have the tendency insensibly to impress the little child with admiration and reverence for the attributes of Deity. With so many avenues of interest and enjoyment open before them, life, instead of being wasted in listlessness and indifference, may be a blessed condition in which they may go in and out and find wisdom.

We subsequently visited with much interest several of the schools in West-Chester. A company, of at least one hundred primary and infant scholars of one of the public schools, was addressed on the "Object" mode, and their bright attention and ready answers gave evidence that the lesson was adapted to their comprehension.

We also visited the Normal School with great satisfaction. The recitations of two classes which we had the opportunity of hearing, were deliberate and impressed us favorably. The lessons prepared were short, and time was given each pupil to ask questions upon any doubtful point. The thorough mode of instruction in which the exercises were conducted was calculated to awaken thought and strengthen the mental faculties.

But our deepest interest was elicited by a visit to the school for colored children. It occupies the lower room of a large, well ventilated building and is under the same municipal government as the other schools in the borough. Upwards of eighty children assemble here under the care of a Principal and Assistant Teacher. My friend gave them an "Object" lesson on several subjects of Natural History, and on the properties and qualities of various articles in daily use. Their answers to the queries addressed to them, and their general appreciation of the instruction imparted, was quite equal to what would have been expected from those of fairer complexions. We regretted our stay was too limited to admit of much exercise on the part of the pupils, but a class which we heard in Mental Arithmetic was highly creditable to the teacher, and demonstrated to our satisfaction that, with similar advantages, the colored race is not inferior to our own.

On First-day afternoon we attended the Conference on the proposed Boarding School, held at Willistown, Pa. Owing to the condition of the roads, the gathering was not so large as was anticipated. One thousand dollars was subscribed in the meeting, and a committee appointed to receive and obtain further subscriptions.

The response which has so remarkably answered the call for an increased means for the intellectual development of the children, under circumstances favorable to the growth of our

religious principles, is certainly an evidence that the existence of such a want is beginning to be acknowledged by Friends. We cannot deny that our children have suffered materially from the want of proper educational advantages among us. The necessity, which has to some extent existed, of placing our young members beyond the precincts of our religious Society, has in many instances weakened their affection for that Society that could not supply their need. H.

1*st mo.* 8*th*, 1863.

For Friends' Intelligencer.

GLIMPSES OF SCIENCE.—NEW SERIES.—NO. IV.

BY YARDLEY TAYLOR.

In the Atlantic slope of the United States the student of geology may find all the various rocks represented in the geological columns. The mountains of New England are based upon the primitive; granite being found in many of them. This rock has been quarried at Quincy, Mass. The rocky shores of this coast, deeply indented by bays and harbors, give evidence of the hardness of the rocks found there. The red sandstone met with on the Connecticut river is believed to belong to the oolitic formation. It is in this formation that those enormous bird-tracks are found, that give evidence of a different class of animals on this planet at one time than now exists. What would we think, were we to see a bird now of the crane or heron species that should make a track eighteen inches in length and six feet apart, and that was some ten or eleven feet in height? We should be surprised, and yet these tracks give evidence that such birds once existed, and travelled over the shores on this continent.

But little of the coal series is found in New England; a bed of anthracite lies in Rhode Island, but is not extensively worked. The sandstones of the Connecticut are extensively quarried and used for building in our cities. But little coal is met with in New York State. Trappe rock presents a bold feature on the Lower Hudson, near the city. It borders the river for some twenty miles on the west side, with an escarpment of about 150 feet in height, nearly perpendicular, with a talus of fallen rocks about half way up from the base. The summit is pretty uniform in height, and it is altogether a remarkable formation. Similar rocks are met with on Staten Island, Long Island and other places. New York or Manhattan Island is sandstone, containing portions of mica rock embedded in it, and in the faults or fissures is filled up almost entirely with mica and quartz, in coarse fragments. This mica in the sandstone, being less liable to decompose, is often presented beyond the surface, and the plates of the mica may be bent about like the leaves of a book. In the Highlands the primitive formation is largely represented, while beyond them the limestone valley lies, that makes so marked a feature through all the States where this mountain range passes. In the vicinity of Albany and Troy the rock is a dark colored slate, in nearly a vertical position, covered up with the tertiary deposits. Most of the rocks of Western New York lie below the coal series, and include the salt beds of Onandago and Syracuse. It is said that the salt strata in the United States lies below the coal, while in England it lies above it. This may be accounted for by the supposition, that being produced from sea-waters; circumstances might favor its deposition, whether in an earlier or later period of the earth's formation. The Adirondack mountains, before alluded to, have large exhibitions of granite in them, and are singularly wild and romantic in their outline. They are generally covered with a heavy forest, and abound with game, and constitute part of the dividing line between the basin of the St. Lawrence and the Hudson.

Most of the rivers south of the Hudson pass over the lower primitive formation just before meeting the tide. At Trenton, on the Delaware, the river bed rests on gneiss, in a nearly vertical position, and this rock shows itself in a few places in Buck's County, Penn., opposite. This rock is, however, covered up generally by newer deposits of drift sandstone, shale and limestone. These three last probably belong to the upper secondary division, as that formation passes through Maryland and Virginia, a little above tide-water. At the source of the Delaware lies that great bed of anthracite coal, now so largely worked, and extending some 50 miles in length on to the waters of the Susquehanna. This coal bed is probably one of the oldest of the coal series, and having been tilled and upheaved, and subjected to greater heat, has had the bitumen driven off, producing a very crystalline coal that burns without flame. The rocks in this vicinity give evidence of great heat; they are more crystalline than the rocks of the coal measures generally. Some of the coal, however, seems not to have been subjected to so great heat, and is semi-bituminous, termed in trade soft coal; it ignites easier, but does not give out much flame.

The range of rocks in which the anthracite coal is found, is called transition, and passes into Virginia where similar coal has been found, but not as yet in quantities to justify expensive operations.

The geological features on all the rivers from the Delaware to the James river are very similar. Immediately above tide-water the primitive rocks occur. Gneiss generally, and granite occasionally. At Trenton, on the Delaware, we see gneiss; the same at Port Deposit, on the

Susquehanna, and at Georgetown, on the Potomac. Granite is met with on the Patapsco, near Baltimore, and at Laurel, on the Potuckent, in Maryland. This granite is of excellent quality, and may be split from ten to twenty feet in length. Large quantities have been taken from the latter place to the public buildings in Washington. It is also found at Occoquan, below Alexandria, and a beautiful white granite is obtained a few miles above Richmond, on the James river.

As I am better acquainted with the geology of the Potomac than the other rivers mentioned, I propose to describe that; and as the characters of the rest are similar, it may serve in some degree for them also. At first, gneiss is largely developed for several miles along this river, and here the rock being very hard, there are very considerable rapids; the river, however, has worn its way for three miles into the rock, so that the tide reaches that far, where the little falls commence. Here the river is confined in low water to about 150 feet wide, but of a depth that cannot be readily fathomed, the current is so rapid. Some distance below, where it is much wider, it has been ascertained to be 80 feet deep, and here it is no doubt much deeper. In about three miles above here there is 37 feet fall, where a dam and feeder supplies water power along the canal. The canal is 80 feet wide from here, on purpose to supply water for driving machinery. It is used to some extent, but only a small amount of what might be. Further up the river magnesian rocks and schistose slates occur. Some of them are of the soap-stone variety. These rocks being hard and tough cannot be easily denuded by water, hence in 18 miles above tide-water there is 188 feet fall. At the great falls there is 76 feet fall in about three-fourths of a mile, nearly one-half of it in a short distance. Here the water is precipitated into a narrow serpentine channel similar to that at the little falls, and probably as deep. At both these falls the river impinges against the Virginia shore where there are high hills, while a rocky flat on the Maryland side gives vent to the water in its high stage. Here, at moderate high water, it is a grand sight to see the rapid current dashing and foaming around and over the rocks, but in very high water they are all covered, and in such a stage a canal boat, some years ago, was carried with its load safely over these falls to Georgetown. There are few places that I know of, where rough, rugged and rocky scenery can be seen equal to that, exhibited by a ride along the towpath of the canal for 20 miles above Georgetown. Sometimes the canal passes along the foot of steep hills, then high walls support it midway up a rocky bluff, then passing into a rocky channel that once gave vent to the high water of the river, where it is nearly 100 yards wide and probably 50 feet deep, with a wall built on one side for a towpath, then finding its way through a bed of rocks 15 or 20 feet deep, then rising through five locks in sight nearly at one time, and seven at another, with little more space between them than is sufficient for boats to pass each other, looking like a pair of stairs on a large scale, with rugged rocks on all sides, covered in many places by bushes and vines; then should the water of the river be middling high, so as to cause a part to pass through the rough and rocky channels on these flats, dashing and foaming as I have seen it, it is indeed grand and imposing. How feeble man seems beside such mighty power; the strongest vessel he could construct would be dashed to pieces in such a current, and nothing short of omnipotence could stay its force.

At twenty miles from Georgetown commences a secondary formation, described by Professor Rodgers as belonging to the upper beds of that series. Here are quarries of a micaceous slate, much used in and about the capitol at Washington as steps and flagging stones; also a red sandstone. From here the river has only about one foot fall per mile, for twenty miles to the Point of Rocks, where the first mountain range approaches the river. The rocks here are mostly red shale, with some sandstone, with a conglomerate limestone or Potomac marble, near the mountain. The river is sometimes more than half a mile wide, with wide and fertile bottoms on each side, giving a great contrast to the twenty miles below. There are high hills and no bottoms, but what are overflown at high water, while here are hills of only moderate elevation, and they mostly a considerable distance from the margin of the river. A bed of coal, a few inches in thickness, was found in excavating for the canal a few years ago.

This conglomerate limestone, or Potomac marble, as it is called, is a singular formation. It lies along the base of the Catoctin mountains; the name given to the first mountain range here, (a branch of the Blue Ridge range,) and is seldom found more than three miles from it. It is found for about twelve miles on each side of the river, where it issues through the mountains, making the bed some twenty-four miles long. This rock is composed entirely of limestone pebbles, seldom as large as a man's head, mostly small and of many colors, but a buff or pale limestone color predominates. Some are blue, and they seem to have been cemented together by a limestone paste of a pale blue color. This rock appears to have been deposited and consolidated, and then rent in places, and these rents filled up with white crystallized lime. This stone bears a good polish, but is difficult to dress, as these pebbles sometimes fly out in working. The pillars in the old Representative

Hall and Senate Chamber, in the Capitol at Washington, are made of it.

A conjecture as to the formation of this deposit may be allowed here. There is a range of hills just above the head of tide-water, nearly parallel to our mountains, of considerable elevation, seldom less than 4 or 500 feet. This range crosses the Potomac, near the great falls, forming the hills that are found there. Were these hills united, as they doubtless once were, the whole country along this secondary deposit would be overflowed probably to the depth of 150 feet. This fact is proved by surveys made for railroads, showing that Leesburg, lying in this formation, is about 150 feet lower than Fairfax Court House, situated on this range of hills. The latter is fourteen miles from tide-water, while the former is thirty-six. The whole of this valley, then, for valley it really is, must have been a lake, with the Potomac river emptying into it, where it now passes the mountain. The great limestone valley of Virginia and Maryland lies twelve miles further up the river, and the denuding action of the water among these rocks would bring down limestone pebbles, water worn into this lake with other materials. These materials acted upon by natural laws would be deposited in separate places, the heavier pebbles of limestone would settle first, clay and sand would be carried further on, and be deposited all over the basin as we find it, the clay forming red shale, and the sand sandstone. Considerable numbers of rounded pebbles are found on some parts of this valley on the surface, but these belong to the rocks lying west of the limestone valley, and appear to have been brought down later. The limestone pebbles are sometimes found mixed with the shale; but generally they have been deposited together without any other mixture. They sometimes form heavy beds of many feet in thickness. This rock has been burnt into lime to improve the soil, and is believed to act favorably, though it does not make a good material for mortar in building.

In this secondary formation large exhibitions of trappe rocks occur. This, in many places, is exposed on the surface, while in others it is a little below. In the latter case the shale above is much altered, being changed into a dark hard rock, showing strong igneous action, and making a rock very difficult to decompose. In such cases the soil is usually thin and scanty, and necessarily sterile. Some of these rocks contain grains of iron-sand, and when decomposed may be collected in small amounts, and prove to be the writing-sand of the counting house. Micaceous and magnetic iron ore is found here as well as copper. A mine of the latter was worked some years ago to a considerable extent, and as was said, to advantage; but in pursuing the vein the miners came to a stop, and not knowing where the vein continued, they left off working. Indications of copper are said to be met with in several places. A valuable bed of red oxide of iron lies in the edge of the valley near the mountain.

The soil in the vicinity of the conglomerate rock is excellent, being limestone land, but in other parts not so good, particularly where the trappe rocks abound. These, however, make good building stone where large stones are needed, as in bridges and walls for railroads, &c.

Immediately on reaching the mountain, the primitive formation again presents itself. Quartz slate, chlorite slate and epidote, form this mountain range; the first, however, only a thin strata, resting against the eastern flank, while the other two make up the principal rocks of the range. In excavating a tunnel for a railroad through a spur of the mountain, the larger part of the rock was chlorite slate, with masses of epidote imbedded in it, as though the latter rock had been dropped in while the other was being deposited. The slate being more easily decomposed, has formed the larger part of the soil of the mountain, while the other makes all the surface rock and gravel. This is a substantial grain soil. Immediately west of the mountain lies a thin bed of magnesian limestone, in a range of talcose-slate, with occasional crystals of sulphuret of iron imbedded. All these rocks until the western edge of the great limestone valley is reached, are highly inclined, many nearly vertical, and all, with few exceptions, dipping east.

THE PROCLAMATION.

Saint Patrick, slave to Milcho of the herds
Of Ballymena, sleeping, heard these words:
"Arise, and flee
Out of the land of bondage, and be free!"

Glad as a soul in pain, who hears from heaven
The angels singing of his sins forgiven,
And, wondering, sees
His prison opening to the golden keys,

He rose a man who laid him down a slave,
Shook from his locks the ashes of the grave,
And outward trod
Into the glorious liberty of God.

He cast the symbols of his shame away;
And passing where the sleeping Milcho lay,
Though back and limb
Smarted with wrong, he prayed, "God pardon him!"

So went he forth, but in God's time he came
To light on Uilline's hills a holy flame;
And, dying, gave
The land a saint that lost him as a slave.

O dark, sad millions, patiently and dumb
Waiting for God, your hour, at last, has come,
And freedom's song
Breaks the long silence of your night of wrong!

Arise and flee! shake off the vile restraint
Of ages! but, like Ballymena's saint,
The oppressor spare,
Heap only on his head the coals of prayer!

Go forth, like him! like him return again,
To bless the land whereon, in bitter pain,
Ye toiled at first,—
And heal with freedom what your slavery cursed!
—*Atlantic Monthly.* J. G. WHITTIER.

Selected for the Children.

THE LITTLE ORPHANS.

Let us go my little brother,
Said a voice so low and sweet
That I held my head to listen
Till I heard my heart strings beat;
Let us go, my little brother,
To the church yard, you and I,
Thinking all the time of mother,
Let us on the daisies lie.

Don't you know she told us, brother,
On the morning that she died,
We must come where she was sleeping,
In the quiet eventide?
When we knelt that morn beside her,
With her hand upon our head,
Don't you know she said we'd miss her
Very often when she's dead.

Don't you wish that you could see her?
Feel her kiss upon your cheek?
Have her press you to her bosom?
Listen and could hear her speak?
Don't you know when last she kissed us,
That she called us orphan boys?
That she told us we must meet her,
In that land of endless joys?

Don't you know she said, Good children
God delights to bless and love;
When they die, he ever loves to
Take them to himself above?
Don't you want to be an angel,
With a harp within your hand?
For you know that mother told us
All about that happy land.

Don't you love to talk about her?
Don't you think she loves us yet?
Do you think that she will ever
Her poor orphan boys forget?
She must now be waiting for us
In that home within the sky—
Looking for us, she'll get weary
Don't you wish that you could fly?

OLD AGE.

Some one asked the philosopher Fontenelle, when *ninety-five* years of age, which twenty years of his life he regretted the most. "I regret little," he replied, "and yet the *happiest* years of my life were those *between the fifty-fifth and seventy-fifth.* At fifty years a man's fortune is established, his reputation made, consideration is obtained, the state of life fixed, pretensions given up or satisfied, prospects overthrown or established, the passions for the most part calmed or cooled, the career nearly completed, as regards the labors which every man owes to society; there are fewer enemies, or rather fewer envious persons who are capable of injuring us, or because the counterpoise of merit is acknowledged by the public voice."

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &C.

FIRST MONTH.

	1862.	1863.
Rain during some portion of the 24 hours,	7 days.	7 days.
Rain all or nearly all day,	3 "	1 "
Snow, including very slight falls,	9 "	8 "
Cloudy without storms,	4 "	6 "
Clear, in the ordinary acceptation of the term,	8 "	9 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, &C.	1862.	1863.
Mean temperature of the month at Penna. Hospital,	32.50 deg.	38.25 deg.
Highest do. during month,	52.00 "	63.00 "
Lowest do. do. do.	10.50 "	15.00 "
RAIN during the month,	4.80 in.	4.72 in.
Deaths during the month, counting four current weeks for 1862, and five for 1863.	1042	1377

Average of the mean temperatures of this month, for the past seventy-four years,	31.29 deg.
Highest mean during that entire period, 1790,	44.00 "
Lowest do. do. 1857	22.37 "

The month under review has been looked upon as a remarkable month for the season of the year, and so it has been, though by no means unprecedented. Farmers have been ploughing, it is true, but it is equally true that that has occurred before, as we will presently show. The month of the present year, it will be seen, has exceeded the average for the past seventy-four years, by about seven degrees, though five and three-quarter degrees below the highest during that entire period.

But to the year before alluded to (1843), the following extracts from the writer's diary speak for themselves:

"First month 5. River closed to the bar, opposite Spruce street. Boys skating on it.

"First month 7. Cloudy and mild. Thermometer 52 degrees, at 3 P. M.

"First month 8. Several showers. Mild as spring. Thermometer 52 degrees, at 3 P. M.

"First month 10. Considerable rain. Thermometer 61 degrees, at 3 P. M."

From this last date until the 19th, inclusive, the thermometer ranged at 3 P. M., with only two days exception, from 41 to 51 degrees, while on the 20th it reached 60 degrees.

On the 24th of the month the writer furnished the following for publication in the Pennsylvania *Inquirer*:

"There is now a honeysuckle out in leaf in my garden, a number of the leaves of which will measure nearly two inches in length.

Gooseberry and currant bushes, shrubbery, etc., buds much swollen, and just ready to burst; most of them have an eastern exposure, without any protection whatever by buildings from the northern blasts, and the situation altogether a bleak one, occupying some of the highest ground in Broad street, north of Coates."

After this date 46 degrees was the highest point noted until the last day of the month, which closed with the thermometer ranging, at 9, 12 and 3 o'clock, 49, 53 and 63 degrees respectively. During the month the frost came entirely out of the ground, and farmers were ploughing freely.

The succeeding month was quite a cold one —the Delaware river closing again on the 9th, as well as being partially closed several days previously. In relation to warm winter weather, the diary of an old gentleman gives the following, under date of January 19th, 1793:

"The extreme temperature of the weather exceeds all the winters I have known. The present may be compared to part of April, as, one day this week, a shad was caught and carried to Erwin's tavern, sign of the White Horse, Market street, where it was dressed on the evening of the 17th," etc.

The same diary also states:

"In 1802 the weather, until the 22d of February, was more like April, or the beginning of May, than winter. Ice, for the first time seen in my yard, January 14th; and I am informed the frogs are out, and croaking at the Old Fort ponds."

From all which it may readily be seen what we are now passing through is not unprecedented.

Philadelphia, Second month 2d, 1863.

J. M. E.

WHAT MAKES THINGS MUSICAL.

"The Sun!" said the Forest. "In the night I am still and voiceless. A weight of silence lies upon my heart. If you pass through me, the sound of your own footseps echoes fearfully, like the footfall of a ghost. If you speak to break the spell, the silence closes in on your words, like the ocean on a pebble you throw into it. The wind sighs far off among the branches, as if he were hushing his breath to listen. If a little birds chirps uneasily in its nest, it is silenced before you can find out whence the sound came. But the dawn breaks. Before a gray streak can be seen, my trees feel it, and quiver through every old trunk and tiny twig with joy: my birds feel it, and stir dreamily in their nests, as if they were just murmuring to each other, 'How comfortable we are!' Then the wind awakes, and tunes my trees for the concert, striking his hand across one and another, until all their varied harmonies are astir; the soft, liquid rustlings of my oaks and beeches make the rich treble to the deep, plaintive tones of my pines. Then my early birds awake one by one, and answer each other in sweet responses until the Sun rises, and the whole joyous chorus bursts into song to the organ and flute accompaniments of my evergreens and summer leaves; and in the pauses, countless happy insects chirp and buzz, and whirl with contented murmuring among my ferns and flower bells. The Sun makes me musical," said the Forest.

WHAT MAKES THINGS MUSICAL?

"Storms!" said the Sea. "In calm weather I lie still and sleep, or, now and then, say a few quiet words to the beaches I ripple on, or to the boats which glide through my waters. But in the tempest you learn what my voice is, when all my slumbering powers awake, and I thunder through the caverns, and rush with all my battle-music on the rocks, whilst, between the grand artillery of my breakers, the wind peals its wild trumpet peals, and the waters rush back to my breast from the cliffs they have scaled, in torrents and cascades, like the voice of a thousand rivers. My music is battle-music. Storms make me musical," said the Sea.

WHAT MAKES THINGS MUSICAL?

"Action!" said the stream. "I lay still in my mountain cradle for a long while. It is very silent up there. Occasionally the shadow of an eagle swept across me with a wild cry, but generally from morning till night, I know no change, save the shadows of my rocky cradle, which went round steadily with the sun, and the shadows of the clouds which glided across me, without my ever knowing whence or thither. But the rocks and clouds are very silent. The singing birds did not venture so high; and the insects had nothing to tempt them near me, because no honeyed flower-bells bent over me there—nothing but little mosses and gray lichens, and these, though very lovely, are quiet creatures, and make no stir. I used to find it monotonous sometimes, and longed to have power to wake the hills; and I should have found it more so had I not felt I was growing, and should flow forth to bless the fields by-and by. Every drop that fell into my rocky basin I welcomed; and, at last, the spring rains came, and all my rocks sent me down little rills on every side, and the snows melted into my cup; and, at last, I rose beyond the rim of my dwelling, and was free. Then I danced down over the hills, and sang as I went, till all the lonely places were glad with my voice; and I tinkled over the stones like bells, and crept among my cresses like fairy flutes, and dashed over the rocks and plunged into the pools with all my

endless harmonies. Action makes me musical," said the Stream.

WHAT MAKES THINGS MUSICAL?

"Suffering!" said the Harp-strings. "We were dull lumps of silver and copper ore in the mines; and no silence on the living sunny earth is like the blank of voiceless ages in those dead and sunless depths. But, since then, we have passed through many fires. The hidden earth-fires underneath the mountains first moulded us, millenniums since, to ore; and then, in these last years, human hands have finished the training which makes us what we are. We have been smelted in furnaces heated seven times, till all our dross was gone; and then we have been drawn out on the rack, and hammered and fused, and at last stretched on these wooden frames, and drawn tighter and tighter, until we wonder at ourselves, and at the gentle hand which strikes such rich and wondrous chord and melodies from us—from us who were once silent lumps of ore in the silent mines. Fires and blows have done it for us. Suffering has made us musical," said the Harp-strings.

WHAT MAKES THINGS MUSICAL?

"Union!" said the Rocks. "What could be less musical than, we as we rose from bare crags from the hill-tops, or lay strewn about in huge isolated boulders in the valleys? The trees which sprang from our crevices had each its voice; the forests which clothed our sides had all these voices blended in richest harmonies when the wind touched them; the streams which gushed from our stony heart sang joyous carols to us all day and all night long; the grasses and wild flowers which clasped their tiny fingers round us had each some sweet murmur of delight as the breezes played with them; but we, who ever thought there was music in us? Yet now a human hand has gathered us from moor and mountain and lonely fell, and side by side we lie and give out music to the hand that strikes us. Thus, we, who had lain for centuries unconscious that there was a note of music in our hearts, answer one another in melodious tones, and combine in rich chords, just because we have been brought together. UNION makes us musical," said the Rocks.

WHAT MAKES THINGS MUSICAL?

"Life!" said the Oak-beam in the good ship. "I know it by its loss. Once I quivered in the forest at the touch of every breeze. Every living leaf of mine had melody, and all together made a stream of many-voiced music; whilst around me were countless living trees like myself, who woke at every dawn to a chorus in the morning breeze. But since the axe was laid at our roots, all the music has gone from our branches. We are useful still, they say, in the gallant ship, and our country mentions us with honor even in death; but the music has gone from us with life forever, and we can only groan and creak in the storms. LIFE made us musical," said the Oak-beam.

WHAT MAKES CREATURES MUSICAL?

"Joy!" laughed the Children, and their happy laughter pealed through the sweet fresh air as they bounded over the field, as if it had caught the most musical tones of everything musical in nature—the ripple of waves, the tinkling of brooks, the morning songs of birds. "JOY makes creatures musical," said the Children.

WHAT MAKES THINGS MUSICAL?

"Love!" said the little Thrush, as he warbled to his mate on the spring morning, and the mother, as she sang soft lullabies to her babe, and all the Creatures said:

"Amen. LOVE makes us musical. In Storms and Sunshine, Suffering and Joy, Action, Union, Life, LOVE is the music at the heart of all. LOVE makes us musical," said all the Creatures,

And from the multitude before the throne, who through fires of Tribulations and Storms of conflict, had learned the new song, and from depths of Darkness and the silence of isolation had been brought together in the Light of Life to sing it floated down a soft "Amen, for GOD is LOVE.—*Christian Treasury.*

LONGITUDINAL RIVERS.

A river that runs east or west crosses no parallels of latitude; consequently, as it flows towards the sea, it does not change its climate; and being in the same climate, the crops that are cultivated at its mouth are grown also at its sources; and from one end to the other of it there is no variety of productions—it is all wheat and corn, or wine, or oil, or some other staple. Assorted cargoes, therefore, cannot be made up from the produce which such a river brings down to market. On the other hand, a river that runs north or south crosses parallels of lattitude, changes its climate at every turn; and as the traveller descends it, he sees new agricultural staples abounding. Such a river bears down to the sea a variety of productions, some of which some one or another of the different nations of the earth is sure to want, and for which each one will send to the market at its mouth, or the port whence they are distributed over the world. The assortments of merchandize afforded by such a river are the life of commerce They give it energy, activity, and scope. Such a river is the Mississippi, and the Mississippi is the only such river in the world.—*Exchange paper.*

ITEMS.

A notice has appeared in a foreign journal of certain very remarkable magnetic phenomena which were observed in Russia. It appears that while making a survey with pendulum experiments in the neighborhood of Moscow, the officers were surprised by finding a marked inclination of the pendulum towards the city. With a view to obtain data for comparison, the observation was repeated at another station some miles distant, and afterwards at others, until an entire sweep had been made round the region, as it may be called, of the ancient capital of Muscovy. But in every instance the result was the same—an attraction, so to speak, of the pendulum towards the city as to a focus. Geologists might be questioned as to the nature of the strata within the circum-perambulated area. Meanwhile this focal attraction remains a very curious subject of speculation.

Improved Safety-Lamps for Mines.—One of the most valuable lamps for mining is described in the London *Mining Journal*. The body of the lamp is provided with a male screw, and the frame supporting the upper portion or top has a corresponding female screw. This frame has a cavity to receive a bolt, which is forced into by a spring, and the top of the bolt having an inclined surface, it follows that when the lamp is lighted the top can be screwed on, but cannot return unless the bolt be lowered. The axis which carries the wheel for raising the wick has a projection which, upon the wick being lowered as far as possible, depresses the bolt; but this lowering of the bolt cannot, however, take place until the wick is drawn completely within in the tube and extinguished. The lowering of the bolt whilst the wick is alight is effectually prevented by providing that the wheel for raising the wick cannot make more than seven-eighths of a revolution. This, if such wheel be one inch in diameter, will allow two and one half inches of wick, to be burned before re-trimming the lamp, and is calculated to burn continuously for eighteen hours.

Singular Facts in Human Life.—The average length of human life is about 28 years. One-quarter die previous to the age of 7; one-half before reaching 17. Only one of every 1000 persons reaches 100 years. Only six of every 100 reaches the age of 65, and not more than one in 500 lives to 80 years of age. Of the whole population on the globe it is estimated that 90,000 die every day; about 3700 every hour, and 60 every minute, or one every second. These losses are more than counterbalanced by the number of births. The married are longer lived than the single. The average duration of life in all civilized countries is greater now than in any anterior period. Macaulay, the distinguished historian, states that in the year 1635—not an unhealthy year—the deaths in England were as one to 20, but in 1850, one to 40. Dupin, a well-known French writer, states that the average duration of life in France from 1776 to 1853, increased 52 days annually. The rate of mortality in 1781 was one in 29, but in 1853, one in 40. The rich men live on an average 42 years, but the poor only 30 years.

Public School System of Turkey.—The Turkish Minister of Public Instruction has made some extensive changes in the management of the public primary schools in Stamboul. Hitherto nothing but the Koran was taught, but other useful branches of secular knowledge are now to be included. His Highness has also founded a professorship of French at the Smyrna College, and Safett Effendi, a member of the Council of Public Instruction, will shortly leave town to inquire into the present state of this institution.—*Levant Herald.*

Flax Culture in Ohio.—The people of Central Ohio are preparing to raise a large quantity of flax the coming season. It is said the present price of flaxseed will fully reimburse for the whole labor and cost of raising a crop of flax, and, with a vast amount of land in the State unoccupied by any other crop, probably the people cannot in any other way better improve their time.

Emancipation in Missouri.—*Jefferson City, Mo., Jan.* 31.—At the emancipation meeting held recently, Senator Gillstrop, presented for consideration a bill for the emancipation of slaves in Missouri. Section four accepts the President's proclamation to Congress for compensated emancipation. Sections second and third create a fund for emancipation, consisting of the Congressional appropriation, with such provisions as the State may make, and a 2 per cent. tax on slaves. Sections fifth and sixth provide that those loyal owners who consent to emancipate theii slaves, shall file their consent with the county clerk on or before the 4th of July, 1863; that after the proper returns are made to the State office, warrants shall be issued for the full value, that value being fixed by the appraisement of a commissioner appointed for that purpose. Section eighth provides that the commissioner shall make out, after the 4th of July, 1864, a list of the slave-owners who have not filed their consent to emancipation, and that warrants shall be issued forthwith, and the slaves shall thereafter be free.

Section ninth provides for the freedom of the slaves as fast as the warrants shall be issued for them.

Sections fourteen and fifteen provide for the apprenticeship of the freed slaves, year by year, by their former owners, as far as practicable. All slavery to terminate in 1864, and the inducement is great to abolish slavery in 1863.

The bill does not provide any freedom without compensation, except those of owners who have forfeited their claims, under the confiscation act or may be convicted of treason.

Considerable discussion ensued, but the substantial features of the bill met with general approval.

Senator Van Horn submitted a proposition that we will emancipate at all events, and in respect to value we will cut according to our cloth, and if Congress makes no appropriation we will devise some scheme to kill slavery in time.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firm. There are free sales for shipments at $6 50 a 6 87 for superfine; $7 25 a 7 75 for extra; $7 75 a $8 00 for low grade and good extra family, and $8 50 up to $9 50 for fancy lots. There is but little Rye Flour or Corn Meal here—the former is dull at $4 50 a 5 00, and the latter at $4 00 per bbl. for Pennsylvania, and 4 75 for Brandywine.

Grain.—There are fair sales of Pennsylvania red Wheat at $1 70 a 1 73, and white at $1 80 a 1 90—the latter for choice Kentucky. Small sales of Pennsylvania Rye at 96c. a 97. Corn is firm. Sales of yellow, new, at 88 a 89c. Small lots of old at 90c. Oats are steady at 60 a 64 cents per 32 lbs., and at 35 a 37c. measure.

Seeds.—There is a good demand for Cloverseed at $7 00 a 7 37 per 64 lbs. Timothy sells at from $2 50 to $2 75 per bushel. Flaxseed is wanted at $3 25 per bushel.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 785
Content and Discontent 788
The Happiness of Children 789
The Spiritual, the Real 791
Editorial 792
Obituaries 792
"Living in the Country" 793
Glimpses of Science 793
Poetry 796
Agricultural Department 797
Sea Birds 797
Winter 798
Human Vegetation 799
Items 800
Philadelphia Markets 800

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 771.]

I went to a place called St. Ives, accompanied with George Rooke, where we had a great meeting, and good service for the Lord to the comfort of Friends. After the meeting was over, we took our leave of Friends, parting in the tender love of God, and that night came to Ramsey, and the next day to Ireby, about forty miles, and the next morning were at the meeting in Nottingham, where there was a marriage, and a great rumor being spread beforehand there gathered a great concourse of people, and some of them were restless by reason of the throng. After the meeting we rode to Mansfield and staid a meeting there.

On the day following John Gratton and several Friends came thither; he went with us to Thomas Brockhaw's, and the next morning he and George Rooke went to a meeting eight miles off, after which George Rooke came to me again, and on First-day we had a heavenly powerful meeting at Tupton; then we went to John Gratton's house, accompanied with several Friends, and the next day accompanied by John Gratton about ten miles, we rode to Stockport in Cheshire, where we had a meeting that evening, and on the day following Benjamin Bangs came with us to William Barn's house, at Sankey, in Lancashire, and we went the same day to Liverpool, being the last day of the Fourth month, 1697.

There we abode for some days at Robert Haydock's, and had a meeting, to which Friends came out of the country. From thence we travelled to Chester, and had a meeting there on First day,-many friends of the country came to it. Here I parted with George Rooke, having a concern on my mind to visit some meetings in several counties; so that night I went to John Merrick's in Cheshire, where Friends who lived several miles distant came to see me. I was at a meeting at Middlewich the next day, and on the day following had one at Franley; the Lord's power enabled me to perform his service in his heavenly testimony, which was acceptable to Friends on several accounts, who were glad and well refreshed.

The next day I went to Penketh, in Lancashire, and was at a meeting there on a First day, which was large and full; many Friends came to it from Cheshire, and other places; I was also at their Monthly Men and Women's Meeting for truth's affairs, where the Lord's power did mightily appear, and I had good service in divers respects; then travelling towards Yorkshire, I came to John Acridge's, and had a meeting near Caln, which was full and large, and another four miles from thence. So went to Ireton, and had a meeting there on a First day, which was very large; many Friends came far to it, the Lord's power was greatly manifested therein, and the mysteries of God's kingdom wonderfully opened, to the comfort and satisfaction of that great congregation.

From thence I went to Steeton, and had a meeting there; from thence to Bradford, and had a meeting two miles off from thence; so to Burton, and had a meeting at Michael Miller's house on a First day; from thence to Pomfret, and had a meeting there; from thence to Selby, and had a meeting; and the next day to their Monthly Meeting at Tuckwith; and from thence to York, and had two meetings there on a First day; the Lord's heavenly power accompanied us to our great comfort and satisfaction. From York I went towards Burlington, having sent word before, to have a meeting there the next day; and from thence to Scarborough, and had a meeting there; Friends were tender and well refreshed.

Then I went to Whitby and had a meeting; and from thence to Gisborough, where Joseph Inman, a Friend from Ireland, who had come over to visit his relations, met me, and accompanied me until I returned again to Ireland. At Gisborough I had a meeting on a First day, to which came many Friends from several places, and the Lord's power appeared mightily among us; many precious things were opened, and close Gospel order recommended, which was very needful there, and in many places, wherefore it lay upon me to stir up Friends to their duty in Gospel discipline. Then I went into Bishoprick, to Stockton, and a living, powerful meeting we had there; and from thence into Darlington, and so to Raby, and had a meeting there, and from thence over Stainmoor to Sedgberg, and had a meeting at Friends' Meeting house on a First day, which was large and very full, many Friends coming far thereto; we were well refreshed and comforted in the Lord. So we parted in the love of God, and sweet peace and unity one with another.

From thence I went to Kendal, and had a meeting there; from thence to Cumberland, and was at a meeting at Pardsey-cragg; so to that County Monthly Men's Meeting for Church affairs; and from thence to the Border Meeting on a First day; and the next day being the thirtieth of the Sixth month, we took our journey into Scotland, and got that night to Dumfrieze, being twenty-four miles; and the next day to Moneygoff, about forty miles; and so to Port Patrick, where I sent back my horse with John Rutlidge and Henry Iveson, two Friends that came from Cumberland to accompany us to this port.

Next day we took boat, and on the day following landed at Dunnaghadee in Ireland, being the third day of the Seventh month, 1697; there I hired a horse and rode to Lisnegarvey, twenty miles; and from thence to Richard Boye's, and had a meeting there on a First day; so to Lurgan, and had a meeting there; and from thence to Ballyhagan, and was at the Province Meeting, which held part of two days, for the worship of God, and affairs of the Church. Then I went to Dublin in company with several Friends, who had a service to attend there. The Parliament then sitting, I tarried a week there, and attended meetings as they came in course. Then took my journey homewards, several Friends accompanying me, and the next day came to my house, near Rossenallis, being the twenty-second day of the Seventh month, 1697, where I found my family well, through the Lord's preservation, who drew me from them in his service, and enabled me to perform it for the good of many, to his praise and honor, who is worthy for ever.

Soon after was our Monthly Meeting at Mountmelick, where I and Mary Strangman presented our intentions of marriage to the Men and Women's Meetings, and in the week following presented it again to the Province Meeting at Castledermot, where the Lord was with us. When the service of that meeting was over, which held part of three days, I came to Mountmelick.

Soon after I went to Mountrath, and staid two meetings; but the Parliament being to sit in Dublin, and the Bishops and Priests having prepared two bills to pass into acts about their tithes and maintenance, which were like to fall heavy on Friends, (if granted.) I rode to Dublin, accompanied with Gershon Boat and James Hutchinson, and joined with Friends in using our endeavors with the members of Parliament to stop the Priests' proceeding; and in order thereto we drew up in writing our objections, and ordered them to be printed in readiness to give in to the Parliament, when the Priests' bill came into the House; we likewise went to one of the Lord Justices, the Lord of Galway, and acquainted how those bills, if passed into acts, would destroy the fruits of our labors; also gave him a paper, that he might see what the Priests and their servants had taken from us without those laws, whereby he might judge what they would do if those bills passed into laws. We did the like to the Chancellor, and several of the Parliament men, who seemed to be courteous and concerned for us. Having put things in as good order as well could be, to answer our opposers, (the Parliament also adjourning for one week, I left Dublin and came to Mountmelick, accompanied with two Friends.

Soon after was our Half-Year's Meeting in Dublin, and I went thither accompanied with several Friends, where, with other sincere brethren, we were under an exercise for the promotion of truth, and removing of those things which hinder the prosperity thereof. Also a minute was sent from that meeting to the several provinces, advising Friends to watch against such hurtful things. After the meeting was over I went home to my house, and was very unwell for some time, partly by cold, and

partly by occasion of the exercise I had been under for truth's sake; but the Lord's power carried me over and healed me.

Now Friends having had my intentions of marriage with Mary Strangman under their consideration for some time, in Men and Women's Meetings, an inquiry being made, and all things clear, also public notice given of the time and place, upon the first day of the Tenth month, and fourth of the week, 1697, before a public assembly in our usual meeting-house at Mountmelick, we took each other in marriage; in which weighty affair the Lord's heavenly presence accompanied us, to our great comfort and confirmation; and many in that meeting being sensible thereof, were refreshed in their spirits; also several testimonies born to the Lord's goodness, which attended us in that ordinance, everlasting praise to his name forever. Amen.

Now I continued for some weeks at my own house, keeping to our meetings as they fell in course, until our Province Quarterly Meeting at Castledermot, where I was under some exercise, but the Lord's power and heavenly testimony prevailed, and the service of truth went on, so that we had a comfortable heavenly meeting, and Friends were refreshed in the Lord. When the service of that meeting was over, which held part of three days in the worship of God, and public service in truth's affairs, I went home, in company with several Friends, and duly attended the service of our meetings as appointed, and the Lord blessed his work, and his concerned servants therein, although a wordly selfish spirit in some struggled hard, yet the Lord crowned his testimony with dominion, his heavenly power and presence appeared with us and for us, against that spirit which so predominated in some.

At our following national meeting at Dublin, in the Third month, 1698, several testimonies were borne in public against that wordly earthly spirit, by approved brethren, both of England, and this nation, in the demonstration of the spirit and power of God, which was glorious among us there, as at other meetings upon truth's service. So returning home after the services was over, I kept to meetings about us, and was at our next province meeting at Castledermot, where the Lord's sweet comfortable presence was with us, and matters relating to Church Order and Discipline were closely proceeded on with unity and love, to the great satisfaction of faithful concerned Friends. When the service of this meeting was over, which lasted part of three days, I returned home in the company of Friends, and kept to meetings about us, and to the service of them as usual.

In the Sixth month, 1698, I travelled into the north, accompanied with some Friends, and was at the Province Meeting at Lurgan, which held part of three days in truth's service, and the Lord's power was mightily manifested among us to our great comfort; then I with some Friends travelled together, and visited most meetings in that part of Ulster, then came up the country to Dublin, and had three meetings there; so to the County of Wicklow, accompanied with several Friends from Dublin, and had two meetings in that County, and one in the County of Wexford, so came to Leinster Province Meeting at Castledermot, which held part of three days, and a great appearance of Friends, where the heavenly glorius presence of the Lord was among us, and things relating to Church government closely discoursed of, for the honor of God and good of his people; the world, and things of it in particular, were under our consideration, as they had been often before, viz. The riches, height, finery and delight thereof, which too much prevailed to the damage of many, and hinderance of truth's prosperity; as also to the grief and wounding of the hearts of true, sincere, self-denying Friends, who loved the truth more than all.

After much discourse how to stop the stream thereof, that it might not prevail over our society, it appeared difficult to accomplish, and the way intricate, how to deal with such, to bring them into the bounds of Christian moderation, to use the creatures in their proper places and services, for which they were created and given of God to men; and avoid covetousness. So the way not opening with clearness to proceed, I desired Friends to adjourn the meeting, which was done, and the Friends of the said meeting met together again, with many ancient concerned women. I desired we might be still, and wait on the Lord, that he might open our hearts, and show us how to proceed in this weighty matter. Accordingly Friends were still and quiet, and the Lord filled our hearts with his Holy Spirit and ancient goodness; so that the meeting was covered with the glory of the Lord, that shined among us, then a way opened in his Divine light, how to proceed in the present affair, and things were offered to the meeting in that matter, which answered the witness of God in all their hearts, so that there was an agreement to observe the same, and many testimonies born to truth's limits, and against the covetous worldly spirit. So Friends parted in much gladness, and with great satisfaction.

When the service of the meeting was over, I went home the next day with my wife, keeping to our meetings as usual, until the Ninth month, and then rode to Edenderry, and to Dublin, in company with many Friends, going to our Half-Year's Meeting, which held three days in the worship of God and Church affairs; divers Friends were there from several parts of the nation, and things were carried on in quietness, though there was an opposite spirit to truth's testimony that did appear, yet the Lord's

power which was with us, was over it, and kept Friends in the wisdom of God. When the service of that meeting was over, I took my journey homeward in the company of several Friends.

Now cold winter weather being come, and I not able to endure hardship, to travel in truth's service as formerly, being ancient, I kept the meetings as they fell in course; our Province Meeting for Leinster being at the Moat, I went thither in company of several Friends, and we had a comfortable meeting, several Friends in the Ministry from England were there, and had a time to clear themselves in their service, whereby Friends and others were edified. When the service of the meeting was over I went home again in the company of many Friends, and some time after, finding my body able to ride short journies, and having clearness in my spirit, I went to Birr, to visit Friends, and had a good fresh meeting there.

The week following, I went to the Moat, accompanied with John Pim and Gershon Boat, and was at their meeting on First day, which was full, and the Lord's good presence with us. Things relating to truth's testimony were largely opened in the demonstration of the spirit and power of Christ, Friends were well refreshed in the Lord, and one in another; so I took leave of Friends there and came home.

(To be continued.)

CONTENT AND DISCONTENT.

BY TIMOTHY TITCOMB.

If there be anything which human history teaches more thoroughly than any other thing—if there be any fact revealed to observation more clearly than any other fact—it is, that happiness does not depend upon condition and position—that it has its birth in possessions and relations superior to, and in most respects unaffected by, those facts of individual and social life which divide men into classes. Here is where the good Father equalizes human lot. High position, considered by itself, is not a positive good—is not, in and of itself, a source of happiness to the souls planted upon it. There is no good reason to be found in the whole universe of God why the coachman should not be as happy as the dainty ladies whom he serves. There is no reason why the hod-carrier may not be as happy as the bricklayer, and the bricklayer as happy as the architect. Wants keep pace with wealth, always. Responsibility walks hand in hand with capacity and power. Of him to whom much is given much will be required. Posts of honor are evermore posts of danger and of care. Each office of society has its burden, proportioned to its importance; so that men shall find no apology for murmuring at the better lot of their neighbors, while all are made dependent for happiness upon common sources—open alike to him who wears fine linen and fares sumptuously every day, and the beggar who waits at his gate.

I am inclined to think that if our minds were capable of apprehending the essential facts of the life we see, we should be convinced that happiness is one of the most evenly distributed of all human possessions. The laborer loves his wife and children as well as the lord, and takes into his soul all the tender and precious influences that flow to him through their loves as well as he. Food tastes as sweetly to the ploughman as the placeman. If the latter have the daintier dish, the former has the keener appetite. Into all ears the brook pours the same stream of music, and the birds never vary their programme with reference to their audiences. The spring scatters violets broadcast, and grass grows by the roadside as well as in the park. The breeze that tosses the curls of your little ones and mine is not softer in its caresses of those who bound over velvet to greet it. The sun shines, the rains fall, the trees dress themselves in green, the thunder rolls and the stars flash for all alike. Health knows nothing of human distinctions, and abides with him who treats it best. Sleep, the gentle angel, does not come at the call of power, and never proffers its ministry for gold. The senses take no bribes of luxury; but deal as honestly and generously by the poor as by the rich; and the President of the United States would whistle himself blind before he could call our dog from us.

If we examine this matter critically, we shall find that the sweetest satisfactions that come to us are those which spring from sources common to the race. If you and I are worthy men, that which is most precious to us, as the material of our daily happiness, is precisely that which is not dependent upon the positions we respectively occupy in the world. Now, if we look above this range of common Providence into that realm of fact in which abides our common relationship to a common Father, the distinctions of society and the variety and contrariety of human lot fade away and become contemptible. If God smile on me and fill my heart with peace; if He forgive my sin, and give me promise and assurance of a higher life beyond the grave; if He call me His child, and draw out from my cold and selfish heart a filial love for Him; if He inspire me with a brotherly charity that embraces in its arms all who bear His image; if He give me a hope more precious than all gold, and transform the narrow path in which I walk into the vestibule of Heaven, it will very naturally be a matter of indifference to me whether I paint, or grind the colors—whether I carry dirt or officiate as the vicar of Bowden. If we were all made in His

image; if we were all held amenable to the same law; if we all have offer of the same salvation; if we are all to be judged according to our deeds; if we have the promise of the same heaven on the same terms, it shows, at least, what God thinks of human distinctions.

The ministry of nature, and love, and sympathy are common to all men. On the broad platform of morals, the king stands uncovered by the peasant, and wealth and place flaunt no titles and claim no privileges. In religion, all men kneel and worship a common Lord. Men are placed in different positions in this world simply because there is a great variety of work to do, and no one man can do all kinds. If you and I have found our places—if we find ourselves engaged in doing that thing which, on the whole, we can do better than anything else, then low discontent with our lot is not only sinful but mean. God gives to you and to me just as many sources of innocent happiness as he has given to anybody, and opens to us just as fair a heaven as he has opened to anybody. It becomes us, therefore, to fill our places, and do our particular duties well, hold up our heads in front of every man with self-respectful complacency, do honor to the office which God has selected for us by a faithful performance of its functions, and take and pocket contentedly the penny a day which we get in common with others.

The Creator doubtless knew what weak, inconsistent creatures we should be when he made us; but if you and I had made a world full of people, and set them at work with pledge of even pay and equal privilege in all essential good, and they had set themselves to erecting artificial distinctions among themselves, and gone to whining over the parts we had assigned to them, we should be exceedingly disappointed, not to say disgusted.

Still we may all look up. There are steps to be climbed in life, but we can only climb them worthily by becoming fit for the ascent. It is only after becoming prepared for important places, through the education involved in the intelligent and faithful discharge of the duties of the place in which we find ourselves, that it is best, or even proper, that we be advanced. It is not those who pine and whine, and quarrel with their lot, who are apt to change it for one which the world calls better. Aspiration, worthy ambition, desire for higher good for good ends—all these indicate a soul that recognizes the beckoning hand of the Good Father who would call us homeward to himself—all these are the ground and justification of a Christian discontent; but a murmuring, questioning, fault-finding spirit has direct and sympathetic alliance with nothing but the infernal. So while God gives you and me the privilege of being as happy as any other man, and makes us responsible for nothing more than he gives us, let us be contented, and,

"Still enduring, still pursuing,
Learn to labor and to wait."

THE HAPPINESS OF CHILDREN.

BY R. M. HATFIELD.

The *right* of children to be happy, and the *duty* of parents to promote the happiness of their children, are matters that seem to be little considered. I may not be the person to do it, but somebody should call the attention of the readers of *The Independent* to this important subject. All the characteristics and surroundings of childhood mark it as a season that should be sacred to light-hearted enjoyment. It is as natural for a healthy child to be happy as it is for the birds to sing or the rosebuds to burst into bloom under the genial influence of the sunshine and the dew. Why should not the first eight or ten years of a child's life be a bright and joyous play spell, over which untimely cares and griefs cast none of their dark shadows? Surely we need not grudge our children this season of mirthful recreation, for the stern, cold realities of life will certainly overtake them full early. There are, I am aware, wise and good men who take an entirely different view of this subject. They seem all the while afraid that the children will be too happy, and set their faces against childish enjoyments as if they were deadly sins. Mr. Wesley, who was certainly a wise and good man, blundered most egregiously in this matter. Speaking of his famous Kingswood School, he says: "We have no play-days—the school being taught every day in the year but Sabbath; neither do we allow any time for play on any day." In justification of this preposterous and inhuman treatment of boys from six to fifteen years of age, he quotes what he calls "a wise German proverb:" "*He that plays when he is a boy, will play when he is a man.*" Who the sapient German was who first uttered this solemn nonsense we have no means of knowing—probably some stale and withered "dry tree," destitute of pleasant memories of childhood, and utterly incapable of sympathizing with its joys or sorrows. We do not allow ourselves to take pleasure in the failure of any well-meant endeavor to do good. Mr. Wesley was influenced by the purest motives in establishing the school at Kingswood; yet we confess to some satisfactiou in reading what he says of the results of his experiment, after it has been continued through a quarter of a century. "The school," he says, "does not in any wise answer the design of the institution, either with regard to religion or learning. The children are not religious; neither do they improve in learning better than at other schools, nor yet so well." Of course not. Who would expect

boys who are taught that all play is wicked, to improve in anything that is good? But in spite of cast-iron rules and grim and austere masters, boys will be boys.

Mr. Wesley is grieved that they will not be old men in miniature, and says: "*They ought never to play, but they do every day; yea, even in school*" Good for the boys, say we. It is their inalienable right to have their fun and frolic somewhere—if not on the play-ground, in the school room; and as long as grass grows and water runs, may they claim and enjoy their privilege. Parents should know that it is much easier to control children when they are happy, than when they are miserable. Men are only enlarged editions of childhood, and not always improved editions at that. If you want to influence a man for his good, or secure from him a favor, you do not make your application when the wind is from the east, and his business affairs all confused and going wrong. You call on him on a genial day, when his surroundings are pleasant, and, if possible, soon after he has enjoyed a good dinner. I know families of children that are always exposed to an east wind, and houses in which there is provision enough, but never an enjoyable meal. There are other residences so located that the south wind always blows softly around them, and so arranged that every room from basement to attic is flooded with a mellow and golden light. Surely no arguments are needed to show in which class of houses it is least difficult to maintain a wholesome family discipline. Common humanity requires that children should be governed tenderly, and without any needless sacrifice of their enjoyments. It is a pleasant thing to see a noble animal like Rarey's Cruiser trained and controlled so as to be led about by a single straw, and that without any resort to the savage beatings that were once regarded as indispensable in the management of horses.

Your boy, dear reader, is of more value than all the horses in the world, and has a right to every indulgence and all the happiness not inconsistent with his best interests. The families in which smiles and loving words are abundant, and where harsh and bitter words are seldom heard, are the ones that are most easily governed. There is great wisdom in the apostolic injunction, "Fathers, provoke not your children to anger: lest they be discouraged." When the spirits of children are imbittered by the selfishness or tyranny of parents, they become discouraged, and grow reckless. Let them once feel that their parents are indifferent to their happiness, and a commanding motive to a life of goodness is lost to them forever. Oh, that all parents were wise—that they understood this. In this matter the mother bears a double responsibility. "She it is who stamps the coin of character, and makes the being, who would be a savage, but for her gentle cares, a Christian man."

The injustice and downright meanness of any needless interference with the happiness of children appear when we remember how much they are affected by little things. When a man is cut off from outward sources of enjoyment, he has internal resources upon which he can draw and be happy. With children the case is different. The world in which they live is small, and chiefly external to themselves. The horizon that bounds their vision is so narrow that a single cloud not bigger than a man's hand suffices to darken all their skies. We are too apt to forget it, but the sufferings and enjoyments of childhood are not only real, but intense. Your little girl has been promised an excursion to the country, or a visit to some friends. For days and weeks her heart has been full and brimming over with joyful anticipations. For the time being her journey leads her right through the land Beulah, under sun-bright skies, and where the songs of the birds never cease. But something occurs, and she is told that she must forego the anticipated pleasure. The matter seems to you of so little consequence that you hardly make an effort to soothe her feelings, or reconcile her to the disappointment. Oh, if you had not wandered far from the blessed days of your own childhood, you would know how to sympathize with her in troubles that are as real as any that you have to bear. Or your generous warm-hearted boy has been led into some act of disobedience, and you call him up for rebuke and punishment. You are excited—angry, perhaps—and at your first reproof his eyes are blinded with tears, and his emotions so choke him that he is unable to make any reply to your upbraiding words. You suppose him to be in a passion, or obstinate, and after correcting him, order him immediately out of your presence. But in truth he is grieved, not angry; and his tears are wrung from a loving and manly heart. The iron has entered his soul because he is treated with injustice. His own father misunderstands him, and will not allow him an opportunity to make explanations. He could make it all right if you would allow him to throw himself into your arms, and tell you how sorry he is for his fault, and how anxious he is to be a good boy, and deserve your confidence and love. You may have suffered many times during your life from the "rash judgment and sneers of selfish men." The treachery of professed friends may have cut you to the very quick of the soul, but none of these wounds are deeper or more painful than those you have inflicted on the heart of your noble boy by your blundering folly. There is a sacred and holy eloquence in the tears of children, and I never see them but my heart grows softer at the sight. They come

not from the animal, but from what is spiritual and divine in human nature. The beaten hound will whine and howl, but he does not weep. You may lay hold on a swine, and plunge a knife in its throat, and there is a struggle and an outcry, but no tears. "I would not enter on my list of friends" the man who does not appreciate and sympathize with the sorrows of children.

I close this article, already too long, by reminding parents that the time is short in which they can do anything to promote the happiness of their children. If you are taken from them, you desire to have a place in their pleasant and grateful remembrances. Or if you live and are required to lay your children in the grave, it will soothe your heart to remember that you did what you could to render their journey through life bright and beautiful. I shall never forget an incident that once occurred as I sat by the bedside of a dying boy. A servant in the family, a warm-hearted Irish girl, came into the room, looked at the poor suffering boy, and called him by name, but he was too sick to recognize or answer her. She struggled for a moment with her emotions, burst into tears and exclaimed, "Poor little Willie! Can't you speak to me once more? Oh, if you could only live, I would never speak a cross word to you again!" It was the expression of a feeling that thousands carry in their hearts, when they are loosing or have lost friends. It is well for us to think of this when we are tempted to be impatient with our children. The Master may have need of them, and take them to himself. The race of your boy may be soon run, and you compelled from the side of his coffin to review your conduct during the years that you have guided and governed him. And it will be a bitter and grievous thing to you, if in that hour conscience upbraids you with having caused him a single hour of needless sorrow.

The dear little girl whose presence fills all your house with light and melody, may soon be sleeping in her grave. Full well do I know that such a blow will almost break your heart. You will need then the comfort that comes from the remembrance that you always treated the dear child tenderly, and led her by gentle methods into the green pastures and beside the still waters. May the blessing of Him who took the children in his arms, and blessed them, be upon as many as remember and act upon his words: "Take heed that ye despise not one of these little ones: for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."—*Christian Recorder.*

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drops run off.

From the Independent.

THE SPIRITUAL, THE REAL.

We speak of the great conditions and laws of human society and social life as being unvarying, and as holding on from generation to generation. And men are brought up to consider those things as substantial that report themselves to the senses. All our language is framed according to this idea. We have not a term that represents anything as being actual in distinction from that which is purely imaginary, that is not taken from something material. To our thinking, that which is visible and tangible is substantial. We think that a thing is more and more real as it goes toward matter. That is real to us which can be appreciated by the ear, by the eye, by the scales, and by the yard-stick. But the truth is the other way. While matter is real and substantial, and has its own appointed place and value, it is the things that are invisible; it is the things that belong to the spiritual realm; it is the things that have to do with the character and destiny of man; it is the things that eye cannot see, nor ear hear, nor hand touch—it is these that are transcendently important, and that are most influential on the scale of universal affairs. We are educated to feel that the standard of measurement is near the earth, and through our senses; whereas, the Christian teaching is that things are valuable and real as they shred off matter, and get rid of it. As we go toward our ideal spiritual condition, we go away from the cruder forms of matter.

But although we have this education, there comes to all men, at times, I hope, a vision of the other side; a sense of the reality of invisible things; a conception of the glory and grandeur of the eternal world. There are periods, it is to be hoped, in the history of all men, when, looking upon the world in the light of this momentary revelation, their experience is what the apostle says ours ought to be. But it is only transient. The greater part of the time men feel that houses here are real things, and that future palaces are visionary. They feel, "My reputation in the street is something, but my coming character I do not know so much about." They feel that it is well enough for a minister to talk poetry in the church, to weave agreeable fictions, and to deal in flowery conceptions; but that a man in this world who has to do with iron, and granite, and hard substances, cannot afford to have his senses put out of place by these vagaries. They feel that a man among men must do as men do. And yet, these very men, I take it, have times in which the whole is changed; in which they feel that the things which they have regarded as the most substantial are the most visionary, and that the things which they have regarded as the

most visionary are the most substantial. Why, you fought against that doctrine as metaphysical and fantastic, clear down to the cradle, where you had invested your heart. Ah! you do not know what is in an organ till the stops are drawn. Nobody knows what he is till love draws some stops, till infancy draws other stops, and till trials draw still other stops of his being. Many men never know what are the depths of their nature till their children reveal them. Idolaters that worship at the altar of the cradle, when they find that the sweet singer and prattler of the evening has gone from them for evermore, stand, at first, stunned and amazed. And as, with rest, reason comes back, and realization of their loss; and as, day in and day out, no little one clambers at the knee, or frolics about the room, or makes music with its voice, they say, "All I have—all my industry; all my wealth; my name; my place—would I give if God would but return to me my child." And what is that but saying that the whole world, being measured in the scale of love, even from a greater to a lesser nature, shrinks and becomes insignificant? When you have a realization of what parental affection is, you feel that there is more in the heart-beat of one little child than in all the pulsations of business throughout the world. There is many and many a man that, having lost some dear friend, has looked back and said, "My merchandise, my earthly gains, seem to me as nothing compared with that which has been taken from me."

A man goes to the grave of his companion, and he feels, "I was weak, and all I am I owe to that woman. She was a saint, she made me a man, and she held me up; and I am what I am, by the grace of God, through her." Now she is gone, and he is more alone than a person would be in Oregon or in the desert of Sahara. But it is the heart that is lonesome, and not the body. A man may have company and be in a dungeon, and he may be in the midst of a crowded city and have no company. And the time when we feel most lonesome is when God takes away, by his providence, that on which we have leaned and fastened our affection. And under such circumstances, how does a man realize that those things which have seemed to him the most and the highest are the least and the lowest, and that those things that have seemed to him the least and the lowest are the most and the highest! B.

FOR PARENTS TO PONDER.

"I would be glad to see more parents understand that when they spend money judiciously to improve and adorn the house, and the ground around it, they are in effect paying their children *a premium to stay at home*, as much as possible, to enjoy it; but that when they spend money unnecessarily in fine clothing and jewelry for their children, they are paying them a *premium to spend their time away from home*—that is, in those places where they can attract the most attention and make the most display."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 21, 1863.

The Committee to promote subscriptions to the stock of Friends' Educational Association within the limits of Philadelphia Yearly Meeting, have appointed Conferences, as follows:

At Friends' meeting house, Newtown Square, Delaware Co., Pa., on 5th day, 19th instant, at 3 o'clock P. M.

At Friends' meeting house, corner of 19th and North St., below Coates, Phila., on 6th day evening, 20th inst., at 7½ o'clock.

At Race Street meeting house, Phila., on Second-day evening, 23d inst., at 7½ o'clock.

At Friends' meeting house, Falsington, Bucks Co., on 7th day, 3d mo. 7th., at 2 o'clock, P. M.

At Friends' meeting house, Newtown, Bucks Co., on First-day, 3d mo. 8th, at 2 o'clock, P. M.

Friends and others interested, within reach of these localities, are particularly invited to attend. The Conferences will be addressed by members of the Committee.

DIED, on the 2d inst., at his residence in New Garden township, Chester County, Penn., NATHANIEL SCARLET, in the 84th year of his age.

He was a member and for many years an elder of Kennett Monthly Meeting; and was noted for his quiet, upright, Christian life. He was one of whom it may be truly said, "behold an Israelite, indeed, in whom is no guile."

——, on the 16th of 12th month 1860, SARAH, widow of Asa Blackledge, aged 45 years, 10 months and 3 days. Member of Stillwater Monthly Meeting and Sunsbury Particular Meeting.

——, on 4th of 7th month, 1862, of typhoid fever, ANNA, daughter of Asa and Sarah Blackledge, aged 24 years, 7 months and 2 days.

——, on 1st of 11th month, of diptheria, MARGARET E., youngest daughter of Jephthah and Mary Duvall, aged 18 years and 5 days.

——, on 30th of 11th month, of diptheria, DOROTHY, wife of Daniel Patterson, Jr., and daughter of Jephthah and Mary Duvall, aged 21 years and 5 days.

——, on 4th of 1st month, 1863, ELIJAH GRAY, an Elder of Stillwater Monthly Meeting and Sunsbury Particular Meeting, aged 60 years.

DIED, on 28th of 1st month, 1863, CHARLES HENRY MATTSON, in the 39th year of his age; a member of Philadelphia Monthly Meeting.

——, 1st month 10th, 1863, WM. AUSTIN, son of Caleb J. and Henrietta S. Dixon, in his 5th year.

For Friends' Intelligencer.

"LIVING IN THE COUNTRY."

In a recent number of the "Intelligencer," an article under the above title, copied from Hall's Journal of Health, attracted my attention, and as the picture of the disadvantages of being a "semi-citizen" is so overdrawn, I must be allowed to take exception to the whole article, as from personal experience I can assure my readers that only a lazy man need hurry, and one who is habitually punctual, as business men are supposed to be, need never be late for the cars, neither do cars start before their time, and in well regulated families the cooks *are* "minute men;" if either are remiss in these particulars, a country life will correct the errors; and is an advantage.

Unlike the drowsy denizen of a pent up city, the lover of a country life is up by times, and in the spring or summer enjoys a stroll through the garden before breakfast, breathing in new life that makes him younger and more able to endure the toils of business; then seated in the cars he is whirled through the open country, drinking in the fragrance of opening buds and blossoms, and chatting with companions, vigorous with life and spirits, he reaches his office in a very different mood from his city partner, who has spent the same time wandering through a market house, whose very odor would drive away an appetite, if he had any after a hot and sleepless night, unrelieved by the cooling zephyrs that invite the rural dweller to repose.

In winter too, the country has its charms; and when the earth is covered with a snowy mantle, and every tree and bush is laden with shining crystals, sparkling like diamonds, the ride to town is like a fairy scene, and our pleasure is only marred by the thought that those who are plodding through the slushy streets cannot be with us to enjoy its beauties.

"As soon as mid-day is past," there is the pleasure of anticipating the reunion that awaits us; which *does not* detract from our affability to customers, but makes us genial, the love that swells up in our hearts glowing on our countenances in remembrance of the beaming, joyous, faces that await our coming on the porch, and listen, as we sit in the "shade of our own vine and fig tree," to the news we may have brought.

We do not carry our business with us to a room in our back buildings surrounded by neighbors' walls, but leave all such thoughts behind, the ride dispelling them from our minds, and here in a total forgetfulness of our affairs, abandon ourselves to the influence of nature, and our thoughts are led "from nature up to nature's God," who seems the nearer to us; and I answer *here* "is the quietude of a life like this." FRANKLIN.

2d mo. 6th, 1863.

For Friends' Intelligencer.

GLIMPSES OF SCIENCE.—NEW SERIES.—NO. V.

BY YARDLEY TAYLOR.

In the valley between the Catoctin mountain and the Blue Ridge, a great variety of rocks occur; gneiss, clay, slate, talcose slate, quartz, white-sandstone, with trappe and hornblende occasionally. Many of these rocks seem to be compounded of two or more varieties, as hornblende, gneiss, &c. The hornblende rock here, when beneath the soil, is always covered with a coat of rust, no doubt owing to the oxydizing of the iron it contains. The gneiss and clay slate in many places appear to have been deposited in thin layers above each other repeatedly, and then on being tilted up on edge and decomposed, present a silicio-argillaceous soil admirably adapted to farming purposes. The gneiss makes a sandy friable soil easy to work, while the clay slate gives it adhesiveness; the one allowing the rain to percolate freely through it, while the other gives compactness sufficient to retain the moisture, and both together form a soil remarkable for resisting drought. This is a valuable advantage enabling it to sustain a four weeks' drought as well as the limestone soils of the valleys west of the Blue Ridge one of two weeks' duration. There the rocks are often only a few feet beneath the surface, while here, in digging wells, they often go 20 or 30 feet before reaching rocks hard enough to require blasting. The rocks too are full of fissures and seams, that allow the water to descend into the bowels of the hills; hence springs are very numerous, and small streams are in every valley. It is the best watered country I have ever seen; many of our farmers could divide their farms into ten acre fields, and have running water in every field. Many of the springs are very lasting; some however fail in dry seasons.

The Blue Ridge at Harper's Ferry, as well as the Short Hills mountain a few miles to the east, is composed principally of a white-colored compact sandstone. This rock in some places is friable and soft, but generally is hard, and in many places has the appearance of having been subjected to great heat. This is peculiarly the case at the base of the abrupt precipice at the end of the mountain on the bank of the river. Here there appears to have been two centres of an upheaving force, the strata of rocks above each presenting the form of semicircle, while at

each centre the rocks seem to have been rent and split in every direction, and these rents and fissures filled up with white quartz, as if forced into them in a molten state under tremendous pressure. The sandstone part is darkened as if by heat and very crystalline in structure, while the quartz is very compact and white, giving the rock a peculiar appearance. This appearance is only to be seen at these centres here, and the rock may be traced across the bed of the river; but in many places on the summit of the mountain, this variegated rock is the highest to be met with. It would appear that the upheaving force there had been sufficient to break through the overlying rock, and thus forced the lowermost beds to the summit. Here too the summits are sharp and narrow, while where this has not been the case they are broader.

A thin bed of chlorite slate rests against the eastern flank of the ridge here, while the sandstone forms by far the larger part. These two varieties of rock compose the whole of the mountain for many miles further south, and lie wedge-shaped against each other with reversed ends. At the river the sandstone predominates and forms the summit rocks for some 15 miles, when the chlorite slate and epidote is the highest, and then the sandstone begins to leave the summit and forms separate hills; and finally at about 20 miles it commences to form separate hills along the western base of the ridge which is there composed entirely of the other varieties of rock. On the western side of the mountain and on the summit where the sandstone is met with, there is pine timber with chestnut and other varieties common to their soils, with often a dense undergrowth of laurel and whortleberry bushes. There when the laurel is in bloom are scenes of singular and beautiful wildness, beautiful from the vast number of blossoms, and wild from rocks and precipices, and the absence of anything like cultivation, or even the appearance of roads or paths. From many places on these summits the valleys on either side are to be seen in their wide extent backed by mountains in the distance, and the rivers, farms, forests, villages and buildings, all as if laid out on a map, and forming altogether a scene not everywhere met with, and of which many can have but a faint conception. The purity of the water in this sandstone region, the purity of its air, and the labor necessary to see its beauties and wonders, would be far more likely to benefit the citizen in search of health and recreation, than the far renowned watering places so frequently resorted to. There the sensual appetite is gorged and surfeited to excess, with but little that can really elevate the mind, while here the exercise would give a pleasure and a zest to plain but substantial fare, that an epicure might envy, while the mind could but feast on the beauties of nature.

From reading Jefferson's description of Harper's Ferry, it would seem that he supposed the gap in the mountain here had been caused by some convulsion of nature that 'shook the earth to its centre.' This if I remember right is his language, not having read it for many years. On the contrary, there is reason to believe, that this opening for the passage of the river had been made by one of those silent but powerful operations, that nature is wont to work with. The well-known effect of the abrasion of running water, in wearing away even the hardest rocks, will account for all we see here, if time enough is allowed. The mountain is lower here at each side of the opening than either on the north or south, and from appearances there has evidently been a gap here as we see in many other places, but its being at a less elevation above tide water, has caused the passage of the waters here. The valley as well as the mountain rises as we pass south up the Shenandoah river, which runs along the base of the ridge for nearly 150 miles, with a good deal of fall. Previous to this opening being made, the waters must have covered a large part of the valley as a lake. There is evidence of this in the rounded pebbles found on high ground in Jefferson county, that must have been brought there by water, as these pebbles are not of the rock, found there, but of rocks further up the valley of the Potomac. The famous Jefferson's rock, as it is called, stands on a precipice some 200 feet above the base of the cliff a little distance up the Shenandoah. It is a rock about 15 feet in diameter and perhaps 18 inches thick in the middle, resting on a rock of 3 or 4 feet diameter and both resting on the rock of the hill, but so nicely balanced that the strength of a single person can shake it. It is something of a magnesian slate, and being free from quartz, has a vast number of names cut upon it. The poet alluding to fame says:

Even this same rock on which my feet are placed,
Proves, clearly proves, how fondly thou art prized.
Thick o'er its surface many a name is traced,
And many a name that now forgotten lies.
How many a weary step some travellers climb,
O'er craggy rocks to reach this lovely place
Almost forget to view these scenes sublime,
And spend their time a worthless name to trace.

Immediately at the western base of the Blue Ridge lies a bed of shale of one or two miles in breadth, and often near the junction of this shale and the limestone are beds of iron ore. This feature is general in the valley of the Potomac, and more or less the whole length of this mountain range. Next comes the valley limestone, at first generally of a pale color, but as we advance we met with all colors up to dark blue approaching to black. This dark colored variety is often pure carbonate of lime, and makes on burning a very good lime. Valuable beds of hydraulic lime are found, and much has been manufactured

for use near Shepherdstown. In some places the rock seems to have been fractured, and the rents filled up with white crystallized limestone giving it a variegated appearance. In many places the rock will bear a fine polish and make excellent marbles. This valley of limestone is nearly twenty miles wide, with about three miles of a dark colored shale near its middle. Further to the north the shale occupies the western side of the valley, while here it is in the middle, but further south the place of the shale is taken up by a range of mountains for some twenty miles, entirely unconnected with the mountains on either side.

The soil of this valley is mostly clay with very little sand, but where it does appear it is an improvement. Chemists tell us that this clay, though formed from limestone, contains but very little lime, and explain it in this way: Pure water, they say, will not act upon limestone, but water containing a small portion of carbonic acid gas, as all rain water does, will dissolve the rock, and thus the lime is carried off by the water, leaving the small portions of clay that exist in the rock behind to form the soil. This explains why such water contains lime, or is hard as it is termed. It is from this cause that stalactites and stalagmites are formed in caves; the former are produced by water containing lime in solution; in passing down into an open space, the water is evaporated, leaving the lime behind, thus growing by addition to the outside, but the latter are formed by the lime crystallizing at the bottom of the water, holding lime in solution. This is called dog-tooth spar, from a resemblance to the tooth of a dog, and is formed with three faces and looks like a sharp three-sided pyramid, but on close examination each side is formed of two faces united down the middle by a very obtuse angle. Some of these, where they have been formed in clear water, are very white, resembling pure alabaster, and are really beautiful.

There are many caves in the valley, several of which have been explored. Madison's and Mier's caves in Augusta County, Va., have long been noted. The former was first known, but the latter being so much the larger, is now the only one sought for by travellers. It extends for about half a mile into the hill, and contains many rooms with stalactites in almost all forms, some like icicles of all sizes, some rising up from the floor, looking like statues, pedestals and posts, others like curtains in folds, &c. In some places the floor is moist clay, evidently the sediment from muddy water, in others it is rock; some rooms are higher and some lower, with ladders or steps to pass from one to another; some are so lofty that several torches are needed to see the ceiling; some will hardly allow a person to stand erect; some places are wide and others narrow. No description, however, can give anything like a just idea of its grandeur and beauty; they must be seen to be understood and felt.

In much of this valley water is scarce; on many farms, springs are not frequent, but when they do present themselves they are often large and make fine water power. Frequently during rains the water may be seen running on the surface of the ground, until it reaches a nest of rocks, and then enters among their crevices and disappears out of sight. In this way, no doubt, the caverns beneath the surface are filled, and thus supply those large springs; some springs after a shower will run muddy water for a time, and then become clear. Below many of these springs are what are called marshes, not that they are really marshes now, but they once were. Before the first settlement of the country, the water here flowed over a large space, and in this space leaves and other vegetable matter would fall and decompose, this would give a dark color to the soil, while the water in its sluggish movement would evaporate, leaving the lime behind, that mixing with the other gave a gray or ash color to those marshes when drained. This drained soil is very light and friable, and when pure is not productive, being too dry, but by the addition of clay may be made to yield heavily. Marl is frequently found in such places, and that probably would be valuable where lime was needed in the soil.

On the eastern side of the valley the rock is not much in the way of farming operations on the surface, but in many places near the middle and western side, it is a serious impediment, the more so as there is no possibility of getting rid of them. They spread out so immediately beneath the surface, as to fill all the space just below the surface soil. Here in dry weather when the soil becomes dry down to the rock, vegetation suffers severely, as there is no probability of aid by capillary attraction from moist earth below. The rock here like all rock to the east as far as tide water, is inclined so as to be nearly vertical, and its sharp edges project themselves in long lines running parallel with the ranges of mountains, and seriously impeding travellers going east or west. This peculiarity of dip and range may enable persons who become bewildered to ascertain their true course, as the dip is with very little exception always to the east, and the range between north and north-east, and south of south-west.

It is one of the wonders of the western hemisphere, that all its ranges of mountains run in nearly the same direction along the whole American continent, so different from the eastern hemisphere. There the ranges are more east and west, and seem to have had no general connection of range in the upheaving force. The Andes of South America, and the Rocky

mountains of North America, appear to be one continuous line, stretching almost from the Antarctic to the Arctic circle, by far the longest range on the globe. Even the Appalachian chains of the United States has few counterparts in the east. Its peculiarities are, the regularity of its several ranges in height and course, and the similarity in geological structure in crossing in almost any section. Ranges that lie but a few miles apart have been elevated to the same height and of the same course for many miles together, and that not a solitary instance, but as a general thing throughout.

I LIVE TWO LIVES.

BY FRANCES D. GAGE.

I live two lives—the one all pain and sadness
Over the world's lost heritage of gladness,
Its present toil and woe;
Keeping its eyes fixed ever on the lowly,
As crawling through the slime of earth, so slowly,
With weary feet they go.

I see a red-eyed monster slyly creeping
O'er all the land, and gathering in his keeping
The weak—the strong as well;
They seem to have no power to meet his cunning;
Madly to his embrace, with swift feet running,
They find the inebriate's hell.

I see the dim eyes all around me tearful
Over the wrongs of slavery—wrongs most fearful!
Which selfishness hath made,
While groans of bondmen, all the pure air staining,
Fall on my ear, the very soul-life paining!
I cry in vain for aid.

And then I see our goodly manhood dying,
I hear the widow's wail, the orphan's crying,
As war's terrific hand
Hurls the red thunder, home and household crushing
Beneath his power, as, onward madly rushing,
He sweeps o'er all the land.

"Oh, curse of earth!" I cry with terror gasping,
My worn hands o'er my aching bosom clasping,
"Must these dread things needs be?
Is there no power to still this frightful jarring?
When will our Pharaoh end this awful warring,
And let the oppressed go free?"

And woman, all forgetful of her power,
Hiding her talents 'neath her flounce and flower,
Toying with jeweled bands,
While at her feet her children suffering languish,
And for her help the nations cry in anguish,
Lifting their bleeding hands.

O! sad the lower life that sees this only,
Weary and wounded, desolate and lonely,
Haunted by dismal fears;
Doubting and questioning of God's good giving,
While men despoil his image with their living,
Filling the earth with tears.

My other life is full of joy and gladness,
Looking above life's sorrowing and sadness,
With faith and hope and love,
Up, up to where the storm-cloud's golden fringes
Just hide the entrance of the door whose hinges
Ope to the world above.

My other life sees love and duty blending,
Patience and kindness waiting, watching, tending,
On all the weak who fall;
Speaking good words and comforting the tearful,
And, with a mantle, azure-hued and cheerful,
Warming and sheltering all.

And saints go forth, clad in celestial armor,
Striving to quell the wickedness and clamor
Of war, by truth and right;
Teaching the world that ever-quickening story,
That men, for truth's sake, even from scaffolds gory
Step into life and light.

And with this life's clear eyes I see dear woman,
Mother of Christ, mother of all things human,
So brave and dutiful,
Leading the highest higher, ever higher,
Lifting the lowest to our God still nigher,
Making all earth more beautiful.

I soar on eagle's wings up, up the mountain,
Where gush the living waters from the fountain,
Near Heaven's high throne;
While voices ever sing from bud and blossom,
In bird-like tones, "Fear not, to his own bosom
God yet will fold his own."

"Who are God's own?" I ask, and myriad voices
Answer my question, while my soul rejoices;
Aye, from the very clods,
From stars to suns, from all things highest, lowest,
From angels down to worms; "Mortal, thou knowest
All things that are, are God's."

VESPERS.

BY THE AUTHOR OF "THE PATIENCE OF HOPE."

When I have said my quiet say,
When I have sung my little song,
How sweet, methought, shall die the day
The valley and the hill along!
How sweet the summons, "come away!"
That calls me from the busy throng!

I thought beside the water's flow
Awhile to lie beneath the leaves;
I thought in autumn's harvest glow
To rest my head upon the sheaves.
But lo! methinks the day is brief
And cloudy; flower, nor fruit, nor leaf
I bring, and yet, accepted, free,
And blest my Lord, I come to Thee!

What matter now for promise lost
Through blast of spring or summer rains?
What matter now for purpose crossed,
For broken hopes and wasted pains?
What if the olive little yields,
What if the vine be blasted? Thine
The corn upon a thousand fields,
Upon a thousand hills the vine!

Thou lovest still the poor—oh blest
In poverty beloved to be!
Less lowly is my choice confessed,
I love the rich in loving Thee.
My spirit bare before Thee stands,
I bring no gift, I ask no sign,
I come to thee with empty hands,
The surer to be filled from thine!

"My mother," said Thomas H. Benton, not long before he died, "asked me not to drink liquor, and I never did. She desired me at another time to avoid gaming, and I never knew a card. She hoped I would not use tobacco, and it never passed my lips."

THE SHAKERS' BARN AT LEBANON.



The crowning glories of all the societies, or families, are the great Shaker barns. Several of the families at Lebanon, had extensive and good ones, and at Hancock there is one that has often been described as something very superior. It is built of stone, is circular, a hundred feet in diameter, with a stable on the ground floor all around, and cartway all around the second story, with a great haymow in the centre. The north family at Lebanon occupied some twenty detached buildings for barn purposes, some of which were decaying, and the whole inconvenient, and not in the usual order of Shakers. It was determined to build a new barn to take the place of all the old ones, and it has been done, and the result is the most complete, perhaps, in the world. I have never seen or heard of anything equal to this barn, which was planned by Elder Frederick, after visiting every other large barn that he could, so as to avoid errors and adopt improvements. This barn is one hundred and ninety-six feet long, fifty feet wide, five stories high; the walls of good, flat, quarried stone, five feet thick at the foundation, carefully laid in lime mortar, cement pointed outside, and plastered inside; roofed with tarred paper, cement, and gravel. It also has three wings—wooden buildings—which form four sheds about one hundred feet long, upon the east and west side of two cattle yards, on the south of the main building, with lofts for straw and grain connected with the barn. The lower story of the barn is a manure cellar, and at the west end is level with the ground, so that carts can be driven in and out with ease. The next story is the cow stable, which is on a level with the yard, the cows standing with their heads towards the centre, with a passage between supplied with water pipes and cocks. In this passage roots, cut feed or water can be given in iron feed boxes, which swing on a pivot into the passage. Behind the cows the floor drops a couple of inches, a space of three feet, and back of that rises again. The depression is to hold the manure. On the rise behind are iron rails, upon which cars run into the west end, and over a space about twenty-five feet wide, and discharge their loads, the rails and turntable being so contrived that the manure is well distributed with but little labor. The idea is entertained of making the whole cellar into a liquid manure vat, which could be distributed by its own gravity upon the lower part of the farm, or sent higher up by the water power that drives the mill not far distant.

The cows are all fastened in their stalls at each milking, in summer, and all at one movement. They are driven in all together, and each one takes her place where her name is printed overhead, and then by a pull of a cord all the movable stanchions are closed. They are opened by a reversed motion, and all the cows hurried out in a drove, so they never make a deposit on the floor. They are left a few minutes to do that in the yard, before sending them to the pasture. There are six large chimney ventilators from the rear of the stalls to the roof. The floor above them supports the great haymows, between which is the floor for feeding hay, which is sent down to the cows through box tubes; and these, when empty, also assist ventilation. There are openings from this floor into the straw lofts over the sheds, and also to the store-rooms for roots and grain. The next floor is the grand drive-way for loads of hay, sixteen feet wide and one hundred and ninety-six feet long, with ample space at the west end to turn around. This floor opens upon a public road, and is but little above its level, so that loads really come in easily at the top of the barn. Over this floor is a fifth story, only the width of the floor, to give room for work, and ventilation and light. Half of the many windows are glass, and half slatted blinds. The hay is nearly all thrown down, not pitched up from the load. In case of need the large space at the end could be filled; but it is thought that it will not be necessary, except with corn, which can be husked there and thrown down a spout into a large, airy granary over the western shed. Altogether, I look upon this as the most complete barn in the country, and well worthy of a visit by any one who may be about to build, or who may desire to plan a very large barn so as to afford uncommon facilities, and well calculated to afford them for a great length of time. It is true there are not many situations so convenient as this for the purpose. The cash cost was about $10,000, and probably, estimating the labor of the people at a fair price, $5,000 more; but they consider it money and labor well appropriated.—*N. Y. Tribune.*

SEA BIRDS.

The question is often asked where do sea birds obtain fresh water to slake their thirst? But we have never seen it satisfactorily answered till a few days ago. An old skipper with whom we were conversing on the subject, said that he had frequently seen these birds at sea, far from any land that could furnish them with water, hovering round and under a storm cloud, clattering like ducks on a hot day at a

pond, and drinking in the drops of rain as they fell. They will smell a rain squall at a hundred miles, or even further off and scud for it with almost inconceivable swiftness. How long sea birds can exist without water is only a matter of conjecture; but probably their powers of enduring thirst are increased by habit, and possibly they can go without for many days, if not for several weeks.— *Wilson.*

From Country Living and Country Thinking.

WINTER.

Nature is very exacting. You may make her a flying visit in August, and she will indeed unfold to you the beauties of dew-drop, and thunder-shower, and evening sky; but to know her in her wholeness, to drink in full measure the "life that hides in marsh and wold," to conceive all her magnificent possibilities, you must woo her from New Year to New Year, and every New Year shall bring you a fairer picture, a richer blessing, than the last.

You shall look out upon a gray, frozen earth, and a gray, chilling sky. The trees stretch forth naked branches imploringly. The air pinches and pierces you, a homesick desolation clasps around your shivering, shrinking heart, and then God works a miracle. The windows of heaven are opened, and there comes forth a blessing. The gray sky unlocks her treasures, and softness and whiteness and warmth and beauty float gently down upon the evil and the good. Through all the long night, while you sleep, the work goes noiselessly on. Earth puts off her earthliness, and when the morning comes she stands before you in the white robes of a saint. The sun hallows her with baptismal touch, and she is glorified. There is no longer on her pure brow anything common or unclean. The Lord God hath wrapped her about with light as with a garment. His Divine charity hath covered the multitude of her sins, and there is no scar or stain, no "mark of her shame," no "seal of her sorrow." The far-off hills swell their white purity against the pure blue of the heaven. The sheeted splendor of the fields sparkles back a thousand suns for one. The trees lose their nakedness and misery and desolation, and every slenderest twig is clothed upon with glory. All the roofs are blanketed with snow; all the fences are bordered. Every gate-post is statuesque; every wood-pile is a marble quarry. Harshest outlines are softened. Instead of angles, and ruggedness, and squalor, there are billowy, fleecy undulations. Nothing so rough, so common, so ugly, but it has been transfigured into newness of life. Everywhere the earth has received beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Without sound of hammer or axe, without the grating of saw or the click of chisel, prose has been sculptured into poetry. The actual has put on the silver veil of the ideal.

Will you look more closely? A part is, if possible, more beautiful than the whole. On the Brobdignagian texture of your coat-sleeve one wandering snow-flake has alighted. Gaze at it or ever it vanishes from your sight. What a world of symmetry it discloses to you! What an airy, fairy, crystalline splendor! What delicate spires of feathery light shoot out from the centre with tiny fringes, and rosy, radiating bars. In all your life you have never seen anything more beautiful, more perfect, and you may stand "breast-high" in just such marvellous radiance. Talk of robbers' caves and magic lamps! No Eastern imagination, rioting in "barbaric pearl and gold," can eclipse the magnificence in which you live and move and have your being.

And there is a deeper beauty than this. It is not only that the snow makes fair what was good before, but it is a messenger of love from heaven, bearing glad tidings of great joy. Hope for the future comes down to the earth in every tiny snow-flake. Underneath, as they span the hill-side, and lie lightly piled in the valleys, the earth-spirits and fairies are ceaselessly working out their multifold plans. The grasses hold high carnival safe under their crystal roof. The roses and lilies keep holiday. The snow-drops and hyacinths, and the pink-lipped May-flower, wait as they that watch for the morning. The life that stirs beneath thrills to the life that stirs above. The spring sun will mount higher and higher in the heavens, the sweet snow will sink down into the arms of the violets, and, at the word of the Lord, the earth shall come up once more as a bride adorned for her husband.

And "as the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall accomplish that which I please, and it shall not return unto me void, but it shall prosper in the thing whereto I sent it."

ICE FIELDS OF SIBERIA.

About thirty years ago, some one made the discovery that the ice fields of Siberia contained an immense number of fossils of elephants and mastodons. Where they came from, how they got there, is a problem which perhaps may never be solved; their existence, however, was no chimera, and as ivory is one of the most valuable commodities of trade in all nations, some utilitarian Englishman conceived the idea of turning these vestiges of a former epoch to

profitable account. Accordingly, about the year 1835, Thompson, Bonner & Co., a rich London firm, fitted out an expedition to seek for ivory in Siberian ice. Novel and incredible as it seemed, the expedition was crowned with success. The ship returned to England richly laden with the choicest ivory; and even at the present time, although the world knows little about it, the ivory market is mainly supplied from the ice fields of Siberia.

From the Scientific American.

HUMAN VEGETATION.

The power of vegetation seems to be almost universal and perpetual. The stone taken fresh from the quarry soon becomes covered with grey lichen and green moss, and the very bread that we use becomes coated with vegetable floss when exposed for a few days in a warm damp atmosphere. Not only the face of the earth, but every object upon its surface, seems instinct with vegetable life. In some situations it springs up so suddenly and unexpectedly that many persons suppose it to be endowed with spontaneity. In its growth and development its domain is not confined to inanimate creation, but it is also extended over animal life. Bees may frequently be seen flying, with plants, nearly as large as themselves, protruding from their heads; silk worms are sometimes affected with a vegetable moldiness called muscardine, and gold fish may oftentimes be seen covered with a white vegetable mold. Insects, reptiles, fowls, fishes, and animals of the higher grades are subject to parasitic vegetation; and man himself is not exempt from the same influences. The scald head, the ring-worm, and dandruff are vegetable growths. Some forms of it attack the children of the poor almost exclusively, where sufficient attention is not paid to cleanliness; while other forms of it occur at all ages and are found in all ranks and conditions of society. The vegetable growth of scald head is described in the Bible (13th chapter of Leviticus), and it is one of the unclean diseases of the Hebrews. It appears in patches of yellow scales; the hair becomes dry and brittle, and disorganized. Examined with a microscope, the scales are found to contain masses of seeds. A very formidable type of this disease occurs frequently in Poland, and is called *plicapolonica*. The parasitic plant which causes diseases of the human scalp is called *acarion schonleinii*, and is the frequent cause of baldness. It has been noticed that baldness is almost unknown among a barbarous people. American Indians, Africans, Malays, and Chinese have all bushy heads; and it is asserted by the Rev. H. Macmillan, F. R. S., in an essay on this subject in *Macmillan's Magazine*, that baldness was unknown among the primitive inhabitants of the British Isles. Baldness has increased with civilization, but whether owing to increased intellectual activity, or vegetable parasites developed under favorable conditions from modern habits, is not a settled question.

There is also a special hair-plant called the chin-welk, which revels in the beard. It is distinguished by a red eruption of tubercules of various sizes, and it frequently destroys the hair. It was very common among the Jews of old, who according to the Levitical law, enforced very arbitrary measures for its extirpation. Where long hair is much prized in the East, the common salutation is "May your shadow never be less, and the hairs of your head never decrease!"

There is a singular vegetable growth peculiar to the human body which has a predilection for those parts which are habitually covered with clothing. It is called *microsporon furfur*, and consists of an efflorescence of small circular spots, which gradually coalesce and produce irregular patches, accompanied with dry scales, which are constantly renewed. These scales, when examined with a microscope, are found to contain oval seeds, tubes and knots, similar to those of miniature bamboo canes. This vegetable parasite is very common and occurs at all ages and on both sexes.

The diseases called the yaws, which is common in the West Indies; and the elephantiasis, which disfigures the Egyptians, are vegetable growths. It is also well known that in hospitals, especially during warm weather, white flocculent filaments are found on removing the bandages from wounds and sores. These are developed with wonderful rapidity in a very few hours, and are vegetable formations called mycoderms, which are similar to the spawn of mushrooms.

Vegetable growths are sometimes found in several of the internal parts of the human system, such as parasites on the teeth, and the thrush or whitish crust which frequently lines the membrane of the mouth and throat of infant children. The same vegetable growth is common with persons in the advanced stages of pulmonary consumption.

It has been proved that all these vegetable growths are due to seeds, most of which are so minute as to be almost invisible to the naked eye. They float in the atmosphere everywhere; dance in the air currents of every house; and they but await the proper conditions for their development wherever they alight. It is easy to account for parasitic affections of vegetable origin being highly contagious. Malaria fevers may be of cryptogamic origin, due to the diffusion of the seeds of these plants in the atmosphere. Several physicians have entertained such views. Formations closely resembling them have been found in the blood and kidneys

of persons affected with typhus, and probably there is some connection between such plants and most epidemic diseases.

STARTING BULBS.

One reason why so many are disappointed in getting a good bloom from bulbs for window plants, is that they do not keep them in a cool, dark place until the roots have made a good start. This is absolutely necessary. They should be excluded *entirely* from the light, and kept away frow warm closets and cupboards, and when once a good mass of roots have put out, the stem will grow rapidly on being brought to light and warmth, and reward you by a fine bloom.

ITEMS.

The Resources of New England.—New England has an area of 62,383 square miles—not so large as either the State of Missouri or Virginia. She has a population of 3,135,000—not so many as the single State of New York. But with fewer people, she is far richer than the Empire State, which has a total valuation of $1,442,000,000, while Massachusetts alone possesses $898,000,000, or nearly two-thirds of that sum. Of 5,036,000 spindles in the United States, New England owns 3,960,000. Of $116,137,000 worth of cotton goods produced in 1860, New England produced $80,300,000. Of $68,866.000 worth of woolen goods produced in 1860, New England produced $38,509,000. She also owns about one-half of the shipping of the nation, which, in round numbers, now amounts to 5,000,000 tons. And in population, as in all other material interests, she is yet increasing.

The Pneumatic Despatch.—The transmission of parcels and small goods from station to station, through a confined iron tube, by means of atmospheric exhaustion and pressure, will soon be begun. The London and Northwestern Railway Company having granted a site for a station, and receiving house rent free at Euston Square, a few yards from the clearing house, the directors of the Pneumatic Despatch Company at once commenced operations by laying down beneath the roadway of Upper Seymour street a line of iron tubing about half a mile in length and extending from that terminus to the post office in Eversholt street, under the superintendence of their engineer, Mr. T. W. Rammel. Within the iron tube, which is about two feet nine inches high, and two feet six inches wide (its section being similar to that of a railway tunnel in miniature) are two small ledges, or rails, on which the wheels of the small cars bearing the parcels will run. These will be propelled backwards and forwards, on the signal being given by the exhaustion and pressure of the air in the tube. The immense disc and chamber in which it revolves have been removed from Battersea, and are being erected within the walls of the station and receiving-house. The disc or wheel is twenty-one feet in diameter. It is composed of three sheets of wrought-iron, the two which form the outside, being each about an eighth of an inch in thickness, while the centre and smaller plate is about a quarter of an inch thick. These are screwed on to sixteen spokes, which radiate from the centre of the wheel, and thus form thirty-two cavities, there being a distance between the plates of the rim of nearly two inches. Air chambers pass beneath the disc, which are exhausted by its revolution in the race chamber. The wheel will be worked by a diagonal direct-acting high-pressure engine of about fifteen horse power. As regards the speed which will be attained, the railway company have only stipulated for a minimum of fifteen miles, but from experiments it has been shown that a speed of 35 miles can be attained. This, no doubt, will prove a most important acquisition to the post office in the quick delivery of the mails. A number of workmen are now engaged in the construction of this line, which is expected to be finished in about a month's time. Arrangements have been made with Messrs. Pickford & Co., who have offered a site for the proposed station in Gresham street, at a small rent. It is also proposed to form stations at Smithfield and Holborn Hill, which will be suitable for the large parcels traffic.—*Exchange Paper.*

Hogs by the Mile.—The gross receipts in round numbers, showing the total number of hogs and cattle received at this market since October 1st, the commencement of the packing season, give but a very faint idea of the porcine and bovine immensity of this trade. To the packer and dealer, the fact that up to last Saturday night 1,056,110 hogs and 52,617 cattle have been received here is clear, and he at once comprehends the extent of the traffic in all its dimensions. Figures lucidly indicate to him the condition and extent of trade. But to the unpracticed person, unacquainted with the mysteries of hog and steer, heifer and pig, in their various phases, figures and sum totals furnish a faint idea of the extent of trade.

Let us put these hogs, nose to tail, and stretch them in this manner, and then we may get an idea of the business. Taking 1,056,110 hogs, and averaging the length of a hog at six feet, the procession of grunters would be a trifle over 1,200 miles in length; averaging the cattle at ten feet, and adding them to the hog procession, there would be just 1,300 miles of the creatures.—*Chicago Tribune.*

Railroad Mirror Signals.—A locomotive has been placed on one of the English railways, for some time past, which has its weatherboard made of plate glass, forming a screen, while projecting over the frame of the engine are arranged adjustable mirrors of a large size set at a proper angle. By means of these reflectors, the engineer has a view of the whole train behind him, so that in case of a casualty to any one of the cars, he can see it reflected in the mirror on his engine. The operation of this plan is said to be very satisfactory. A similar kind of apparatus has for some time past been employed on the locomotives of our American railways—differing but slightly, we judge, from the one described above.—*Methodist.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is dull. There are light sales for shipment at $6 25 a 6 50 for superfine; $7 00 a 7 25 for extra; $7 75 a 7 87 for low grade and good extra family, and $8 25 up to $9 25 for fancy lots. There is but little Rye Flour or Corn Meal here—the former is dull at $4 50 a 5 00, and the latter at $4 00 per bbl. for Pennsylvania.

Grain.—There are fair sales of Pennsylvania red Wheat at $1 66 a 1 70, and white at $1 75 a 2 00—the latter for choice Kentucky. Small sales of Pennsylvania Rye at 98c. a $1. Corn is firm. Sales of yellow, new, at 84 a 85c. Oats are steady at 64 cents per 32 lbs. Last sales of Pennsylvania Barley at $1 44, and Malt at $1 60.

Seeds.—There is a good demand for Cloverseed at $6 25 a 7 00 per 64 lbs. Timothy sells at from $2 87 to $3 00 per bushel. Flaxseed is wanted at $3 30 a 3 35 per bushel.

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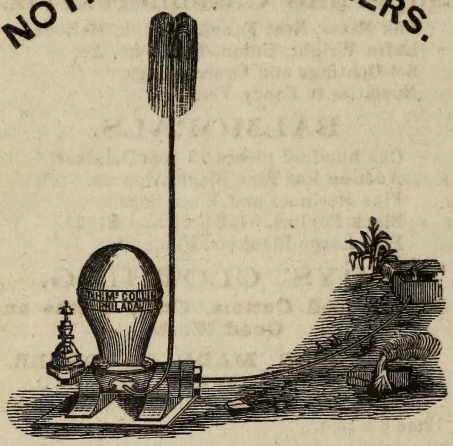
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TERMS.

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
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Joseph E. Silver, *Huntingdon, Ind.*
James Baynes, *Baltimore, Md.*

CONTENTS.

A Journal of the Life of William Edmundson 801
"The whole Land is made Desolate 804
"Means of Benefitting the Poor 805
An Incident in the Life of Ethan Allen 805
The Advocates of Peace should not be the Voluntary Abettors of War 806
Almsgiving 807
Editorial 808
Obituaries 808
Glimpses of Science 809
The Weather Last Week 812
Poetry 812
Free Labor in the British West Indies 813
Snow 815
Items 816
Philadelphia Markets 816

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 788.]

Now not being able to endure hardship in travel, I staid about home, keeping to our usual meetings, as they fell in course until the third month. Then I rode to Dublin to our National Half-Year's Meeting, which held part of four days, and a great appearance of Friends from several parts was there, and the heavenly, glorious presence and power of the Lord Jesus were with us, both in meetings for Divine worship, and those for the service of truth in church affairs; many things relating thereto were closely managed in the wisdom of God, in great unity, peace and concord. When the service of that meeting was over, finding my strength of body much decayed, I returned home again in the company of Friends.

The week following I rode to Castledermot, to our Quarterly Meeting for the Province of Leinster, which held part of three days, and the Lord's wonted goodness was plentifully with us to our great comfort and satisfaction, and truth's affairs closely managed in much unity. We parted in a sense of the Lord's goodness, and I returned home in the company of Friends, and attended our meetings as usual, until the sixth month; then finding my health and strength increase, I went a journey towards the north, and took New-Garden and Dublin Meetings in my way, and the Lord's power mightily accompanied his testimony. George Rooke went with me from Dublin to the north, and in two days we came to Lurgan.

Next day to the Quarterly Meeting near Ballinderry, which continued part of three days, for the worship of God and church affairs.—When the service of the meeting was over we went to Lurgan Meeting, and then to Ballybagan Meeting, and so to the Meeting beyond Charlemount, and Toberhead Meeting near Salter's Town, where many Friends met us, also many other people came, and a heavenly meeting it was. Then we went to Grange; thence to Colerain, and so to Dunclaudy Meeting, in all which meetings with Friends the mighty power of the Lord did accompany us in his word and testimony, to the comfort and confirmation of faithful Friends, and placing of judgment on the unfaithful. Now, having so far gone through Friends' meetings, we entered on the Mountains in the county of Londonderry, and had a meeting at Dungivin on a First-day, to which came many people, several persons of account; and all seemed to be well satisfied with what was declared in the authority of the Lord's spirit and power, which reached his witness in their hearts.

Then leaving Londonderry about two miles on the right hand, we came to Rapho, in the county of Dunnegal, the Bishop's place, where we lodged at an inn, and endeavored to get a meeting there, but none durst let us have a house to meet in, for fear of the Bishop, though several would fain have had a meeting to hear

us. So the next morning we appointed a meeting in the market-place, to begin at the ninth hour, and went there accordingly, where several came; and while my fellow-laborer was declaring truth to the people two priests came with a constable, and laid hands on him, saying he was the King's prisoner, and must go with him; the priest bawled and raged; then I stood up by the market-cross and desired them to be civil and quiet, and hear what we had to say; then if any magistrate had anything to question us of, we would go to him; but the priest raged, and was so full of wrath that he trembled. They would know what we were? whence we came? and why we came there? I asked if they were magistrates? And they said no. Then I told them we were the King's subjects and inhabiters in the nation as well as they; and told the priest that trembled, he was full of wrath, and not worthy speaking to, unless he would discourse soberly; but for the people's sake, and for their information, who had heard various reports concerning us and our principles, I would give them an account both what we were, whence we came, why we came there, and what faith and principles we held; so gave an account of things until I was clear, which the priests could not endure, but went away; for the authority of truth was over them. And we kept the meeting until we were clear in our spirits, and then went to our lodging; where, having a large room, and an entry adjoining, I told our landlady (being a widow) we intended to have a meeting, and she gave consent. So we gave notice to have it at the fifth hour that evening, and a full, powerful, heavenly meeting we had, many people of account were there, and the powerful testimony of the word of life went over them all.

The next day we had a meeting two miles from thence, to which several came, and desired to have another meeting; but we could not stay them, having before appointed a meeting at Litherkenny, to begin at the first hour that afternoon, where some convinced people, scattered in that country, met us, they having notice of our coming; and we had a good, open meeting in the under-sheriff's barn, who kept the chief inn in that town. We lodged there that night; the next morning it was with me to have another meeting, which accordingly we had, and it was a comfortable, confirming meeting.

We advised those few convinced people in that quarter, to meet together at Hugh Hamilton's house, to wait on the Lord; which they assented to. And being clear of our service in those parts, William Whiteside, Jacob Marshal and Bartholomew Garnet, who had been with us at divers meetings, and helpful to us in that rough country, returned home; but I with my companions, George Rooke, Abel Strettell, Richard Guy and Henry Ridgway, took our journey towards Connaught, and in a little more than two day's travel came to Sligo, upon a Seventh-day of the week. And the High-Sheriff of the county, and a justice of the peace, living in the town, we acquainted them, as also the Provost of the town, that we intended to have a meeting there next day; they were very civil, and granted us the market-house to meet in. There was a great concourse of people, and the things of God's kingdom were largely declared in the demonstration of the Spirit and power of Christ. The next day we had a meeting at Killoony, six miles from thence; but the priest of the parish was angry, and got a warrant from a justice of the peace to break up our meeting, and to set us in the stocks for an hour. The constable came to execute it, but the Lord's power prevented them, and therein we kept our meeting, though the priest was in the next room; and after the meeting he was moderate.

Then we went back to Sligo, having appointed another meeting there, to be on the day following, a merchant in the town having a large, empty house, was so kind and friendly as to let us meet therein, where we had an heavenly, glorious meeting, for Christ's testimony sunk into many of their spirits. There were several eminent people at it, one justice of the peace, and two justice's wives; some came to us after the meeting and expressed their satisfaction. When the meeting was over we rode to Killoony, and lodged there that night; the next day being very stormy we came to Carrickdrumroosk, and at our inn where we lodged, there being a good, convenient room for a meeting, I asked the woman of the house if we might have a meeting there that evening? She gave liberty, and notice was given for a meeting to begin at the fifth hour; many came to it, and it was a powerful, opening meeting; the people seemed to be well satisfied, and worthy of the opportunity.

The next day we travelled hard to get to Langford in time to get a meeting there; but we found the people's hearts shut up, therefore had not one; but we lodged there that night, and then came to the Moat to our Province Meeting, being the twenty-third day of the Seventh month, 1699, where we met with many Friends, brethren and Elders, they being upon the service of visiting Friends in the province, and I being one appointed by the meeting to join in that service; we concluded to meet in Dublin, the tenth day of the following Eighth month. So I returned home with Friends, having had my health and strength very well to perform my service for the Lord in the foregoing journey; and the Lord's blessed power was mighty with us, that went over all, everlasting praise to his great and glorious name. Amen.

Then, according to agreement, I went to Dublin, to join visiting Friends in that service. As I went, my horse threw me, and I was sorely bruised, but John Pim and my son-in-law William Fayle being with me, helped me up, and stayed me with their hands, until I recovered strength to sit on horseback. I rode in great pain to Dublin, yet joined there with the rest of Friends appointed for the service aforesaid, where we made full inquiry of men and women Friends, and such in general as frequented our religious meetings, how they walked in the truth in their places and stations, according to gospel order, that their lights might shine before men in a good and righteous conversation, to the glory of God, who had called and gathered us to be a people. We had several meetings on the like account in that city, and spent three days in such service to good purpose, the Lord's power and heavenly presence being with us, which crowned our labors, and made them acceptable.

And when clear, we went from thence in peace and comfort of the Lord's good spirit, and that day came to Wicklow, twenty-four miles; but I rode in great pain of the hurt I got by the fall off my horse, yet the Lord's goodness helped me through. We had three meetings with Friends in that county, upon the like inquiry as at Dublin. Then we went to the county of Wexford, and had two meetings with Friends there on the like account; then to the county of Catherlough, and had two meetings with Friends upon the same occasion; in all which meetings we had good satisfaction in our labors of love for the honor of God and good of one another. Now our service being over in this visit, we returned home, and the week following the Quarterly Province Meeting for Leinster being appointed at Catherlough, I rode thither, where was a very great appearance of Friends from several parts, and a great concourse of other people; the meeting held part of three days for the worship of God and church affairs; it was a powerful, heavenly meeting, the Lord's power was over all, and his witness was reached in many hearts, to their great satisfaction and comfort.

Here we made our return to the men's meeting of our service in the visit before mentioned, which seemed to be satisfactory. After this meeting ended I returned home, and kept to our usual meetings; also visited Friends at Mountrath, and went to the burial of Elizabeth Smith near Edenderry, having good service at the grave-yard in the testimony of truth, many Friends and others being there; after which I tarried the meeting of Friends at Edenderry, and then came to Ballynolert, and staid one meeting there; so came with Robert Hoope and John Barcroft to our meeting at Mountmelick, and some time after went to the Moat, where we had several meetings, and the Lord's power and goodness was with us, in which we were well refreshed together. After which I returned home, and kept to our meetings as they came in course, until the latter end of the Second month, 1700.

At which time I went towards Munster to visit Friends, and was at a meeting at Mountrath, and one at Knockballymagher, and so went to Limerick, accompanied with Friends, and staid there three meetings; we were well refreshed in the Lord; and then rode to Charlevil, and staid one meeting, from thence to Cork, and were there with Friends at several meetings, it being the time of their Provincial Meeting; the Lord's heavenly presence was with us. Here I was taken with a great pain in my right side, yet the Lord's power enabled me to answer the service of that meeting; when it was over we parted in the sweet love of God, and comfort of his Holy Spirit.

I rode in much pain that day (accompanied with several Friends) to Clougheen, twenty-two miles, where I tarried that night, and John Pim with me; the next morning we got to John Fennell's, and had a meeting with Friends to worship God, whose goodness was with us. The next day, being accompanied with several Friends, I rode to Thurles, about fourteen miles, in great pain, my distemper increasing. And on the day following, with much difficulty got to James Hutchinson's, not being able to go any further; there I lay under great affliction, which increased with a violent pain, and grievous soreness over my body, yet nothing to be seen outwardly.

Thomas Pierce, of Limerick, came with me from Cork, on purpose to help me, and administered what he thought was proper for my distemper, to give me ease; my wife came and staid with me, also some of my children, and several friends came to see me. In about the space of seventeen days, finding some ease, I was desirous to go home if possible, and, through the Lord's mercy, rode thither in two days, being fourteen miles. Now, the National Half-Year's Meeting being at hand, (but about a week to it) and I, having some service before me at that meeting, was desirous to be there to perform it, although the distemper and soreness remained much upon me; yet I was willing to trust the Lord, who had often helped me through great weakness, to perform many weighty services for his honor, the promotion of his truth and good of his people.

So I took my journey to Dublin, in company of several Friends, and in two days got thither, being thirty-four miles, where the Lord by his power strengthened and enabled me to perform my service in the meeting at that season; there was a very great appearance of Friends from several parts of the nation, and we had divers

good opportunities, the Lord's power through his spirit opened deep mysteries to us, both in doctrine and discipline, to our great benefit and comfort. When the service of that meeting was over, I took horse at Roger Roberts's, thither many Friends and brethren came, where we parted after supplication to the Lord, whose love and life flowed in us; in two day's time I came home to my house, the Lord's name be praised for evermore.

Now, finding my body unable to endure long journeys, I kept to the service of meetings near home, as they fell in course; and about the beginning of the Sixth month, 1700, I went with George Rooke to a meeting at Ayres-Court in Connaught, where few or none had been before, and another at Ballyboy, where many people came, and heavenly things were largely opened in the testimony of truth, which reached God's witness in the hearers, who signified their satisfaction with what was declared, in the demonstration of the Lord's spirit and power. We likewise had a sweet, comfortable meeting with Friends at Birr, and so returned home.

(To be continued.)

"THE WHOLE LAND IS MADE DESOLATE."

To the careless eye the season that is upon us in the regular course of Nature, exhibits only desolation. The last leaf has dropped from the parched twig, the flowers have long since found a grave, the last song of the bird has ceased to vibrate on the chilly air, the cricket's chirp is over, and the woods have a gray and solemn beauty that speaks to something deep in the subdued heart.

Oftener than of old, heavy clouds veil the serene blue of heaven, and the winds shriek as they come over the sea, which is gray and troubled now, and for the soft falling rain, thick snow-flakes fill the air, and Nature seems no longer the tender mother she appeared through summer months.

Mountain paths, which lately rung with the shouts of merry travellers, are silent save for the hushed tread of the wild beast that leaves his covert now; and the ancient hill-tops have now donned the spotless mantle they must wear until the breath of spring encounters them again. Beautiful lakes, hidden among the hills, that reflected fair faces and manly forms in the holiday of the year, hear now only the wind that ruffles their bosoms and sighs among the naked branches on their shores; and the rivers glide on to the sea amid their verdureless banks.

Such is the outward aspect which Nature wears when winter wields the sceptre of the year, and if this were all, the heart might well sink at the prospect of months of gloom and desolation; but is this all? Tree, grass, shrub, flower and vine have accomplished their mission. They have adorned the bright, glad earth, furnished food for her countless dependents, and now, while seeming to rest, are renewing their strength for another year of blessing.

Neither is it just to say that beauty dies with the waning autumn hours. In the deserted and tangled woods many a green vine, defying frost and snow, lurks under dead leaves and exquisite mosses, and evergreens blend their rich emeralds with the gray branches of their less hardy neighbors.

Some hardy birds with the flutter of their swift wings and their blithe calls, make the forest depths to rejoice, and the imagination of man clothes the scene anew with summer's loveliness; and when from lowering clouds drops a mantle of snow, which the next morn's unclouded sun renders almost too dazzling for mortal vision, how glorious has Nature become in her heaven-bestowed garniture!

And what skies compare with those which winter nights unfold—so deeply blue, so transparent, so suggestive of infinity; and when the cloudless moon looks down on untrodden fields of snow, sometimes painting them with the shadows of leafless trees, the scene becomes too holy for words, its silent lesson is for the soul.

Therefore, the true heart, that through Nature is accustomed to find God, knows but little of the desolation of winter. Without, the suggestive lessons of Creative skill are proffered with no stinted hand; and within, where home is and beloved faces are gathered, God's seal is set upon the sacred precincts. In summer, the close room is a prison, and the outer world invites with an irresistible fascination; but in the short days and long, cold winter nights, as a bird its nest, so man seeks the shelter of home, the dearest spot on earth, without which centre of attraction the wide world is a desert.

To the soul, one with Christ, at peace with its Maker, nought can bring its sense of desolation. To fill one's days profitably, to cultivate head and heart, is to make life peaceful and happy, and to raise the soul above the changing impressions of its earthly lot. If we mourn to-day over the dead flower and rustling leaf, a few brief days, and the earth will awake again and put on her beautiful garments; time speeds so fast, there is no space for idle murmuring or regret.

Instead of idle and sinful murmuring, let us go forth amid these wintry hours and find our God as well as when the summer winds sang to us among the fluttering leaves. His unseen finger paints the delicate mosses, covers with

crystal lakes and streams, sifts the light snow among the dark evergreens, caters for the trusting bird, and above and around us leaves the impress of His love, and enforces the lesson that sinful hearts are alone earth's desolate places. H. J. L.

N. E. Farmer.

From the British Friend.

"MEANS OF BENEFITTING THE POOR."

. . . . What a field of usefulness may be found in visiting the poor in their own dwellings, in administering to the wants of the sick, who may have pinching poverty added to bodily pain and suffering. In observing the unmurmuring patience with which their many trials are often borne, not a few deep lessons of thankfulness and humility may be received into our own bosoms; these scenes are truly fraught with deep instruction, and at times may revive feelings, for which the little hymn of childhood finds words:

"Not more than others I deserve,
Yet God hath given me more."

And then follows the query of the psalmist, "What shall I render unto the Lord for all his benefits?" Truly I have returned from such visits to the poor lost in wonder at my lot being such a contrast to those I had parted from, longing to be able in some substantial form to testify my gratitude for the many blessings and comforts with which a gracious heavenly Father had in unmerited goodness surrounded me! And at other times I have gone forth full of care and discouragement, and have retraced my steps lightened, cheered, and strengthened; surely, then, here is a way of doing good and *getting good;* would that many who have time at their disposal would embrace it more frequently. Some may really want an object in life. Oh! that all rightly felt the importance of *living*, felt that this little span of our earthly existence should be spent in earnest working, "not of ourselves doing service, but knowing him to work in us to will and to do of his good pleasure!" And I cannot for a moment believe that employments such as have been here briefly noticed, would in any degree disqualify or interfere with our usefulness in our own beloved Society; the *one power* can alone rightly qualify for any service, whether of an humble or exalted nature; and this power is not restricted in its operations, and if yielded unto would bring every word and action into the beautiful order and harmony of the Truth. Nor need we fear to engage in these little labors, since the apostle's encouraging language stands on record, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and keep yourselves unspotted for the world!"

Under the feeling that these subjects have had indeed but a very feeble advocate in m pen, and fearing it may have already trepasse too long, I remain, thy sincere friend,

J. M.

AN INCIDENT IN THE LIFE OF ETHAN ALLEN.

Ethan Allen possessed a vigorous but partially cultivated intellect, and his natural independence of thought often led his mind far away from the beaten tracks of human investigation. In religion he became a free-thinker; and, in 1782, he gave expression to his opinions in a little book, entitled "Reason the only Oracle of Man; or, a Compendious System of Natural Religion." It was published at Bennington two years later, and attracted much attention, especially among the orthodox divines of New England, who severely condemned it. While it possesses many striking and original thoughts, it exhibits remarkable crudity in their development; and the whole work may be regarded as a melancholy picture of the gropings of a benighted yet gifted spirit in the dark valley of human reason, unaided by the light of Divine revelation, and following the will-o'-the-wisp of errant fancy. That his religious opinions were not grounded in absolute conviction, the scene at the death-bed of his beloved daughter by his first wife, as related by tradition, fully attests. She was a lovely, pious young woman, whose mother, then long in the spirit-land, had instructed her in the truths of the Bible. When she was about to die, she called her father to her bedside, and, turning upon him her pale face, lighted by lustrous blue eyes, she said, with a sweet voice, "Dear father, I am about to cross the cold, dark river. Shall I trust to your opinions, or to the teachings of dear mother?" These words, like a keen arrow, pierced the recesses of his most truthful emotions. "*Trust to your mother!*" said the champion of infidelity; and, covering his face with his hands, he wept like a child. Thus it is ever. There is a cell in the human soul in which lodges the germs of perennial faith in God and his revelations. When touched by the electric spark of conviction, its prings forth into bloom and fruitfulness, defiant alike of the frosts of cold, unbelieving reason, and the scorching heat of human philosophy.

Whatever may have been the error of his head, Ethan Allen possessed a consistent, honorable and inflexible honesty; in this respect contrasting favorably with many who profess a higher and purer religion than he, but who come lamentably short of the great requisites of Christianity; unyielding integrity and justice. Under his rough exterior, of speech and manner, lay the pure diamond of a noble nature. Illustrative of this, it is related of him by his biog-

rapher, that, on one occasion, he owed a citizen of Boston about one hundred and fifty dollars, for which he had given his note. It was inconvenient for him to pay it at maturity. It was put in suit, and he employed a lawyer to attend the court and have the matter postponed until he could raise the money. As the readiest way to obtain it, the lawyer determined to deny the genuineness of the signature, which would compel the holder to send to Boston for a witness. Ethan happened to be in a remote part of the court-room when the case was called, and was utterly astonished at hearing the lawyer gravely deny the signature. With long and fierce strides he rushed through the crowd, and, confronting the amazed "limb of the law," he rebuked him in a voice full of wrath. "Mr. ——," he exclaimed, "I didn't hire you to come here and lie! That's a true note; I signed it, I'll swear to it, and I'll pay it. I want no shuffling —I want time. What I employed you for was to get this business put over to the next court—not to come here and lie and juggle about it!" The result was that the postponement was effected without farther opposition.

Living contemporaneous with the Revolution, his life and acts form a strange and romantic chapter in the annals of his country. When rising peace blessed the land with its beams, in 1782, he returned to the pleasures and pursuits of the farmer; not, however, among his old friends at Bennington, but in a newer region of his beloved Vermont. For a short time he resided at Arlington, and afterwards at Sunderland. At length he settled in the vicinity of Onion River, near the scene of some of his earlier exploits, where, with his brothers, he had purchased large tracts of land. There he remained, in the enjoyment of the quiet of agricultural life, until his death, which occurred very suddenly at Burlington, from the effects of apoplexy, in Feburary, 1789. His funeral was largely attended, and his remains deposited within sound of the cascades of the charming Winoaski.

For Friends' Inteligencer.

THE ADVOCATES OF PEACE SHOULD NOT BE THE VOLUNTARY ABETTORS OF WAR.

Since an apology for those who engage in war too often proves but a prelude to the approval of war itself, such apology seems out of place with all who profess to bear an uncompromising testimony against it. When our fellow men, of apparently fair moral character, leave their earthly all and join the army to defend their country under a profession of duty, we know it is calculated to draw forth a feeling of charity, which, however, requires great care in the mode of its manifestation. The sincerity of those who engage in war, does not determine the question of its rightfulness, any more than the rectitude of persecution is established by the Apostle Paul's being engaged in that, under a belief that "He was doing God service."

Is war right, wise, benevolent, just, Christian? No: these are neither its principles, or its fruits, as is now being demonstrated throughout this land, in the character of a grievous calamity and scourge.

Now a system inflicting such enormous cruelty, and destruction of life and property cannot be in harmony with the gospel, so long as that enjoins the following: "Overcome evil with good;" "Recompense to no man evil for evil;" "Avenge not yourselves;" "If thine enemy hunger, feed him, if he thirst, give him drink;" "By this shall all men know that ye are my disciples, if ye have love one to another;" "Love as brethren; be pitiful, be courteous, not rendering evil for evil, or railing for railing;" "God hath called us to peace;" "Follow after love, patience, meekness;" "Be gentle, showing meekness unto all men;" "Live in peace;" "All things whatsoever ye would that men should do to you, do you even so them;" "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, &c." Now how can war be practised without the exercise of those dispositions which a Christian spirit forbids, and has cast out of the heart of the true Christian, whose weapons of warfare "are not carnal, but spiritual;" and this agrees with the testimony of the blessed Jesus, when he declared his "kingdom was not of this world," if it were, then would his servants fight; they lacked the requisites, (the dispositions) for the slaughter of their fellow men, being Christians.

Now, in view of the enormities of war, its discordancy with Christianity as set forth by Jesus and his Apostles in precept and example, and its violation of the just witness for God in the soul of man, instead of apologising for the warrior, and giving him countenance or encouragement, would it not be a better exercise of charity and brotherly kindness to use every means inculcated by Christianity to convince him of his error?

War having the sanction of national law, and the powerful influence of custom, few men even attempt to look into the system at all, and still fewer to investigate it, disabused of these and other undue influences. If they did, I am sure they would see it to be as inexpedient as it is unwise, setting aside its violation of Christianity. We would think it the height of folly, if two neighbors of adjoining farms, should, from the liability of trespass being committed, hold themselves in readiness for a deadly combat, by which to vindicate their rights and honor; and if it be thus foolish in an individual, who

can describe its magnitude when a great nation practises on such a principle.

It is not customary for neighbors to equip themselves with swords and pistols, and train themselves to their dexterous use, to be in readiness to settle differences by the infliction of death. More rational means are pursued, so that duelling is of rare occurrence, and deemed in the highest degree disgraceful by people in general. Where then is the necessity or advantage of nations resorting to war for the settlement of their differences. If individuals, in a matter they cannot adjust between themselves, find better tribunals than swords and pistols, why cannot nations? War is not a matter of necessity, but a voluntary act, as much so as individual murder, and in a moral point of view, differing only in being legalized, and executed on the largest scale. Responsibility attaches to nations, no less than individuals, national acts are but a combination of individual acts; therefore, if much the largest portion of the people were disinclined to make any preparation for war, and refused to enter the field of human slaughter, a more rational and moral mode would soon be entered upon.

In view of the multiplied and unbounded evils of the system, and its detriment to the best interests of man, temporal and spiritual, how extremely important does the testimony of the Society of Friends become on this subject, to sustain which, with a fitness commensurate to its importance, they have need to be "wise as serpents, and harmless as doves."

Friends profess to be the disciples of the "Prince of Peace," and now that strife, excitement, and the atrocities of civil war are prevailing, their principles are put to the test. In agreement with these sublime principles, how guarded and circumspect they should be to give no voluntary approval by word or deed, to war, offensive or defensive, letting their light on this point shine uneclipsed "before men,"—thereby evincing the efficiency of the Christian principle, (if lived out,) for the establishment of "peace on earth, and good will to men," so that nation would cease to "lift up the sword against nation, or learn war any more"—a reform worthy of the deepest concern of every intelligent mind, and being, too, so entirely within the reach of individual and national attainment, that there seems no room for either, to escape the solemn responsibility. D. Irish.

Duchess County, N. Y., 2d mo. 15th, 1863.

Keep your body sound; as wine savors of the cask it is kept in, the soul receives a tincture from the frame through which it works.

Look not mournfully into the past—it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.

ALMSGIVING.

There is but one genuine proprietor in the universe, and that proprietor is its Maker. All that we call ours—all that we win by toil, and are allowed to hold, for our use and at our disposal, by the laws of civil society—was made and is owned by Him who made and owns us. The mite that makes a home for itself in our cheese does not, by the processes of burrowing and feeding, institute a claim to property in the cheese. The robin that builds a nest in our maple, from materials selected upon our land, cannot be said to own the tree, if we have a purpose for it that interferes with her nest. That God is the grand proprietor must be received as a cardinal, vital fact by all who do not deny the existence of God himself. It is not for me to declare to the world the manner in which He regards this portion of His property; but I cannot help thinking that He looks upon it as a great mansion which He has taken infinite pains to construct for the shelter and support of a family of children in whom He takes infinite interest. These continents of verdure, this great and wide sea, swinging like a pendulum between its shores, overhung by the moon's mysterious dial, these rivers, nursed in their crystal infancy at the bosoms of these motherly hills and mountains, this downy atmosphere, that feeds our breath, and fans our brows, and springs over us its canopy of blue, this wonderful variety of animal life, that rejoices in forest wildernesses and smooth pastures, and swims in the sea and floats upon the air—all these were made and are supported by His power, for the benefit of the intelligent creatures whom He has placed among them.

Now, if we have any thing like ownership in these things, this ownership has its basis in God's beneficence. If we hold any thing by right, for our special use, and at our disposal, we hold it as a gift of God, and as a temporary gift. We are allowed to use these things for a time; and then we pass away, and they are transferred to the possession of others. Not unfrequently they are taken from us while we live. The patient Man of Uz exhibited his idea of property—the true idea—in the familiar words, "The Lord gave, and the Lord hath taken away." In making this world, the Creator furnished it with all the materials necessary for the support of His entire human family. For the best development of our minds and bodies, He made it necessary for us to labor, so that, by moulding the agencies and recombining the materials He permits us to use, we may secure that which is necessary for our sustenance and shelter. He knew that some would be able to secure more than enough for sustenance and shelter, and that others would not be able to secure enough, yet He did not

intend that any should lack food and clothing, or any of the essentials of healthful bodily and mental life. He knew, and, I verily believe intended, that some should be poor and that others should be rich; and thus instituted the emergency for human beneficence or charity. It is better, on the whole, that the world should be made up of benefactors and beneficiaries than that each man should be independent of every other man.—*Timothy Titcomb.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 28, 1863.

The inquiry often arises, how can the spirit and practice of war be so generally encouraged among men of acknowledged piety and virtue, if it is really opposed to the teachings of the spirit of truth in the soul? We think an answer is furnished to this question by an examination of the past and present methods of moral instruction, particularly as applied to children. It is, we fear, too true that the training which children generally receive, even from their parents, tends rather to blunt the pure evidences of divine truth in their minds, than to encourage attention to those teachings or intuitions which lead into all truth.

It is mournful to reflect how little attention is given in the prevailing systems of training to those divine intimations by which the mind of childhood recognizes right and wrong. How often does the child, instead of being encouraged in acts of benevolence and kindness, by which these noble qualities would be cultivated and improved, receive checks to its heaven-born impulses. How often is the child taught, by precept and example, to admire deeds of carnage and human slaughter—to exalt into heroes those who have won distinction by means which have inflicted misery on their fellow-men. What marvel that the still small voice which would restrain from passion and revenge should be smothered by the daily connivance of parents and associates at deeds which, to the unsophisticated mind, present no other features than those of wickedness and guilt?

We have no disposition to discuss the nature of those intimations of right and wrong, which must be matter of experience to all who have not habitually disregarded them; but we would earnestly direct attention to those feelings of tenderness and conscientiousness which underlie all the apparent passion, revenge and waywardness of little children; they furnish a foundation on which the discriminating and loving parent should aid the children in building the superstructure of a pure and virtuous character.

Died, at the residence of her daughter, Nancy Parkins, near Cardington, Ohio, on the morning of the 22d of 12th mo. 1862, after an illness of 5 weeks, of much suffering, Sarah Schooley, in the 91st year of her age, a member of Alum Creek Monthly Meeting. Our beloved friend was the widow of Isaac Schooley, who died nearly a year before her. They lived together as husband and wife for over 68 years, in great harmony, and a bright example to all. She was born near Waterford, Loudoun County, Virginia. Her parents were Robert and Abigail Slocum. When she was about 8 years old her father died, and at the age of 9 years she went to live with William and Mary Hatcher, of Goose Creek, with whom she continued until she was married, at the age of 20 years. A short time before her marriage she was received into membership with Friends, and continued a worthy and consistent member until her death. She manifested great composure of spirit in her bereavement in old age, after the decease of her husband, and so gentle and uncomplaing was she in all her trials that it was clearly manifest, that the lamb-like nature had gained the ascendency, and kept in proper subordination her human nature. She would often say she pitied those who had to wait upon her so much. The day before she died, on being asked how she was, she replied, "my sufferings are so great I do not think that I shall live to see the light of another morning. I would be glad for the change to come, but I will try to be patient and wait my appointed time." At another time she said, "How thankful I would be if it was the Lord's will to release me." She appeared sensible to the last. She passed away like one falling into a quiet slumber, without a struggle or a sigh. Her glorified spirit has gone no doubt to that quiet resting place "where the wicked cease from troubling, and the weary are at rest."

——, on the 1st of 2d mo. 1863, Jane Way, wife of John C. Way, aged 65 years and 10 months.

She was a member of West Nottingham Monthly Meeting of Friends. For many weeks she bore, with Christian fortitude, severe bodily suffering, and waited with patience for her release, when in a serene state of mind, she bade farewell to all present of her family, and passing away, as into an easy sleep, exchanged her tenement of clay, for the spiritual abode of rest.

——, in Newtown Township, Bucks County, Pa., on Sixth-day the 6th inst., Samuel T. Hillborn, a member of Wrightstown Monthly Meeting, aged 64 years. His remains were interred in Wrightstown graveyard on Second-day following attended by a large concourse of people.

He was an Overseer of the Monthly Meeting of which he was a member; a station which he filled to the satisfaction of Friends. In the death of our valued friend we feel our loss to be of no ordinary character, his life having been one of much usefulness. He was ever ready to soothe the mourner

and comfort the distressed. The writer of this tribute to his memory knew him long, and knew him well, and it may truly be said he fulfilled all his duties in a Christian manner,—confirmed I am in the belief he has entered the mansion prepared for the blessed, eternal in the heavens. His departure was a sudden one. Not feeling well, he went to lie down, and a short time after he appeared to be in a sweet sleep, but the vital spark had fled. "Blessed are the dead who die in the Lord." G. W.

DIED, at his residence in East Nottingham, Cecil County, Md., 12th mo. 3d, 1862, WILLIAM KIRK, in the 90th year of his age.

The long life and devoted services of this dear friend seem to deserve more than a passing notice. In very early life he was made sensible of the operation of Divine Grace in the soul, and submitted thereunto in his minority. He was desirous to attend mid-week meetings; this privilege, however, was seldom granted him, inasmuch as his father did not do so himself, but as soon as he arrived at the age of manhood, he felt it to be his duty to change his dress to conform to Friends' custom, and ever after, so long as his health and strength permitted, was a diligent attender of *all* Friends' Meetings, and for many years filled the station of an Elder, to the entire satisfaction of his friends. He was a faithful advocate of the principles and testimonies of the Society, and all inroads thereon were a source of regret to his tender mind. As a husband and father, he was kind and affectionate, and throughout the varied walks of life he acquitted himself, as an upright man and a Christian. For the last three years he was unable to get out to meetings, but retained his mental faculties in a remarkable degree, devoting much of his time to reading, a privilege he often expressed himself thankful for. His house was ever a resting place for travelling Friends, and there are many who can recur to the satisfaction and comfort they have enjoyed under his hospitable roof. About ten days before his decease, he was attacked with a slight stroke of paralysis, which confined him to his bed, and partially deprived him of speech, during which he was entirely resigned, remarking to his daughter, "come see a man which told me all things that ever I did; is not this the Christ?" and added, "I have of late felt this to have been my experience." Two days before his close, whilst his family were gathered around him, to an enquiry by his son as to whether he knew them? He said, "I am sensible, I know you all,— I am going home, I shall soon be done with time," and afterwards bade them all farewell! Shortly after, an increased attack of the disease, deprived him of speech, but his serene countenance, and calm deportment, evinced to those around him, that his work had been done in the day time, and that he was waiting for the solemn change. His beloved daughters, whose pleasure it was for years to supply his every want, may console themselves with the reflection, that it is not the green sheaf but the ripened shock that is gathered to the harvest, and that his immortal spirit is now at rest. "Mark the perfect man, and behold the upright, for the end of that man is peace;" and "Him that overcometh, will I make a pillar in the Lord's house, and he shall go no more out."

——, on the morning of the 15th inst., at his residence in Gwynedd Township, Montgomery Co., Pa., JOSEPH FOULKE, in the 77th year of his age, a minister of Gwynedd Monthly Meeting.

——, on the morning of 23d inst., JOSEPH DODGSON, a member and elder of Darby Monthly Meeting, in the 77th year of his age.

For Friends' Intelligencer.

GLIMPSES OF SCIENCE.—NEW SERIES.—NO. VI.

BY YARDLEY TAYLOR.

Immediately west of the valley limestone commences a range of hilly and mountainous country, extending to the Alleghany range, and occupying in the geological column a position between the primitive rocks and the coal-bearing strata. This series of rocks is probably what in England is called the Old Red Sandstone formation. These ranges of mountains are a continuation of the same that in Pennsylvania contain the beds of anthracite coal, and here, on the Potomac, beds of it have been found, but not yet in sufficient quantity to justify large expenditure to obtain it.

Professor Rogers, in his geological report to the Legislature of Virginia in 1837, describes these rocks as consisting of light, olive-colored, brown and red sandstone, interspersed with shale of various colors and texture, together with limestone. The shale, in many places, is rich in iron ores, and the limestone further south contains lead and copper.

Some of these ranges are composed of a brown fossil sandstone, that may readily be broken down into a coarse sand, and is used in the limestone valley, where sand is not found, for the outer coat in rough-casting buildings. In some places a white sandstone is met with, nearly as white as loaf sugar, which, when broken down, makes a sand nearly equal to the silver sand of Long Island. The limestone of this region, in some places, is rich in organic remains. Impressions of shells are numerous, and the sandstones have markings of algæ or sea weed, similar to the same formation in other countries. Thin seams or markings of coal are to be found, but not until we get high up in the series need we expect to find coal in available quantity. It would seem that while these strata were being deposited, vegetation gradually increased: first sea weed, of which we could hardly expect large masses to be retained, and then land plants began to appear as the coal formation was reached, during which period geologists consider that land vegetation rapidly attained a growth that we now can have little conception of.

Most of the sandstones in these ranges exhibit the arched form where gaps are met with. Sometimes the limestone subjacent to the sandstone is seen in the centre of the arch. A grand exhibit of this is seen near Romney, in Hampshire County, where the South branch of the Potomac flows through the South branch mountains. Here is a perpendicular escarpment of rock several hundred feet in height, containing three such arches; the eastern 250, the middle 550, and the western 220 yards in span. Even the hills of shale have the same feature. In making the northwestern turnpike

from Winchester to Parkersburg, some years ago, the workmen often cut down the points of hills that projected into the beds of streams, and in almost every instance the arched form of the strata was apparent beneath the surface; after a thin soil on top, then a circle of fossil shale, then more compact shale, then softer again, then harder, &c. The harder shale, often from six inches to a foot in thickness, presented the perfect form of an arch of cut masonry, having seams across its face a foot or two apart. This appearance is singular, and would seem to indicate that the upheaving force that raised up and tilted the more primitive rocks further eastward into vertical positions or nearly so, did not act with so much force after these rocks were deposited, but merely elevated them into their present positions without breaking them up. One of the ridges has a curious appearance; it looks as if the lower strata had been raised up, and the two sides collapsed together into a vertical position, and having the overlying strata on either side on the same inclination. Iron pyrites, in a spherical or disintegrated form, are often met with in some of these shales, the disintegration of which, in company with the earths of these rocks, gives rise to sulphur, chalybeate and alum springs, so common in the mountains of Virginia. Few countries have so great a variety of these mineral waters as this State. There are the white sulphur, the red sulphur, the blue sulphur, the salt sulphur, the warm and the hot springs, the alum springs, and the Cacapion springs, different from all these. These differences are no doubt the result of the action of different minerals on the earths in their decomposition. Thus iron, by itself, would give the chalybeate taste to water, while the sulphur of iron pyrites would yield the sulphuretted hydrogen, and mixed with alumina, the basis of clay, would produce alum, which is a sulphate of alumina. Chemists tell us that by mixing certain acids and other substances together, heat will be produced, and this may be the cause of the hot and warm springs. As there is but little appearance here of volcanic action, it can hardly be supposed to be the cause of the heat.

The soil of some of the vallies between these mountains is limestone, and is equal to any land in the State. The valley of the South branch of the Potomac has long been noted for its fertility, and renowned for its products. While many of the hills and mountains are sandstone or shale, and have a poor soil, we occasionally meet with some where limestone reaches to the summit, and there we find good soil invariably. In a few places a black or dark colored flint is found, of which the Indians made their arrow heads, and places are pointed out where they probably had their villages, and where vast numbers of small pieces of this stone are found in the soil, as if they had manufactured them here.

Immediately on reaching the Alleghany proper, the mountains rise several hundred feet higher, and the bituminous coal fields commence. Though they have been elevated in all probability, there has been but little displacement or tilting of the strata; they lie in nearly a horizontal position. This gives great advantage in mining, as there is little trouble with drainage, there being just about dip enough to effect this object without other means. The whole of the first or Cumberland coal field is all within the waters of the Potomac, the real dividing line being a few miles west. The north branch of the Potomac heads west, and passes through the coal by a gap of nearly a mile wide, having six seams of coal, two beds of iron ore, and one of limestone, lying one above another in a height of about 900 feet. In one respect this field resembles a coal field in Wales, where coal, limestone and iron ore are all obtained from one mine, and where some of the largest iron works in Great Britain are found. There is this difference, and it is a very important one, that here the materials are none of them to be elevated, but can all be obtained by a level or descending conveyance; there they all have to be raised from deep down in the earth. In this region coal can be raised more readily than almost anywhere else, the river passes through the beds, and the streams that rise in the valley above the coal have exposed the runs in various places, so that the miners can commence their operations in the light of day, and on a level with the surface.

West of this coal bed, in the valley of the Youghioghany, is another bed, and on the summit of the Laurel Hill, the westernmost range of the Alleghanies, is a large deposit of millstone grit, a strata below the coal-measures. This, however, is beyond the Atlantic slope of the United States.

While the geological features along the line of the Potomac may be taken as the type of other sections on the Atlantic slope, there are some variations. Thus, on the Delaware and Susquehanna, there are extensive anthracite coal fields in the transition strata, while, further south, these do not manifest themselves to much extent. So, still further south on the James River, Virginia, there are beds of bituminous coal fields, a few miles above tide-water, resting on the granite, the whole of the different strata usually found between the granite and the coal beds being here wanting. Coal extends through several counties in Virginia south of James River, and reappears in North Carolina. Still, on going up the James River, the geological features are the same as on the Potomac generally.

The great geological feature of the Atlantic

coast south of New York is the large development of the tertiary strata. It would seem as if some powerful force from the north was acting while this was being deposited. The Delaware, the Susquehanna and the Potomac each turn directly south soon after meeting tide-water. There must have been a cause for this, and that cause may have deposited these materials where they are. In many places are large beds of sea shells; indeed, almost the whole expanse beyond the primitive rocks gives evidence, by the presence of shells, of having once been under sea-water. In some places, where the surface soil rests upon these decaying shells, and they are within reach of the plow, the soil seems of inexhaustible fertility. In New Jersey are extensive deposits of green sand, that act well as an amendment to some soils. These grains of green sand contain potash in considerable proportion; hence, probably its value. The marl south, through Maryland and Virginia, contains some green sand, though in less proportion than in New Jersey. This tertiary formation usually covers up the primitive to some extent, except where streams have laid the latter bare. Iron ore is largely met with in the neighborhood of Baltimore, and lignite is found in the hills. One great disadvantage in this formation, as regards agriculture, is, that the materials having, as it is believed, been deposited by water, a sifting operation, if it may be so termed, has been carried on, by which, instead of an indiscriminate mixing of all the materials together, they have been separated and deposited, in great measure, separately. Thus we find in one place sand, in another clay, in another pebbles, and the lime and potash, so necessary in good soils, have been carried away. Lime is generally deficient in this deposit on the surface, but in most places this can be remedied by marl, as that abounds largely along tide-water, or by oyster-shell lime.

This tertiary deposit widens greatly as it extends southward. It is but about forty miles from Philadelphia to the sea shore directly across New Jersey, while nearly the whole length of some of the southern States is occupied by it. It very rarely rises to the height of 200 feet above tide-water, while most of it is at less than one-half of that elevation. It varies greatly in productiveness, from very fertile soils to very poor sand, that will scarcely produce heath; much of it, however, is too wet, owing to its being so level, and drainage would improve it much.

An interesting discussion took place a few years ago at the Virginia State Fair, on under-draining, that shows the condition of a good deal of the tide-water region. The president was asked to give his experience in under-draining. He remarked that his lands on the Pamunkey river were level; that the surface for about five feet was composed of a sandy loam resting on a bed of sand; that this sand bed extended to some distance on higher ground and there reached the surface; that here the sand bed received the water from rains, which filtered down under his surface loam, and there pressed upwards, oozing through in some places and furnishing springs in others. This oozing upward kept his land wet and cold, and made it unfavorable for winter grain. On reflecting upon the condition of things, it occurred to him if he could tap this bed of sand he could relieve his soil from this upward pressure and thus provide a remedy. Accordingly he commenced at the lowest point he could find, and opened a ditch five feet deep, reaching to the sand, and continued it into his grounds some distance, when he believed that he had drained his soil for a quarter of a mile on each side of his ditch. This was his experience. Another member then gave his. His lands were similar to those of the president, except that the lower bed of sand was comparatively dry, at least not saturated with water, and he supposed that there was an outlet for it in some water-course. But there were places that were basin-shaped, that is were lower than the ground surrounding them, and consequently rain water would lie there to the injury of winter grain particularly, causing the frost to act injuriously. To remedy this state of things, he procured from the North what are called post-hole augers, with these he bored holes in the ground in those places, and thus let the surplus water into the sand bed below, where it passed away entirely. Here were two different expedients to relieve the soil from water, and both effectual.

Among the various deposits of this tertiary region is that of the "infusorial within the corporate limits of the city of Richmond." This deposit, usually of a light gray, almost white color, is remarkable for the abundance of minute, organic forms that it contains.

These organic forms are the minute silicious fossil remains of a class of very minute insects with silicious instead of calcareous shells. One remarkable property of these remains is their lightness; being, in their ordinary state of compactness, only about one-third the weight of water of equal bulk. The texture of the mass is very fine, and appears free from gritty particles, yet it is used in polishing metals. The number of these silicious skeletons in each cubic inch it is supposed can only be reckoned by millions, and a cubic foot would contain a multitude far exceeding in number the entire human population of the globe.

Another remarkable deposit in this tertiary region is the cretaceous formation of Alabama and Mississippi. It has been said that there was no chalk formation in the United States; but

late examinations here have shown a deposit having the characteristic fossils of the chalk, and occupying its position. It is a carbonate of lime very like chalk, perhaps not so pure, and softer, but that may arise from this bed being mostly below the level of the country, and not having been thrown up into cliffs, as the chalk of England. It underlies some ten or twelve counties of Alabama, and enters Mississippi on one side and Georgia on the other. It is covered up mostly with a soil from a few inches up to fifteen or eighteen feet deep, and this soil contains a very large amount of organic matter, sometimes as much as 30 per cent.—Much of this soil is very productive, and by many considered almost inexhaustible, yet there are places where the carbonate of lime reaches the surface without other mixture, and there it is absolutely barren and unproductive. This dark-colored, organic soil was originally covered with a dense growth of cane and pine timber; the former is now mostly destroyed, even in timbered lands, by stock. This cretaceous bed gradually dips under the tertiary formation along its southern border, and disappears. Its thickness is from 400 to 1000 feet. It lies on a bed of sand.

One thing is remarkable about this bed, that there are no springs of water to be found in it, but from its compact nature we might infer that water could only penetrate it with difficulty. In the first attempts at settlement here the inhabitants suffered severely at times for water; they dug out basins in low ground, but these failed in dry weather; of latter time they have made reservoirs and collected water from the roofs of buildings. The lime rock, as it is termed, is admirably adapted for this purpose, for by opening a small aperture at the surface and reaching the more solid portion, the opening below may be increased to a large size without danger of falling in, thus securing any amount in times of heavy rains. Of latter times, however, they have resorted to Artesian wells, the sandy bed below holding water in abundance; this when reached always rises to the surface, except in one part where the surface lies higher than the rest. Some have made large borings and have obtained water sufficient to propel machinery. The firmness of the bed facilitates boring, as it is easily worked and needs no tubing, which is so expensive where the material falls into the excavation. In times of rain the water passes off on the surface and forms creeks and streams, but these soon stop running after the rains are over.

In upper Alabama the remains of some of those huge reptilian creatures are met with that peopled the waters at the time the tertiary deposits were being laid down. It is probable that here were shallow waters favorable for their haunts at the time that this cretaceous or chalk deposit was forming.

Having now presented to the readers of the *Intelligencer* some of the more prominent geological features of the Atlantic slope of the United States, I propose taking my leave of them for the present; and should I have been the means of inducing any to look more into the laws of nature, and to take note of what is passing around them, I shall be rewarded. It depends very much upon ourselves whether in passing through this world we use our eyes so as to educate ourselves, or keep them shut and so pass along as the brutes that perish, taking no note of the many wonderful things around us.

For Friends' Intelligencer.

THE WEATHER LAST WEEK.

	Therm. 6 A. M.	Therm. 9 A. M.	Therm. 12 M.	Therm. 3 P. M.	Therm. 6 P. M.	Therm. *Mean.*	Barom.	Wind 6 A. M.	Wind 9 A. M.	Wind 12 M.	Wind 3 P. M.	Wind 6 P. M.
2d mo. 16	31	38	41	45	41	39·2	30·2	W.	W.	W.	N.W.	N.W.
" 17	30	30	30	30	29	30·0	30·2½	N. E.	N. E.	N. E.	N. E.	N.
" 18	27	32	37	38	38	34·4	30·0	N.	N. E.	N. E.	N. E.	N. E.
" 19	40	42	42	52	51	45·4	29·4	N. E	N.	N.	N.	N.
" 20	43	45	54	50	45	47·4	29·3	S. W.	S. W.	S. W.	W.	N.W.
" 21	30	32	34	35	29	32·0	30·2	N.W.	N.W.	N.W.	N.W.	N.W.
" 22	18	16	16	18	17	17·0	29·8	N. E.	N. E.	N. E.	N. E.	N. E.

Mean of the week..... 37·00
Same time last year..... 34·71

The snow that has fallen to-day (22d) exceeds any other for years.

HOMER EACHUS.

TRANSPLANTED.

Two children, grandsons of Dr. G. C. M. Roberts, of this city, died in New York a few weeks ago, within the short space of four days, smitten by that fearful disease, scarlet fever. The elder, during his one brief night of illness, while delirious, called ever and anon to his brother, repeating the chorus of a hymn that in childish tones they so often sang together: "Henry, we're on our journey home!"

'Twas a happy, sheltered homestead,
When the morning sunlight shone;
Alas! long ere the night-fall,
The light of joy was gone.
A sweet voice broke the stillness,
In clear and thrilling tone:
"We're on our journey, Henry,
We're on our journey home!"
Ah! bow thy head, young mother,
Cherish each look and word,
Thy precious flowers are needed
For the garden of the Lord.
Brief journeying, young pilgrim,
Led to the shining shore,
Where, roaming by life's river,
Thou'lt weary nevermore.
Fair bud, too pure to blossom,
Where earthly winds may blight,
Transplanted never more to fade,
Where they have no more night.
But yet *another* treasure
The Reaper has laid low,
From out the mother's loving arms
That little one must go.

Two bright and precious jewels
From the home-casket gone,
While sadly sweet the echo comes,
"We're on our journey home!"
May He who thus bereaves us
Comfort each stricken heart,
And link in heaven the golden chain
Thus sadly forced to part.
And if perchance some storm may break,
In darker days to come,
It will be sweet to know that *they*
Are sheltered safe at home!

—*Methodist Protestant.*

DICKEN'S CRADLE SONG OF THE POOR.

Hush, I cannot bear to see thee
Stretch thy tiny hands in vain;
I have got no bread to give thee
Nothing, child, to ease thy pain.
When God sent thee first to bless me,
Proud and thankful, too, was I;
Now, my darling, I, thy mother,
Almost long to see thee die.
Sleep, my darling—thou art weary;
God is good, but life is dreary.

I have seen thy beauty fading,
And thy strength sink day by day—
Soon I know will want and fever
Waste thy little life away.
Famine makes thy mother reckless,
Hope and joy are gone from me;
I could suffer all, my baby,
Had I but a crust for thee.
Sleep, my darling—thou art weary;
God is good, but life is dreary.

I am wasted, dear, with hunger,
And my brain is sore oppressed;
I have scarcely strength to press thee,
Wan and feeble to my breast.
Patience, baby, God will help us,
Death will come to thee and me;
He will take us to his Heaven,
Where no want or pain can be.
Sleep, my darling—thou art weary;
God is good, but life is dreary.

AWAKE, LITTLE SLEEPER.

Awake thee, little sleeper,
No longer slumbering lie,
The rosy light is breaking
O'er all the Eastern sky,
And joyous birds are winging
Their flight from tree to tree,
While all the air is ringing
With sweetest melody;
Let thy young voice be lifted
In strains of grateful song,
Unto thy great Creator,
Who doth thy days prolong.

Awake thee, little sleeper,
And view the glorious sun,
His circuit through the heavens
Already is begun;
He looked in at thy window,
To find thee sleeping still,
Then hasted on his journey
Far over vale and hill:

Behold him as he speedeth
Upon his onward way,
For never once he pauseth
Till evening's closing ray.
Thus let thy path be onward
And upward every day;
So shall thy rest be glorious
When life has passed away.

A subscriber refers us to an excellent article in the *Atlantic Monthly*, of Third month last, upon Free Labor in the West Indies. As we unite with her in the sentiment that it contains much that will interest our readers at the present time, we have taken the following selections from it.—EDS.

That the negro will not work unless he is forced to, is the strong and almost invincible objection in the minds of multitudes of persons to emancipation.

What, then, are the facts bearing on this important point? We propose under the guidance of candid observers and travellers, such as Schomburg, Breen, Cochin, Burnley, and, best of all, Sewell, briefly to examine a field where the experiment has been fairly tried, namely, the smaller island of the British West Indies. A full examination of the larger Island, Jamacia, would of itself demand an article, or even a volume.

The remark is often repeated by West Indian travellers, that no sweeping conclusions on economical points can never be true of the West Indies as a whole,—that each island is distinct from the others, and to be judged on principles which apply to itself alone. This important fact must be borne in mind by the reader, in examining the question of the results of emancipaiion in the West Indies.

In Barbadoes the governing peculiarities are the dense population to the area, and the great numbers of the laboring class. The number to the square mile is greater than in China, averaging eight hundred. This fact alone, placed a much greater power in the master's hands after emancipation, as the competition of labor must be so much more severe than with a more sparse population.

With something of the perversity induced by slavery, the planters maintained a species of land-tenure among their freed slaves which could not but have a disastrous effect.

In the first years succeeding the act of emancipation, the tenant worked for twenty per cent. below the market rate of wages, and his service was considered equivalent to the rent. Now he possesses a house and a land-allotment on an estate for which he pays a stipulated rent; but *as a condition of renting*, he must give a certain number of days' work at certain wages, generally from one-sixth to one-third lower than the market rate. The usual wages are twenty-four cents a day; by this system of tenantcy at-will,

the freed negro in Barbadoes must labor for twenty cents.

What would be the natural results of such a system? Can we wonder at such facts as Mr. Sewell quotes from a Tobago paper, in which the writer "deplores the perverse selfishness of the laborers," (*i. e.* in buying farms of their own,) and complains that "the laborers have large patches of land under cultivation, and hire help at higher wages than the estates can afford to pay," and otherwise oppress their former benefactors? The remedy which the aggrieved correspondent suggests is the immediate importation of Coolies.

The truth is, however, that owing to the crowded population of Barbadoes, the planters have had everything in their own hands, much more than in other islands. In Trinidad or British Guiana the negroes were not obliged by competition to submit to the obnoxious tenure; and they soon found, where land was so cheap, that a path to independence lay open before them in working their own little properties. The planters became more stubborn and more rigid, and the result was in many cases the absolute abandonment of large estates for want of labor.

The industry of the Barbadoes population is shown in the fact, that, out of the 106,000 acres of the island, 100,000 are under cultivation,* while the average price of land rises to the unprecedented height of five hundred dollars an acre.

Notwithstanding the high price of land and the low rate of wages, the freed slaves have increased the number of small proprietors with less than five acres from 1100 to 3537 † during the last fifteen years,—an increase which alone testifies to the remarkable thrift of the emancipated negro in Barbadoes.

Mr. Sewell has talked with all classes and conditions, and "none are more ready to admit than the planters that the free laborer is a better, more cheerful, and industrious workman than was ever the slave."

"The colored mechanics and artisans of Barbadoes," says the same author, "areequal in general intelligence to the artisans and mechanics of any part of the world equally remote from the great centres of civilization. The peasantry will soon equal them, when education is more generally diffused."

The surest evidences, however, on this question are those of figures. Land has doubled in value on the island since emancipation.‡ Of the increased value of estates, we quote, as an example, the case mentioned in a published letter of Governor Hincks, January; 1858:—

"As to the relative cost of slave and free labor in this colony, I can supply facts upon which the most implicit reliance can be placed. They have been furnished to me by the proprietor of an estate containing three hundred acres of land, and situated at a distance of about twelve miles from the shipping port. The estate referred to produced during slavery an annual average of 140 hogsheads of sugar of the present weight, and required 230 slaves. It is now worked by 90 free laborers: 60 adults, and 30 under sixteen years of age. Its average production during the last seven years has been 194 hogsheads. The total cost of labor has been £770 16*s.*, or £3 19*s.* 2*d.* per hogshead of 1,700 pounds. The average of pounds of sugar to each laborer during slavery was 1,043 pounds, and during freedom 3,660 pounds. To estimate the cost of slave-labor, the value of 230 slaves must be ascertained; and I place them at what would have been a low average,—£50 sterling each,—which would make the entire stock amount to £11,500. This, at six per cent. interest, which on such property is much too low an estimate, would give £690; cost of clothing, food, and medical attendance I estimate at £3 10*s.*, making £805. Total cost, £1,495, or £10 12*s.* per hogshead, while the cost of free labor on the same estate is under £4."

In 1853, the French Committee charged by the Governor of Martinique to visit the island reported, that "in an agricultural and manufacturing point of view the aspect of Barbadoes is dazzling.

Sugar is the most important export. The following were the amounts exported before emancipation, according to Schomburg and Sewell:

Average export,	1620–1800,	23,000 hhds.
" "	1800–1830,	20,000 "
Particular export,	1830,	22,769 "
Particular export in year of emancipation, . . .	1834,	27,318 "

(The weight of a hogshead of sugar, it should be noted, was only 12 cwt. between 1826 and 1830; from 1830 to 1850, 14 cwt.; and now it is from 15 to 17 cwt.)

Yield in	1852,	48,610 hhds.
"	1853,	58,316 "
"	1854.	44,492 "
"	1855,	39,692 "
"	1856,	43,492 "
"	1857,	38,858 "
"	1858,	50,778 "
Average export,	1835-50,	26,000 "
" "	1851-58,	43,000 "

That is an average more than double the export for ten years preceding emancipation.

Besides sugar, other articles are exported now to the value of $100,000. In addition, there is a large production for home consumption, of

* Schomburg. † Governor Hincks.

‡ B. T. Young's Letter of January 12th, 1858, and other letters from planters, published in the *National Era*, August, 1858.

such articles as sweet potatoes, eddoes, yams, cassava-root, etc.

If imports are the true expression of a nation's economic well being,—as all sound political economists affirm,—then can Barbadoes show most conclusively how much more profitable to a people is freedom than chattledom.

Average imports,	1822–32	£600,000
Imports,	1845,	682,358
"	1856,	840,900

The imports from America are increasing in rapid measure. Thus they were in

1854,	36,416 bbls.	flour.
"	1,500 "	beef.
"	9,438 "	pork.
"	49,106 "	meal.
1858,	70,766 "	flour.
"	2,646 "	beef.
"	12,196 "	pork.
"	67,053 "	meal.

Under slavery, the value of American imports was not more than £60,000 per annum. Under freedom it is from £300,000 to £400,000.

The shipping before emancipation (in 1832) numbered 689 vessels of 79,000 tons. In 1856, 966 vessels of 114,800 tons.

The population of Barbadoes is supposed to be now about 140,000, of whom 124,000 are blacks. Of these only 22,000 are believed to be field laborers, against 81,000 just before emancipation, of men, women, and children, who labored in the field,—a fact which shows the aversion slavery had implanted to laboring on the soil, as well as the indiscreet policy of the planters. Yet, despite this decrease of the most profitable kind of labor, so great is the advantage of freedom over slavery, that the island has been enabled to make this prodigious increase in production and wealth since emancipation,—more than doubling its export of sugar, increasing its imports by $1,200,000, quintupling its imports from America, and doubling the value of land.

The progress in education and morality has not been at all so rapid as in wealth. The freed slave could not at once escape ftom the debasing influences of years of bondage, and the planters have deliberately set themselves against any system of popular education. Crimes against property, Sewell says, are rife, especially thieving; petty acts of anger and cruelty are also common, as well as offences against chastity; while, on the other hand, crimes of violence are almost unknown. From the last census it appears that more than one half of the children born in the island are illegitimate. This sad condition of morals Mr. Sewell attributes principally to the imperfect education of the lowest classes,—the schools being mostly church-schools, and somewhat expensive. These schools, however, have increased from 27 in 1834, with 1,574 children, to 70 with 6,180 in 1857, and an infant school with 1,140; the children in Sunday-schools have increased in the same time from 1,679 to 2,071.*

(To be continued.)

From the Scientific American.

SNOW.

The moisture formed in the atmosphere, which, in more genial seasons of the year, descends in showers which revivify the parched and thirsty earth, is congealed in winter into crystals of frost, and covers the world with a mantle white and pure. The uses of this provision of nature are familiar to every one. The earth, covered as with a blanket, nourishes the seeds of vegetation within her bosom so that they may spring forth green and fair at the proper season; and not only this, but the snow also prevents the soil from respiring, or breathing off those exhalations which are needful and necessary for the strength of its reproductive forces. In the country the snow falls quietly and softly and performs its wondrous office in silence; it lays long upon the sloping hillsides and the winter wheat quickens with the pains of life renewed; the stubble pushes up its sharp spears, as the snow melts away, and the blackened stumps, charred with the fires of autumn, gleam again with their feathery crowns. The evergreens, mantled with a robe even fairer than their natural one, bend beneath the weight of it and acknowledge its claims. While these scenes transpire in the country, those of the city are materially different, and snow is very often of doubtful utility there; it impedes very greatly the transaction of business; it blocks the wheels of the cars; it retards the omnibuses, and often breaks down roofs and awnings by its immense weight. It lodges on umbrellas and behind coat collars, it clogs in overshoes, and lies damp and heavy upon the garments of pedestrians and those who wander abroad; and, borne by its friend and ally, the wind, it penetrates to every crack and crevice of the cellars where the poor herd together like animals for warmth. Yet for all these unpleasant features there is a counterpoise. The removal of the snow from the sidewalks constitutes no unimportant part of the revenue of the poor persons who have no regular occupation. It has been ascertained, or, at any rate, asserted, that the expense incurred by property holders in the city in removing the snow from their sidewalks would amount to $6,000 for one heavy storm. If this statement be true, the money earned must compensate for other evils and enable

* *Letter from the Bishop of Barbadoes*, February 23, 1858. It appears in the same letter that the church-attendants have increased from 5,000 in 1825 to 28,000 in 1858.

them to be borne patiently by all. This winter has been remarkably open and warm so far, and we saw in the middle of January last a twig, cut from a lilac bush in western Massachusetts, whose buds were swelled almost to bursting with sap. It is to be hoped that the frost may not set in with renewed vigor, and destroy fruits, flowers and grain at one fell blow.

ITEMS.

It is stated as a fact of rare occurrence that the Post-Office Department does not this year ask any appropriation for deficiencies. The balances for 1862 will square for 1863. For 1863-'64 the approbiation is $12,000,000.

The third division of the Southern Railway of Chili was lately opened to San Fernando, the Capitol of the province of Colchagua, distant from Santiago 86 miles. This railroad is stated to be well constructed, it having numerous bridges constructed in a solid and creditable manner.

Slavery and the Bible.—At the annual meeting of the National Bible Society of Scotland, held at Edinburgh on the 20th ult., the Duke of Argyle presided, and made a speech on the subject of Bible circulation and interpretation. Arguing that the Bible cannot be safely trusted to the interpretation of any existing church, but must be left to the individual conscience, he instanced the recent declaration of the Episcopal Church of the Southern States of America, that negro slavery is a system on which they ought to plant their national life, and that abolition is a crime, as showing how little churches of any kind can be entrusted with the authorative interpretation of the Scriptures. "I really believe," said his grace, "that it would be very difficult indeed to exaggerate the evil and the mischief of such enunciations of opinion as this, coming from any Christian Church. We must remember that the light of Christianity has spread beyond itself.

There are thousands of men in the United States who have a keen sense of the moral iniquity of the slave system, and whose opinions and views on what they call humanity and natural justice are views which are really founded, although they know it not, on the principles which Chrtstianity has laid down, on the precepts which Christianity has spread even over the world that lies beyond it. What opinion are those men likely to have of the Bible, unless they go to it for their own instruction, when they see its appointed guardians announcing that to doubt the divine institution of negro slavery, with all its social injustice and iniquity, is an infidel opinion in the view of a great Christian Church?—*The Press.*

Western Sugar.—Making sorghum sugar has succeeded so well that the Northwestern Sugar Company is about being incorporated by the Illinois Legislature. This company has also secured the right of making sugar from beet-root, in order that the proposed mills may be employed the entire year, working on the latter in summer and on sorghum in winter.

The Shoe Business at Lynn.—The demand for shoes in this market continues unabated, and the manufacturers find it somewhat difficult to keep pace with their orders. The manufactories are everywhere crowded with workmen, who have constant employment with good wages. And so great has the pressure in this direction become, that in some instances, females have been introduced and instructed in the art of "lasting" shoes—that is, preparing them for the pegging or sewing machines.—*Lynn (Mass.) News.*

Japanese Oddities.—One great peculiarity of the people is their mania for squatting. They seem to do everything in this position, and even when a man is plowing in a field he looks as if he wanted to squat. Their habits in many things seem to be so often exactly the opposite of ours, that it almost resolves itself into a rule that everything goes by contraries. When they cook a goose, instead of putting the goose on the fire they put the fire on the goose, thus making a great saving of fuel. In planing or sawing a board, they plane or saw toward themselves. When you go into a house, instead of taking off your hat, you take off your shoes. Instead of saying John Smith they would say Smith John, and instead of Mr. Brown, Brown Mister. The country is rich in flowers and in vegetable productions. They have carried the art of making paper to great perfection. Doctor McGowan showed an overcoat made of paper, perfectly strong and serviceable. In this country we have paper collars, but in Japan they go further, and have paper handkerchiefs, which are very beautiful and soft, and of very fine texture. But they are more delicate than we, in one respect. After they have used a handkerchief they throw it away, and are thus saved the trouble of washerwomen. They even weave their paper and make what may be called paper cloth of it.

Cotton goods are coming from China. The New York Times thinks if prices of domestics keep up all New York will wear nankin next summer.

Cotton in California.—A California company has received a large tract of land on the peninsula of Lower California, on which a fair quality of upland cotton grows wild. They propose its immediate cultivation, believing that the cheap labor of the native population will make it profitable. In one year from this date we believe that we shall have an abundance of cotton from various quarters of the world, without counting on a single bale from the States now in rebellion.

A number of English operatives at Preston have addressed a letter to the New York Chamber of Commerce, expressing their wish to emigrate to America, provided a free passage and support would be offered to them until employment could be procured.—*Delaware County Republican.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is dull. There are light sales for shipment at $6 12 a 6 37 for superfine; $6 50 a 6 75 for extra; $7 75 a $8 00 for low grade and good extra family, and $8 50 up to $9 50 for fancy lots. There is but little Rye Flour or Corn Meal here—the former is dull at $4 75 a 5 00, and the latter at $4 00 per bbl. for Pennsylvania.

Grain.—There are fair sales of Pennsylvania red Wheat at $1 72 a 1 74, and white at $1 80 a 1 95—the latter for choice Kentucky. Small sales of Pennsylvania Rye at 97c. a 98. Corn is firm. Sales of yellow, new, at 87 a 88c. Oats are steady at 64 cents per 32 lbs. Last sales of Pennsylvania Barley at $1 50, and Malt at $1 60 a 165.

Seeds.—There is a good demand for Cloverseed at $6 75 a 7 00 per 64 lbs. Timothy sells at from $2 87 to $3 00 per bushel. Flaxseed is wanted at $3 50 per bushel.

TO TEACHERS OF THE FRENCH LANGUAGE,

COLLOT'S

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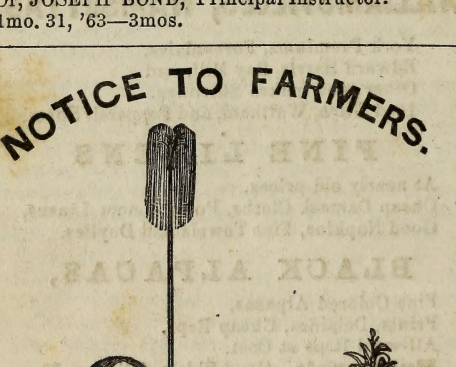
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CONTENTS.

A Journal of the Life of William Edmundson 817
Extracts from Happiest Days 820
Thoughts 821
A Plea for the "Boarding School" 823
Editorial 824
Marriages 824
Obituaries 824
Notices 825
Free Labor in the British West Indies 825
Poetry 828
The Weather Last Week 828
Agricultural Department 828
Monthly Review of the Weather, &c 829
Wind the Vital Current of the World 830
Professor Mitchell and the News Boys 831
Items 832

A JOURNAL OF THE LIFE OF WILLIAM EDMUNDSON.

[Continued from page 804.]

Now, finding my body of ability to travel, I found some openness in my heart to go in truth's service again into Connaught, and some other places, that wanted visiting with faithful laborers. So on the sixteenth day of the Sixth month, 1700, I took my journey, accompanied with George Rooke and several other friends, and we had a meeting at Ballyboy, and another at John Ashton's house, where none had been before; many professors came to that meeting, and seemed to be well satisfied with what they heard.

Then we went to Ayres'-Court in Connaught, where several Friends came, and being set down to wait upon the Lord, in a barn that we had obtained to meet in, that day, Col. Ayres, who was owner of that place, came with a lawyer and some others, together with a constable and wardens, who in a violent manner pushed and haled us out of our peaceable meeting, and drove us into the street; then commanded the constable to put me in the stocks, and he did so; which was a grief to the people; some of them wept to see an ancient man set in the stocks for worshipping God, having never seen the like before. Then many people being gathered about the stocks, with several Friends, George Rooke spoke a few words by way of exhortation; wherefore Col. Ayres commanded the constable to set him in the stocks, which he readily did; afterwards Jacob Fuller for the like was also set in the stocks with us, where we sat together in sweet peace and comfort of the Lord's holy Spirit.

After some time of sitting there, the people being troubled for us, the constable opened the stocks, and bade me take out my leg. I told him I did not put it in; so he held the stocks open with one hand, and took my leg out with the other. My companions were also set at liberty, and the Lord's mighty power was with us, which sprung in my heart as a fountain, wherein I published the mighty day of the Lord, warning all to repent; also declared the Gospel of peace and glad tidings in the openings of life, through the Lord's Spirit; and we had a brave heavenly meeting; Truth's testimony was over the heads of our opposers, and Friends sweetly refreshed. So parting with joy in an heavenly dominion, I with my companions rode that night to Ballinasloe, and some went farther; next day we came up to the rest of our company, and rode to Carrickdrumroosk thirty-five miles, and on the day following had a meeting at the inn, where we lodged, to which several sober people came, and seemed to be well satisfied with what they heard.

Then we went to Abby-boyle, and lodged at the Burgo-Master's house, who let us have his stable to meet in, at the eighth hour in the morning; so notice thereof being given, the people generally were willing to come to the meeting, and in order thereto were gathering; but Priest Cope

being Dean there, obstructed what he could, and set a company of rude boys to make a great noise and a man to play the fool. But I went into the street near the Dean's house, and Friends came after me, where in the Lord's power I sounded forth the great day of the Lord's coming, the dread whereof silenced the rabble; the man also who played the fool fled; then the people gathering in the streets, others looking out at their chamber windows, I preached repentance, and opened the way of life and salvation to them. The Dean being within the hearing of what I thus declared in the Lord's power, I challenged him to come forth before the people to prove his practice agreeable with Christianity, and to disprove ours if he could; but he would not appear. So when I was clear, George Rooke prayed to the Lord in the street, and we had a good meeting, being held and concluded in Truth's authority, which was over all, and the people were loving.

Then I called for the man whom the Dean had sent to play the fool, and he coming to me I admonished him; he seemed to be sorry for what he had done, saying, he believed I was a good man, and if he had known as much before as he did then he would not have done so for five shillings. And after our service here was over, we took horse and rode that day to Sligo, twenty miles, where the high sheriff and magistrates were very civil and kind, and said, that any thing they could serve us in, should not be wanting. They freely granted us the session-house to meet in, and let us have the key of the door. We had three meetings therein, and the Lord's presence and power was gloriously with us, which crowned our service, and bowed the spirits of many; one justice of the peace sat with us the first meeting, that we might have no disturbance. We abode at that town three nights, and being clear of our service there, rode to Balleek, where several desired a meeting; the owner of the place then living there, came to us, and offered his assistance in any thing he could serve us; but other service being before us, hindered us from staying a meeting there at that time.

Afterwards we came to Petticoe, and found freedom in our spirits to have a meeting at the Inn, where we lodged, and sent abroad to give notice of it. So in about three hours time there was a brave gathering of sober deserving people. It was a powerful meeting and they parted friendly. The next day we rode to Auger, twenty-five miles, being a bad way over mountains, and also a sore rain and storm in our faces, that both we and our horses were much soiled; but through the mercy of God, we all got there well, and the next day had a meeting. The people were civil and quiet.

After this meeting we rode to John Whiteside's near Charlemount, fifteen miles, and the next day had a heavenly meeting with Friends at their meeting-house, and on the day following went to Toberhead twenty miles; the next day being first day of the week, we had a meeting with Friends at Thomas Gregg's house, many Friends met us there, from Grange and Dunclaudy; then we went to Colerain, and had a meeting there, and several Friends came out of the country to it; from thence we rode to Grange, and had a meeting there with Friends, and another at Antrim.

Then we went to Richard Boys's house accompanied with many Friends, where we staid the Province-meeting, which held two days, and a great appearance of Friends there was, and the mighty power of the Lord was with us; when the service of that meeting was over, we rode to Lurgan, and had a meeting there, and another at Ballyhagan; then rode to Friends near Ballyhayes, thirty-two miles. When we had gone through these meetings, we rode to the county of Longford to get meetings, and spread truth in those places; so had a meeting at Granard, where none had been before, and many came to it, which was a powerful meeting, and many were reached with Truth's testimony, and desirous to have more such meetings.

Thence we went to Ballinalee, and had a meeting about a mile from thence, several professors came to it, and the mystery of faith was largely opened to them. After that we had another meeting at a place called Tristiny, where several Friends met us from the Moat and Mountmelick, some noted persons and others came to that meeting, and the everlasting Gospel was largely preached to them in the demonstration of the spirit and power of the Lord.

After this meeting we rode to Lismoiney, to Isaac Fuller's, and there parted in the sweet peace and unity of the Lord's blessed spirit that accompanied us in our travel and service, and was mouth and wisdom to us in every place where we came, so that gainsayers could not oppose, and many confessed to the truth of the testimony we bore for God, and his dear Son our Lord Jesus Christ, everlasting praise to his great name. Amen.

Then George Rooke and Roger Roberts went home to Dublin, Thomas Winsloe to Birr, and I to my own house, accompanied with Joshua Beale and Richard Guy, the eighteenth day of the Seventh Month, 1700.

In a short time after, our provincial Quarterly Meeting was at Catherlough, and my mind was inclined to be there; so I went in faith of the Lord's power, though in much pain, and the Lord helped me, so that I performed that journey. When the service of the meeting was over, I returned home in company of several friends. Soon after that George Rooke came from Dublin, to our Monthly Meeting at Mount-

melick; after which we travelled together in the King's county and county of Tipperary, visiting some meetings; and also went to Clonmel to the Province-meeting for Munster, which held two days for the worship of God and Church discipline.

When the service of that meeting was over, we rode towards Dublin in company of several Friends of Munster, and in three days got there; the next day the National Half-Year's Meeting began, and many Friends from several parts of the nation came to it, which held four days in doctrine and church discipline, and there I met with some exercise; but the Lord's power carried me through it, as at other times, and we had a good heavenly meeting, and when over, parted in the love of God and comfort of his blessed spirit; so I returned home in the company of several Friends.

About eight or ten days after, I was drawn in spirit to go again to Dublin, which accordingly I did, accompanied with my son Tryal, and my son-in-law William Fayle, where I found service for Truth's testimony, that required my being there at that time; sensible honest-hearted Friends were glad of my coming. I staid four meetings in Dublin, and the Lord's power in his testimony was over opposite spirits. One John Beck, who had professed truth, and was gone from Friends for a wife, together with his said wife, both then appearing in our public meeting for the worship of God, in a bitter and envious spirit, with railing accusations against Friends, were publicly detected, and their folly manifested, and Friends were refreshed and comforted. So being clear, I returned homewards with my said two sons, and some other Friends.

That day I came to my son-in-law William Fayle's, and next day to Ballymolert, where I staid a meeting with Friends; then came home and kept to our own meetings, as they came in course, it being winter season, and old age weakening my ability. In the Twelfth-month our Province-meeting falling in course to be at the Moat, I rode thither in the company of several Friends. The meeting held part of two days. It was an heavenly comfortable meeting; Friends were sweetly refreshed, and parted in the sense of God's love upon their hearts and spirits.

Then I came home in the company of several Friends, and kept to meetings near hand, as they came in course, being not well that winter; yet felt a concern upon my spirit to visit some places in the north of England. So on the sixth day of the third month following in the year 1701, I went from my house, though not in health, and in two days came to Dublin very weary; next day the service of our National-meeting began, and a great appearance of elders and Friends was there from several parts of the nation, and the Lord's mighty power was with us, to our great comfort and satisfaction, which made me easy over my illness. The service of this meeting lasted part of six days.

Finding myself stronger and better in health, through the Lord's power which healed me, I laid my intention of going for England before the Elders and brethren, who gave their free consent, George Rooke, Thomas Pearce, and Jacob Fuller accompanied me for England, intending to go to London to the Yearly Meeting. We took shipping at Dublin, on the sixteenth day of the month aforesaid, and many Friends accompanied us to the waterside, where we parted in a sweet tender frame, and comfort of God's love. We had an easy smooth passage, and in about thirty-two hours landed at Nesson; from thence we rode to Chester, and being at Friends' meeting there, I felt something of opposition, which, after the meeting, appeared in a high floating spirit of one, who could not bear reproof, and who afterwards for disorders was denied by Friends.

From thence we rode to John Merrick's, it was a very wet day, and I got a great cold; from thence we went to Middlewich in Cheshire, to Friends' meeting there, it being first day of the week and eighteenth of the Third month aforesaid. In the latter end of the meeting I was seized with great illness, and pain over my body, and was forced to stay at the house of our friend, William Handcock five days, where they were very kind and tender to me. Here by a mutual consent, George Rooke and Jacob Fuller went on their journey towards London, to the Yearly Meeting, and Thomas Pierce staid. I was not able to travel with them, and besides was stopped in my spirit from going to London. When I was able I went northwards, as the way most clearly opened to me, accompanied with Thomas Pierce. We came to Penketh in Lancashire, and were at Friends' meeting there on first day, where the Lord enabled me to open many mysteries of Christ's kingdom and government, in the demonstration of the spirit and power of God, who gave me strength over my weakness, and we were well refreshed in the Lord; and also many Friends came to see me, and we were glad of each other.

From thence we went to John Haydock's, and staid there two nights, where unexpectedly we met with John Bousted, Robert Atkinson, Peter Fearon, and several others going to the Yearly Meeting at London. We were glad and comforted to see one another; but they seemed to be much concerned and troubled, that they could not have my company to London. Thomas Pierce and I rode to Lancaster, and staid there one night, and had a meeting with Friends; also visited Friends in prison in the castle, for not paying tithes to the priests. Next day we

rode to Swarthmore to see Margaret Fox, who was then weak in body.

(To be continued.)

From the Atlantic Monthly.

EXTRACTS FROM HAPPIEST DAYS.

Every season of life has its distinctive and appropriate enjoyments, which bud and blossom and ripen and fall off as the season glides on to its close, to be succeeded by others better and brighter. There is no consciousness of loss, for there is no loss. There is only a growing up, and out of, and beyond.

Life does turn out differently from what was anticipated. It is an infinitely higher and holier and nobler thing than our childhood fancied. The world that lay before us then was but a tinsel toy to the world which our firm feet tread. We have entered into the undiscovered land. We have explored its ways of pleasantness, its depths of dole, its mountains of difficulty, its valleys of delight, and, behold! it is very good. Storms have swept fiercely, but they swept to purify. We have heard in its thunders the Voice that woke the ecohes of the Garden. Its lightnings have riven a path for the Angel of Peace.

Manhood discovers what childhood can never divine,—that the sorrows of life are superficial, and the happiness of life structural; and this knowledge alone is enough to give a peace which passeth understanding.

Yes, the dreams of youth were dreams, but the waking was more glorious than they. They were only dreams,—fitful, flitting, fragmentary visions of the coming day. The shallow joys, the capricious pleasures, the wavering sunshine, of infancy have deepened into virtues, graces, heroisms. We have the bold outlook of calm, self-confident courage, the strong fortitude of endurance, the imperial magnificence of self-denial. Our hearts expand with benevolence, our lives broaden with beneficence. We cease our perpetual skirmishing at the outposts, and go inward to the citadel. Down into the secret places of life we descend. Down among the beautiful ones in the cool and quiet shadows, on the sunny summer levels, we walk securely, and the hidden fountains are unsealed.

For those people who do nothing, for those to whom Christianity brings no revelation, for those who see no eternity in time, no infinity in life, for those to whom opportunity is but the hand-maid of selfishness, to whom smallness is informed by no greatness, for whom the lowly is never lifted up by indwelling love to the heights of divine performance,—for them, indeed, each hurrying year may well be a King of Terrors. To pass out from the flooding light of the morning, to feel all the dewiness drunk up by the thirsty, insatiate sun, to see the shadows slowly and swiftly gathering, and no starlight to break the gloom, and no home beyond the gloom for the unhoused, startled, shivering soul,—ah! this indeed is terrible. The "confusions of a wasted youth" strew thick confusions of a dreary age. Where youth garners up only such power as beauty or strength may betsow, where youth is but the revel of physical or frivolous delight, where youth aspires only with paltry and ignoble ambitions, where youth presses the wine of life into the cup of variety, there indeed Age comes, a thrice unwelcome guest. Put him off. Thrust him back. Weep for the early days: you have found no happiness to replace their joys. Mourn for the trifles that were innocent, since the trifles of your manhood are heavy with guilt. Fight to the last. Retreat inch by inch. With every step you lose. Every day robs you of treasure. Every hour passes you over to insignificance; and at the end stands Death. The bare and desolate decline drops suddenly into the hopeless, dreadful grave, the black and yawning grave, the foul and loathsome grave.

But why those who are Christians and not Pagans, who believe that death is not an eternal sleep, who wrest from life its uses and gather from life its beauty,—why they should dally along the road, and cling frantically to the old landmarks, and shrink fearfully from the approaching future, I cannot tell. You are getting into years. True. But you are getting out again. The bowed frame, the tottering step, the unsteady hand, the failing eye, the heavy ear, the tremulous voice, they will all be yours. The grasshopper will become a burden, and desire shall fail. The fire shall be smothered in your heart, and for passion you shall have only peace. This is not pleasant. It is never pleasant to feel the inevitable passing away of priceless possessions. If this were to be the culmination of your fate, you might indeed take up the wail for your lost youth. But this is only far a moment. The infirmities of age come gradually. Gently we are let down into the valley. Slowly, and not without a soft loveliness, the shadows lengthen. At the worst these weaknesses are but the stepping-stones in the river, passing over which you shall come to immortal vigor, immortal fire, immortal beauty. All along the western sky flames and glows the auroral light of another life. The banner of victory waves right over your dungeon of defeat. By the golden gateway of the sunsetting,

"Through the dear might of Him who walked the waves,"

you shall pass into the "cloud-land, gorgeous land," whose splendor is unveiled only to the eyes of the Immortals. Would you loiter to your inheritance?

You are "getting into years." Yes, but the

years are getting into you,—the ripe, rich years, the genial, mellow years, the lusty, luscious years. One by one the crudities of your youth are falling off from you,—the vanity, the egotism, the isolation, the bewilderment, the uncertainty. Nearer and nearer you are approaching yourself. You are consolidating your forces. You are becoming master of the situation. Every wrong road into which you have wandered has brought you, by the knowledge of that mistake, so much closer to the truth. You no longer draw your bow at a venture, but shoot straight at the mark. Your possibilities concentrate, and your path is cleared. On the ruins of shattered plans you find your vantage-ground. Your broken hopes, your thwarted purposes, your defeated aspirations become a staff of strengtn with which you mount to sublimer heights. With self-possession and self-command return the possession and the command of all things. The title-deed of creation, forfeited, is reclaimed. The king has come to his own again. Earth and sea and sky pour out their largess of love. All the past crowds down to lay its treasures at your feet. Patriotism stands once more in the breach at Thermopylæ, —bears down the serried hosts of Bannockburn, —lays its calm hand in the fire, still, as if it felt the pressure of a mother's lips,—gathers to its heart the points of opposing spears, to make a way for the avenging feet behind. All that the ages have of greatness and glory your hand may pluck, and every year adds to the purple vintage. Every year comes laden with the riches of the lives that were lavished on it. Every year brings to you softness and sweetness and strength. Every year evokes order from confusion, till all things find scope and adjustment. Every year sweeps a broader circle for your horizon, grooves a deeper channel for your experience. Through sun and shade and shower you ripen to a large and liberal life.

Yours is the deep joy, the unspoken fervor, the sacred fury of the fight. Yours is the power to redress wrong, to defend the weak, to succor the needy, to relieve the suffering, to confound the oppressor. While vigor leaps in great tidal pulses along your veins, you stand in the thickest of the fray, and broad-sword and battle-axe come crashing down through helmet and visor. When force has spent itself, you withdraw from the field, your weapons pass into younger hands, you rest under your laurels, and your works do follow you. Your badges are the scars of your honorable wounds. Your life finds its vindication in the deeds which you have wrought. The possible to-morrow has become the secure yesterday. Above the tumult and the turbulence, above the struggle and the doubt, you sit in the serene evening, awaiting your promotion.

Come, then, O dreaded years! Your brows are awful, but not with frowns. I hear your resonant tramp far off, but it is sweet as the May-maidens' song. In your grave prophetic eyes I read a golden promise. I know that you bear in your bosom the fulness of my life. Veiled monarchs of the future, shining dim and beautiful, you shall become my vassals, swift-footed to bear my messages, swift-handed to work my will. Nourished by the nectar which you will pour in passing from your crystal cups, Death shall have no dominion over me, but I shall go on from strength to strength and from glory to glory.

For Friends' Intelligencer.

THOUGHTS.

Who of us would see a fellow-creature on the point of falling from a precipice and not extend a hand to save him—or provided he saw not his own danger, would we not warn him; yea, and if he should *fall* would we not try to reclaim his body—and if life remained in him—bind up his wounds and restore him to his friends?

Why should not this human sympathy be extended to the moral world? If the mind of man be acknowledged of greater consequence and more lasting than the body—should we not pay as much attention to the moral danger of our fellows—should we not be as willing—yea, as anxious to reprove them in all tenderness of feeling—at the same time covering with charity the multitude of their sins?

This matter rests most clearly upon my mind, and I know not why we should not all feel it since we may all be liable to err. But if we look around us what do we behold? Alas! for our race, we cannot but know that bitter envyings and strife, malice and hatred make visible their detestable fruits; on the one hand an erring mistaken mortal is persuading his fellow on to moral degradation, while on the other we behold one, who is himself (if he but knew it) scarcely able to stand, stretching forth his arm to push the poor faltering creature *down* into hopeless moral destruction! And why is this so? The first considers *his* act one of social friendship, the last considers *his* one of virtuous indignation. Poor blinded creatures! which shall we most pity? Verily, they shall be all judged by One who is just, and praise be to His holy name, for He is also merciful. But let us consider, whence come these social wrongs, whence all striving and contentions? *James* tells us in the 4th chapter of his general Epistle, and the more we study our own hearts, the more we shall be convinced that he is right. If this is a hard saying for unregenerate ears, it is also an undisputably true one, and do not all Christians know it by the struggle they have had to maintain in their own hearts, in mastering these evil passions; have they not

found it a cross to 'love their neighbor as *themselves*,' and especially to love their *enemy?* If they found that *malice*, *envy*, *jealousy*, &c., could not be indulged in as revenge for injuries received, how much less could they foster these feelings towards those who had never wronged them! Nor yet were they allowed to *judge* others. Therefore, we see that one who is Christ-like or a Christian, necessarily becomes freed from the cruel chains of these blasting social strifes; *envy*, *hatred*, *detraction*, finds no place in him.

It appears to me that even in our unregenerate state, if we would study our own hearts, we might escape falling into this snare. We would hardly be willing to judge of others to their hurt when we considered our own weakness, and perhaps wrong-doings, and our liability to be met upon our own ground, having our own weapons turned upon us again. O, Humanity! when wilt thou cease to destroy thy own members; hast thou no nobler end than to bite and devour thyself? But there is a consoling thought for us; even as we view this picture of ourselves, we may escape these blackening chains, for if we wish to reform, the way is open for us; light is given, mercy is revealed, we may all partake of the truth which is in Christ; in short, we may become *Christians*. When this shall be, we shall cease to love the works of the flesh, knowing only the fruits of the Spirit. Gal. v. 19—26.

A. H. B.

Farmington, 2*d mo.*, 1863.

More of thy presence, Lord, impart,
More of thy image let me bear;
Erect thy throne within my heart,
And reign without a rival there.

Grant these requests, I ask no more,
But to thy care the rest resign,—
Sick, or in health, or rich, or poor,
All shall be well, if thou art mine.

We must not expect to serve mammon and enjoy God's favor, neither need we expect if we sow to the flesh to reap life everlasting.

The great difficulty with us as a religious body and with mankind universally is, that we are not sufficiently introduced into and swallowed up in the Divine Life and Power. Consequently when we meet together for religious or social purposes we are not prepared nor qualified to receive and enjoy the life-giving presence of the great and good God, which I consider the great purpose for which man was created.

If we would be useful to our fellow-beings, we must *live*, *move*, and *act* in the love of God, or, in other words, under the Divine influence, and in this state of mind, whether our visits are called *social* or *religious*, a blessing will attend them. G. D.

2*d mo.*, 1863.

Contributed for Friends' Intelligencer.

The present number will close the 19th vol. of the *Intelligencer*. It being the only periodical published by our branch of the Society, one would suppose that Friends generally would not only subscribe to it, but would feel an interest in rendering all the aid in their power to those who devote gratuitously their time and labor for its support.

That Association is conscious that it does not, in all respects, fill the place expected of a paper which, to some extent, may be considered the organ of the Society of Friends, yet, through many discouragements, they have persevered in their efforts, and continued a periodical which carries with it a pleasure and a blessing into many families, remotely situated and so circumstanced that their facilities for literary culture are very limited.

My wish is to call the attention of Friends to what I believe to be a fact, that there is talent sufficient in the Society to support, with *ability* and *credit*, a periodical like this. There is a variety of subjects which might profitably exercise the talents of the gifted, and be presented in a manner that would be both interesting and instructive. Therefore, let those who may have "freely received," "freely give." They may thus not only become benefactors, but experience from time to time their store so replenished, that, instead of diminution there will be an increase. They will not only have the pleasant consciousness of *doing* good, but will be themselves enriched by it.

Those who have preserved all the former numbers of the *Intelligencer* will be surprised to find how many truths, as precious stones, have been gathered to enrich the mental casket, the owner of which is ready to receive through any medium the treasure which bears the King's signet.

In looking over the bound volumes, I have sometimes thought we do not fully appreciate the selections they contain. The poetry alone would make a choice collection such as we rarely find in our books. But, perhaps, I have said enough, my principal object being to invite all who feel an interest in the Society, especially the youth, to consider whether they are excusable in not lending their aid in the diffusion of such literature as should fill the columns of "Friends' Intelligencer." T.

Montgomery Co., Pa., 2*d mo.* 24*th*, 1863.

If to each heart there come its own peculiar trials, so unto each are there individual blessings. Our lives are never so blended with others but what some joys and sorrows come to us that the heart cannot share. God, our nearest, as he should be our dearest friend, alone enters into all the recesses of the spirit, reads

the deep and solemn joy that finds no utterance in human language, and sees also the sorrow that no human love can fathom. They who sit around the same board may be very near to our hearts and very deep in our confidences, but who does not experience a deeper need than they can satisfy? Let us then never cease to give thanks unto Him who draws nearer to us than any friend, whose eye and whose ear wait upon our deepest needs.

For Friends' Inteligencer.

A PLEA FOR THE "BOARDING SCHOOL."

At the commencement of the effort to establish a Boarding School among us, I felt but little sympathy in the cause, there being in my own mind serious obstacles in the way. These, on more matured reflection, have given place to opinions decidedly in its favor; and knowing there are others entertaining objections similar to my own, I have thought I might possibly help to remove some of the obstacles out of the way of such.

Some time since I made inquiries respecting the College at Haverford, with the intention of placing a son there, that he might pass through a collegiate course under the guardianship of Friends. I was told that the charges were beyond the reach of parents of moderate means; that a part of the education was theological, and that only a privileged *few* might avail themselves of its facilities. If such be the objections to an institution now in existence among Friends, what right have we to presume that another established by us, will be exempt from the same, or similar evils?

Again, our Primary, Grammar and Classical schools are not supported by Friends; indeed, if the patronage afforded by those entirely *outside* the Society was removed, not one of our schools would be self-sustaining. That they are worthy the support of every parent whose associations are with us, is apparent from the earnestness with which they are sought by those of other religious denominations, the terms of tuition being moderate, and the qualifications of the teachers for imparting a thorough education, being in most cases unequalled.

Then again, Friends are generally a plain, practical people, jealous of the faith of their fathers, and fearful of inroads on their cherished customs, looking upon the study of the abstruse sciences and classical literature as a departure from the old landmarks, entirely forgetting, that in the infancy of the Society of Friends, the student of Oxford, side by side with the cobbler of Drayton,* contended for the faith of which we in this age should be equally tenacious.

The former of these objections has heretofore prejudiced the effort to my own mind, and with the latter constitute most if not all that can be raised against it. Now these I own are worthy our earnest consideration, but we should not stop here.

Arrayed against these we find the unsatisfied wants of the youth of our Society. We know them to be equal in ability with any in our community, as eager for learning, enquiring, and determined to satiate their thirst at *some* fountain of knowledge. Each hearth-stone where parent and child meet in familiar intercourse becomes its best advocate; at every family board where parental solicitude provides sustenance for the body, is found the eager craving for the soul's better portion.

How shall we best satisfy this want is the question we are now called upon to decide? Every parent interested in the thorough development of our youth, must acknowledge that it exists among us. How shall we acquit ourselves before the honored fathers of this Society who so zealously labored for institutions of learning in their day? How shall we come before Him who inspired their courage and strengthened their hands, if we fail now to carry on the work so worthily began by them.

The nation teems with colleges and academies. The school-house as well as the log-cabin is the pioneer of our civilization. Are we satisfied that these institutions are adapted to the wants of our religious Society? many among us can answer from painful experience, "They are not."

Friends are a "peculiar people." While other religious associations are contending for "creeds" and "articles of faith," the Friend best exemplifies his faith by maintaining those moral testimonies which are the bulwarks of *his* Society.

Would we preserve and transmit them to our children? Do we deem them of vital importance to ourselves?—Then must we so educate our sons and daughters, that when upon themselves devolve the responsibilities of life, their characters may be moulded and perfected into the beautiful symmetry of a pure Christian life.

We cannot give the graces of the Holy Spirit to our offspring; but we may so hallow the associations that surround them that they will become willing recipients of the Divine gift.

There is a tide of error and superstition, constantly setting in against us. It becomes us to ask ourselves, "What efforts are we making to stem this current?" Let us fully arouse ourselves and earnestly, and prayerfully examine the subject, remembering that the future history of our Society will be measurably affected by our present action.

As to the want of Friends' patronage felt

* The allusion to George Fox, as "the cobbler of Drayton," does not correspond with the phrase as commonly repeated, which is "The Cobbler of Nottingham." On reference to his life by S. M. Janney, I find Drayton to have been the home of his boyhood.

by the schools now under our charge in Philaphia, I think that should not be considered a criterion for judgment in the matter of the "Boarding School." The members of our Society live in all parts of the city, many so remote from the schools that they are as inaccessible to them as if they were many miles distant, and however much they may desire to send their children to such schools, it would not be in their power to do so.

Should we be enabled to raise sufficient funds to establish the proposed institution on a liberal scale, the terms can be made so easy that its benefits may be shared by all classes in the Society of Friends. L.

Philada. 2d mo. 26th, 1863.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 7, 1863.

We are gratified to find that the appeal made in our 48th number, for an increase of the subscription list of the Intelligencer, has been responded to by some of our friends. We are informed that the subject was introduced by a Friend in one of the neighboring Monthly Meetings, and we believe, if this example was followed, it would be the means of extending the circulation. When we consider the number of members of the Society scattered over our widely extended country, we think it would not be difficult to make considerable additions.

We would again refer to the terms of subscription: The paper is mailed to each subscriber out of the city, and delivered to each city subscriber at $2.00 a year. Three copies are sent to one address for $5.00—seven copies for $10.00. Those who may be induced to form clubs to receive three or more copies, are especially desired to remit the whole amount in advance. Subscriptions paid before or during the week of Philadelphia Yearly Meeting will be considered as paid in advance; after that time all will be charged at Two Dollars each, whether in clubs or not. No one of a club can discontinue the paper without breaking up the club, nor can one withdraw during the year on paying a proportional rate—the special object of the arrangement being to save trouble and expense to the publisher.

We concluded in our last issue a series of Essays, entitled "Glimpses of Science," written by our friend, Yardley Taylor. We are gratified by the interest he has manifested through his frequent contributions, and we should be glad if others, interested in our paper, would follow the example thus set.

MARRIED, with the approbation of Evesham Monthly Meeting, on Fifth-day the 13th of 11th month, 1862, at the house of David Dudley, REUBEN P., son of Ner and Ruth H. Borton, to MARY B., daughter of David and Lydia Dudley, all of Burlington County, New Jersey.

———, at Fall Creek Meeting of Friends, on Fifth-day the 19th of 2d month, 1863, SILAS WILLIAMS and SARAH A. COOK, both of Fall Creek Township, Ind.

Communicated.

DIED, at his residence, at Gwynedd, Montgomery County, Penn., on 1st day morning, 2d month 15th, 1863, our beloved friend, JOSEPH FOULKE, in the 77th year of his age.

He passed off the stage of action giving the most undoubting assurance that his mind was at peace, and that he has gone to enjoy a sabbath of rest during an endless day. He was a life-long member of Gwynedd Monthly Meeting, and for more than forty years an acknowledged minister. He travelled much in the work of the ministry, and was favored to be eminently useful, both by his upright and consistent walk, and his dedication and faithfulness to the work and service of his Divine Master, in which he was a bright example to this and future generations. He seemed in the latter years of his life to brighten in his gift, and during his last illness it was a great privilege to be with him and witness his calmness at the approach of death, his entire resignation to the Divine will, his patience under severe suffering, and his faith grow brighter and brighter, even to the perfect day. His disease was erysipelas, which soon assumed a malignant type, when mortification set in and terminated his earthly existence in about ten days from the time he first took his chamber. It may be truly said of this eventful period of his life, "The chamber where the good man meets his fate, is privileged above the common walk of virtuous life, quite on the verge of Heaven." His sufferings were frequently severe, at times excruciating, but a murmur or complaint was never heard to escape him, he bore them all with patience and fortitude, and would even say he thought them necessary in order to fit and prepare him for the joys of Heaven. And although his Heavenly Father had in very faithfulness afflicted him, he could nevertheless adopt the language of the inspired Apostle as his own, "Rejoice ever more, pray without ceasing, and in every thing give thanks, for this is the will of God in Christ Jesus concerning you." He passed off the stage of action with this song of triumph in his mouth, "The sufferings of this body will soon be over, and I shall presently stand on Mount Zion in company with the innumerable throng assembled there, when the clogs of mortality shall be thrown off and exchanged for the robes of immortality." "Mark the perfect man, and behold the upright, for the end of that man is peace."

——, at Cornwall, Orange County, Va., on the 17th of 4th month, 1861, KEZIAH HULL, widow of Wager Hull, Jr., in the 58th year of her age; a member of Cornwall Monthly Meeting.

She was much beloved by all who knew her, being of a cheerful spirit and amiable disposition, a

loving mother, kind neighbor and excellent friend, and, above all, possessing that pearl of great price, true Christian humility, we doubt not, she has entered the rest prepared for the righteous.

DIED, of consumption, at Dublin, Indiana, on the 11th inst., after a lingering illness, SARAH GRIFFIN, in the 57th year of her age; a member of Bethel Preparative, a branch of Milford Monthly Meeting, of which she had been a consistent member the greater part of her life, and for the past few years had exercised a gift in the ministry, to good satisfaction. Though her communications were mostly short, they were solemn and impressive, and were attended with an evidence of true humility and Christian piety.

——, on the 8th of 2d month, at the residence of Charles Cadwallader, MARY S. BUNTING, in the 81st year of her age; a member of Darby Monthly Meeting.

——, on the 14th of 2d month, at her residence in Upper Dublin, RACHEL LUKENS, in the 50th year of her age.

Throughout her illness she was eminently patient. Her exclamation often was "peace—peace, be still." In seasons of great suffering, her mind was so centered on heavenly things, that her pain seemed almost as nothing. When alluding to her funeral, she calmly and sweetly expressed a wish that all parade should be avoided—no extended invitations be given, and that she should be dressed plainly. She was interred in Upper Dublin graveyard on the 20th inst.

——, On 25th ult., WILLIAM G., infant son of John and Sarah T. Comly, of Byberry, aged 11½ months.

FRIENDS' EDUCATIONAL ASSOCIATION.

The first instalment of $5 per share in the stock of the Association became due on the first of Twelfth month, 1862. On all shares subscribed since that time, the first instalment was due on the first of Third month, instant. The stockholders are requested to make payment to the Receivers appointed in the several districts, and those residing in Philadelphia to the undersigned, who has been appointed General Receiver within the limits of Philadelphia Yearly Meeting.

C. M. BIDDLE,
3t. 131 Market St., Philadelphia.

The Executive Committee for promoting subscriptions to Friends' Educational Association, will meet on 6th day morning, 13th inst., at 11 o'clock, in the 2d story, west room, of Race St. Meeting House.

JOS. M. TRUMAN, JR., Clerk.

FREE LABOR IN THE BRITISH WEST INDIES.

(Concluded from page 815.)

In TRINIDAD, the question of the effects of emancipation has some peculiar elements. The island is a very large, fertile country, with a sparse population, where of course land is cheap and labor dear. Out of its 1,287,000, acres,* only 30,000 are cultivated. Its whole population is but about 80,000, of whom the colored number near 50,000. Emancipation would work upon such a country somewhat as it might on Texas, for instance. There were 11,000 field-hands on the estates when slavery was abolished. The planters undertook to maintain or introduce the tenancy-at-will system, and to reduce the wages below the market-rate. Whenever the negroes retired from the estate work, they were summarily ejected from their houses and lands, and their little gardens were destroyed. The natural effect of such an injudicious policy was, that the negro preferred squatting on the government lands about him, or buying a small, cheap plot, or hiring a farm, to remaining under the planters, and soon some 7,000 laborers had left the estates.

Many associated the idea of servitude with labor in the fields, and, abandoning agriculture, took to trade in the towns and villages which they still pursue. Some 4,000 remained on the estates, and have never progressed, like their more independent brethren. The criminal records show a greater proportion of crime among them than among any other class. Of the others, five-sixths became proprietors of farms from one to five acres each, and 4,500 hire themselves occasionally to the estates every year.

One effect of the unfortunate contentions between capital and labor in the island has been, that no general system of public instruction was introduced till recently; education was entirely neglected: though now, under the new system, the people will receive much more general instruction for which purpose $20,000 were appropiated in 1859.

The public morality under such circumstances is of course of a low order. Out of 136 children born in Port-of-Spain, 100 were illegitimate. The convictions in the island for felony were 63; for misdemeanor, 865; for debt, 230.

The records of material progress show a much better result. The sugar cultivation in the last twenty years has nearly doubled, and the land in cane has risen from 15,000 to 29,000 acres. The production of cocoa has increased, though in a less proportion; while the production and consumption of home necessaries and luxuries have immensely advanced. Great practical improvements are being made everywhere, such as the substitution of steam-power for cattle and water-power. The export of sugar,* especially since the introduction of Coolie labor, has advanced rapidly. Before emancipation the highest export was 30,000 hhds., equal to 24,000 hhds. at present weight. Late export,—

1854,	27,987 hhds.	1857,	35,523 hhds.
1856,	31,693 "	1858,	37,000 "
1856,	34,411 "	1859,	40,000 "

* Burnley's *Trinidad*.

* Cochin's tables give the sugar export of Trinidad as follows: Under slavery, (1831–34,) 316,338 cwt.; during apprenticeship, (1835–38,) 295,787 cwt.; under free labor, (1839–45,) 292,023 cwt.; in 1846, 353,293 cwt.; in 1847, 393,537 cwt.

The molasses trade shows a similar increase. Cocoa, which is entirely a product of negro labor, has advanced from 3,200,000 lbs. before emancipation to 5,200,000 lbs. in 1859.

Leeward Islands. ANTIGUA was almost the first of the British West Indies to emancipate her slaves, and this she had the wisdom to do summarily and at once, without probation or apprenticeship. The consequences have been most happy. She has escaped the vexations and heart-burnings of the other colonies, and has established a better relation between employers and employed. With a small area, a soil not very rich, and a climate not especially adapted to sugar growing, she has notwithstanding taken a prominent position among the West India islands. The prosperity of the island under free labor has been most encouraging. Of the 70,000 acres, 38,000 are owned by large proprietors, whose estates average 320 acres each. Its only export, with the exception of a little arrow-root, is sugar; of this, the largest crop on record (20,000 hogsheads) has been obtained since the slaves were emancipated. Ten years before emancipation, the average annual export, as given by Sewell, was 12,500 hogsheads, obtained by a field-force of 18,320 hands, of whom one-third were non-effective. From 1840 to 1850, the average was 13,000; from 1850 to 1860, 13,500 of superior weight, with a field-force of 6,000.

The export of sugar, according to Cochin, has been as follows: 1831–34, 180,802 cwt.; 1835–38, 143,878 cwt.; 1839–35, 189,406 cwt.; 1846, 102,644 cwt; 1847, 200,201 cwt. Besides this crop, the small proprietors raise arrow-root and provisions.

The imports showing the advancing prosperity of the island. From 1822 to 1832, they amounted to £130,000, of which 40,000 were from the United States; in 1856, under free labor, they reached £266,369, of which £106,-586 were from the United States,—the American imports being mostly articles of food. This remarkable increase of importations, it should be observed, is not due to an increase of population, as the population of Antigua is less now than it was twenty years since.

In commerce, it appears that ten years before emancipation, 340 vessels of 30,000 tons entered the ports of the island every year; in 1858, there were 688 of 42,534 tons.

Labor costs less in Antigua than in the other islands, wages being 20 cts. a day; while in Barbadoes they are 24 cts., and in Trinidad 30 cts. The production of sugar is more profitable, as respects the labor, than in the slave-islands,—costing but $1\frac{1}{5}$ cts. per lb.

Though the average price of land is fifty dollars an acre, the freed negroes seldom squat on the public lands, but buy little farms of their own. In 1858 the emancipated slaves had built, since 1834, 5187 houses, in which 15,446 people resided. There were that year only 299 paupers in the whole island. Education and morality had advanced. Owing to the wise liberality of the planters, nearly *one-third* of the whole revenue of the island (£10,000) was appropriated to educational, charitable, and religious purposes. The great proportion of the youth attend school. At the time of emancipation, the whole number of scholars in all the schools was 1886; in 1858, there were 52 schools with 4467 scholars, and 37 Sunday-schools with 6418. The number of illegitimate births was only 53 per cent., which is a much more favorable proportion than exists in the other islands.

The planters all agree that emancipation has been an entire success. The only drawback is a somewhat singular one, and illustrates the dependent habits which slavery generates. Under their masters, the slaves were always provided with sufficient medical attendance; but when free, they had not the means or were not prudent enough to secure this, and the consequence has been a great mortality of children, so that the births now scarcely exceed the deaths.

An intelligent English traveller, writing on "Antigua and the Antiguans" in 1844, says in regard to the question, whether the freed negro will work, that he has often observed, when a piece of land was to be *holed* for sugar-cane by task-work, the negroes rising by one or two o'clock in the morning during moonlight, going to the field and accomplishing a usual day's work (300 cane-holes) by five or six o'clock in the forenoon: then, after resting a short time, they were prepared for another task, which they completed; and still had some hours left for their own provision-grounds. When the heat is considered, and the labor of digging one cane-hole, (a trench three or four feet square and one foot deep,) we may imagine what the work of opening 600 in a day must be. The same author states that plantations which could not find a purchaser before emancipation are now worth £10,000. Another writer, quoted by Cochin, says in 1845, with reference to the efficiency of labor of the Antiguan negroes, and their employment of machinery, "The colony has made this year, with a field-force of less than 10,000, a harvest almost equal to that which has employed 30,000 laborers in Barbadoes."

Of the other Leeward Islands, Sewell says, (p. 164,) "The condition of the free peasant rises infinitely above that of the slave. In all, the people are more happy and contented; in all, they are more civilized; in all, there are more provisions grown for home-consumption than ever were raised in the most flourishing days of slavery; in all, the imports have largely in-

creased; in all, a very important trade has sprung up with the United States; from all, there is an exportation of minor articles which were not cultivated twenty years ago, and which in estimating the industry of a people under a free system, are often most unjustly overlooked. These are considerations from which the planter turns with contemptuous indifference. Sugar, and sugar alone, is his dream, his argument, his faith." Yet the following table of exports of sugar shows that even in that free labor has been successful:

*Comparative Table of Sugar Exportations in Pounds from the Leeward Islands.**

Islands.	Annual average from 1820 to 1832.	Exports in 1858.
Antigua.	20,580,000 lbs.	26,174,000 lbs.
Dominica,	6,000,000	6,263,000
Nevis,	5,000,000	4,400,000
Monserrat,	1,840,000	1,308,000
St. Kitt's,	12,000,000	10,000,000
Total,	45,420,000 lbs.	48,145,000 lbs.

Table of Imports in Value.

Islands.	Annual average value from 1820 to 1832.	Value of imports in 1858
Antigua,	£130,000	£266,364
Dominica,	62,000	84,906
Nevis,	28,000	36,721
Montserrat,	18,000	17,844
St. Kitt's,	60,000	109,000
Total,	£298,000	£514,835

Excess of sugar exportations under free labor, 2,725,000 lbs.

Excess of imports with free labor, £216,835.

Of GUIANA, a resident writes,—"The portion of the native population which in other countries constitutes the working class is estimated here at 70,000 souls. They present the singular spectacle, which we can contemplate in no other part of the world, of a people hardly escaped from slavery, enjoying already properties in land and houses for which they have paid nearly £100,000."

In a single country, (Berbice,) says Cochin, there had been built in 1843, since emancipation, 1184 houses, and 7,000 additional acres had been put under cultivation. In the whole colony 15,906 landed proprietors among the negroes who had become such since 1834. The imports according to Lord Stanley, during the last six years of slavery, were about $13,915,000 during apprenticeship, about $17,890,000; in the first year of liberty, over 20,000,000; in the second year, about 16,463,670.

We have given, perhaps, a rather dry account of the effects of emancipation on a portion of the British West Indies. But it should be remembered that this question, as it now stands before the world, is mainly a question of figures. The great and damning argument against emancipation is the supposed experience of the West Indies, *that the negro will not work except under slavery.* The evidences of labor are in part given by figures: the number of freeholds, the price of land, the amount of the productions, the quantity consumed, and the quantity exported. The amount of imports, too, shows the desire and the means of the people to procure foreign commodities. By these plain and irrefutable evidences, we have proved that free labor in the Windward Islands, Trinidad, the Leeward Islands and Guiana has "paid" much better than slave labor.

As Mr. Sewell has summed it up with reference to four colonies—British Guiana, Barbadoes Trinidad, and Antigua,—the total annual export of sugar before emancipation was 187,300,000 pounds, while now it is 265,000,000 pounds; showing an advantage under free labor of *seventy-seven million, seven hundred thousand pounds!* The total imports of the same colonies amounted before emancipation to $8,840,000; they are now $14,600,000; showing an excess of imports under free labor, as compared with slave labor, of the value of *five millions seven hundred and sixty thousand dollars!*

It is a remarkable experience of the West Indies, to be seriously considered in the settlement of our American problem, that the islands which abolished slavery the most summarily and entirely succeeded the best after emancipation. Half-freedom, both there, and in Russia during the last year, has proved a source of jealousy to the freedman and of annoyance to the master, and ultimately, in the West Indies, interfered with production, and the permanent welfare of the islands.

It is true, that the moral curse of slavery upon the habits of the people is not so easily removed, and that we do not behold as favorable a moral and educational condition of the West India Islands as could be desired. But it should be remembered how large a share of the blame for this falls now upon the wealthier classes, who are opposed or indifferent to the education of the lower. Even these evils are being gradually removed, and emancipation is establishing itself, not merely as a grand act of justice, wisely done, but as a successful moral and economical reform, whose fruits are to be seen in the good morals, industry, and increasing wealth of many happy communities.

Let us, then, not cozen ourselves with the shells and husks of things; nor prefer form to power, nor shadows to substance: pictures of bread will not satisfy hunger, nor those of devotion please God.—*Penn.*

* Sewell's *Ordeal of Free Labor*, etc.

HOW TO LIVE.

BY H. BONAR.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to him
Who freely gave it, freely give;
Else is that being but a dream;
'Tis but to *be*, and not to *live*.

Be what thou seemest! live thy creed!
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go:
The life above, when this is past,
Is the ripe fruit of life below.

Sow truth, if thou the true would'st reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvests bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

TELL ME YE WINGED WINDS.

Tell me ye winged winds,
That round my pathway roar,
Do you not know some spot
Where mortals weep no more?
Some lonely, pleasant dell,
Some Valley in the West,
Where from toil and pain,
The weary soul may rest?
The loud wind softened to a whisper low,
And sighed for pity as it whispered—"No!"

Tell me thou mighty deep,
Whose billows round me play,
Know'st thou some favorite spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives
And friendship never dies?
The loud waves rolling in perpetual flow,
Stopped for a while, and sighed to answer—"No!"

And thou serenest moon,
That with such holy face
Dost look upon the earth,
Asleep in night's embrace,
Tell me in all thy round,
Hast thou not seen some spot,
Where miserable man
Might find a happier lot?
Behind a cloud the moon withdrew in woe,
And a voice sweet but sad, responded—"No!"

Tell me, my secret soul,
Oh! tell me, Hope and Faith,
Is there no resting place
From sorrow, sin and death?
Is there no happy spot,
Where mortals may be blessed,
Where grief may find a balm,
And weariness a rest?
Faith, Hope, and Love—best boons to mortals given,
Waved their bright wings, and whispered—Yes! in Heaven!"

FLORA HASTINGS.

For Friends' Intelligencer.

THE WEATHER LAST WEEK.

	Therm. 6 A. M.	Therm. 9 A. M.	Therm. 12 M.	Therm. 3 P. M.	Therm. 6 P. M.	Therm. *Mean.*	Barom.	Wind. 6 A. M.	Wind. 9 A. M.	Wind. 12 M.	Wind. 3 P. M.	Wind. 6 P. M.
2d mo. 23	16	21	30	32	26	25·0	30·2	N.W.	N.W.	N.W.	N.W.	N.W.
" 24	12	20	28	32	31	24·6	30·1	N.	N.	N. E.	N. E.	N. E.
" 25	21	32	42	43	37	35·0	30·2	N.W.	N.W.	N.W.	W.	W.
" 26	37	39	42	44	41	40·6	30·2	S. W.	S. W.	S.	S.	W.
" 27	43	44	52	51	47	47·4	29·8	N.W.	N.W.	S. W.	W.	W.
" 28	34	39	44	43	40	40·0	30·1	W.	N.W.	N. E.	N. E.	E.
3d mo. 1	37	38	40	45	46	41·2	29·4	N. E.	N. E.	N. E.	S. W.	S. W.

Mean of the week	39·00
Same time last year	35·00
Difference of extremes	40·00
Same time last year	27·00
Mean of the month	34·86
Ditto last year	34·20

Rain and snow water during the month 6 inches on every square foot of surface.
Depth of snow for the month 13 inches.

HOMER EACHUS.

From the [Philadelphia] Inquirer.



At a recent meeting of the Horticultural Society held at the corner of Broad and Walnut streets, an essay was delivered on the "Preparation, Arrangement and Cropping of Vegetable Gardens," by James Jones. He said:—In selecting a situation for the purpose of a vegetable garden, it is most important that the site best suited is one falling to the south or southeast, the south being the most desirable, as it will not only be better defended from the cold northwesterly winds, but by its exposure or aspect being inclined to the sun, you may always expect to have the earliest crops.

With respect to the soil, that for a vegetable garden, of all others, requires to be naturally good and deep enough that perpendicular roots, such as long red beets, carrots, parsnips and horse-radish, can penetrate deep into the ground, as that is one of the principal things. Deep cultivation and plenty of good barn-yard manure, well decomposed, and good seed, will be sure to bring forth excellent results. It is important to have the ground spaded and ploughed at least eighteen inches deep, and if twenty-four inches, so much the better. With the

ground so well tilled it will be ready for any vegetable crop. The speaker remarked that he had four acres of vegetables under cultivation at the Girard College, which is divided into five parts.

He commenced in early spring to plant potatoes, placing them in drills thirty-six inches apart, and the setts eight inches apart in the drill; then he covered them up and had the ground raked or harrowed, so that the surface would be level and the potatoes covered six or eight inches deep, according as whether the soil was light or heavy, and left them until the plants were four inches high; then they should be either hoed, harrowed or worked by hand with a spading fork, which when done, would leave the soil slightly raised up to the potatoes, and again left until the flower buds begin to break; then they should be earthened up again, either with the spade or with the plough, if on a large scale, where profit is of consequence. Then the crop is left until they have come to a proper maturity, when they are taken out by the plough or spade (if the cabbage be planted between the drills,) but previous to commencing to take out the crop he had all the tops cut off and removed, so that it might leave more room and facilitate the taking up of the potatoes. The tops are very readily cut either with a common grass hook or a briar scythe.

The cabbage plants being placed between the potatoes, protect the young plants from the hot burning sun and the black fly, which is very destructive. When the cabbage is planted between the drills of potatoes, as before stated, they have to be taken out by the spade. One manuring serves for both the cabbage and the potatoes.

The drills of lima beans are laid four feet six inches apart. High growing plants, such as lima beans and corn, should be placed close together, as they do invariably keep the sun and insects from having any great effect upon the small plants. He said that in all cases be sure to let the soil be well dried before working it, as any garden ploughed when wet is sure to be detrimental to the vegetables. He said that the horse-radish would be ready to take out by the latter part of October or the beginning of November.

Peas are placed four feet apart in drills four inches wide and four inches deep, planting four quarts to every twenty-one drills. From thirty-five to forty loads of manure to the acre might be used. The manure to this crop should be short, or it will be bad for the plants. The summer early radishes are ready to draw out in five or six weeks.

He remarked that he had been at the College fourteen years, and his crops were as fine as could be produced, and would bear examination. After the essay had been read, the Chairman, (Mr. Schaffer,) asked Mr. Jones if he bought his own seeds, when he replied that no good seed could be purchased in the market.

Mr. Satterthwaite said he could get a better crop of carrots, parsnips and large beets by planting in early June.

Mr. Jones, in support of his system, said that by planting earlier in the season, the crops might be had in advance of the weeds.

After a few remarks by several other membeas present, it was moved and seconded that the Essay of Mr. Jones be referred to the Committee on Publication, which was carried, and meeting adjourned.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &C.

SECOND MONTH.

	1862.	1863.
Rain during some portion of the 24 hours,	5 days.	7 days.
Rain all or nearly all day,	1 "	1 "
Snow, including very slight falls,	11 "	5 "
Cloudy without storms,	4 "	6 "
Clear, in the ordinary acceptation of the term,	7 "	9 "
	28 "	28 "

TEMPERATURES, RAIN, DEATHS, &C.	1862.	1863.
Mean temperature of the month at Penna. Hospital,	32.70 deg.	35 deg.
Highest do. during month,	49.50 "	55 "
Lowest do. do. do.	19 "	6 "
RAIN during the month,	4.64 in.	4.68 in.
Deaths during the month counting four current weeks in each year,	1087	1122

Average of the mean temperatures of this month, for the past seventy-four years,	30.39 deg.
Highest mean of do. during that entire period, 1857,	41.03 "
Lowest do. do. 1815 '36 '38	24.00 "

WINTER TEMPERATURES.

Mean temperature of the three winter months of 1862 and '63,	36.41 deg.
Mean temperature of the three winter months of 1861, and '62	34.07 "
Average of the Winter Temperatures for the past *seventy-three* years,	31.25 "
Highest winter mean, occurring during that period, 1827, '28 and 1850 and '51,	38.33 "
Lowest winter mean occurring during that period, 1814, '15 and 1835, '36,	26.66 "

The above exhibit shows the month just closed to have been *two and a quarter* degrees warmer than that of last year; over *four and one half higher* than the average for the past *seventy-four* years, though considerably lower than 1857, which was the highest during that

entire period; the mean then reaching over 41 degrees. The *winter* temperature although exceeding both that of last year, and the *average* as above, (the latter more than *five* degrees) is still two degrees behind the highest recorded during the long period of *seventy-three* years; being the winters of 1827–28 and 1850–51, when the winter means attained the unprecedented height of 38.33 degrees.

J. M. E.

Philada. 3d mo. 3d. 1863.

WIND THE VITAL CURRENT OF THE WORLD

There are two properties of air which combine in producing wind—its capability of expansion by heat, and its elasticity. Air is not heated at the top by the rays of the sun; they pass through it with but very little effect. But when they meet and are stopped by the earth, they heat the earth so much that the air immediately over its surface becomes much hotter than that above. Now, because hot air must expands, the heated portion rises to the top, overflowing the colder air around it: but this creates a diminished density below, and the surrounding cold air, by its own elasticity, rushes in to supply the deficiency. Thus is caused wind; an inward rush of cold air below, an out ward rush of warm air above.

This may be illustrated and proved by the following simple experiment. Light a fire in one of two rooms having a door of communication between them. When the room has become warm, open the door, and hold a lighted candle in the door way. It will be found that, on holding the candle near the floor, the flame will be strongly drawn toward the heated room by the incoming current of cold air, while near the ceiling it will be driven toward the cold room by the outgoing current of hot air. In the middle, at the point exactly between the two currents, the flame will be almost stationary.

The power of the sun to heat the earth is, of course, greater in places under its vertical than under its oblique rays. At the equator, therefore, the air is always rising from its heat; consequently the cold air of the poles is continually rushing each way toward the equator, along the surface of the earth, while at the top of the atmosphere, the hot air of the equator is constantly rushing toward the poles.

The question naturally arises here, How comes it to pass, then, that the winds in our own country and the temperate zones generally, blow often from the equator toward the poles? The reason is simple. The overflowing current of hot air from the equator becomes cooled in travelling through space; by the time it reaches the thirtieth parallel of latitude in either hemisphere, or thereabouts, it is colder than the current running in the opposite direction below, the tendency of which is, of course, to get warmer in its progress; accordingly, the currents change places, and that which was the upper becomes the under, with a contrary movement. About the polar circle, their relative position is again changed by like causes, and the air which was uppermost at the equator resumes its place above. Warm air from all points converges and descends upon the poles, the cold air of which sinks and spreads in every direction, giving rise to the polar gales common in high latitudes; so that at the poles there is a constantly descending current of hot air, while at the equator there is a constantly ascending stream.

So far as we have gone at present, we have accounted only for winds to and from the equator and poles, that is, for north and south winds. What then occasions easterly and westerly winds?

These arise from the influence of a totally different force, namely, the earth's rotation on its axis. The earth is constantly rolling round from west to east with great velocity. As the earth is spherical, this velocity gradually decreases from the equator, where the speed is greatest, to the poles, at which it is nothing. Now, when the cold air is driven toward the equator in the manner before explained, it receives no increase of momentum eastward, and, therefore, the nearer it gets to the equator, the more it is left behind in the west by the quicker advance eastward of the earth's surface there; hence its current becomes a north-east or south-east wind. The westerly winds are the converse of this. The hot air rolling from the equator toward the poles with a strong easterly direction, gets far in advance of the more slowly moving earth there, and blows more and more from the west.

Such is an outline of the general laws which rule the course of the wind. By their operation a constant and wonderful circulation of currents is kept up in the atmosphere, purifying and regulating its temperature. Just as in the human body the life-blood travels through every part, giving vitality and strength to the whole, so the air, which may be truly called the vital current of the world, is in constant motion. It visits every clime, to bless mankind with health and energy, to roll the clouds of heaven, bringing the showers that raise the blossoms of spring and the fruits of autumn, and to waft from shore to shore ships laden with the riches of the earth.

These general laws are nevertheless subject to many modifying influences, such as screening clouds, and the difference of seasons, which decrease the heating power of the sun on the earth, and vary the relative warmth of the currents in different places. The unequal and ir-

regular distribution of land and water also exerts a disturbing influence; for the surface of the earth becomes much more rapidly heated than that of the sea, and cools much more quickly. Thus the presence of large continents or oceans affects the direction of the wind.

To this last influence is due the refreshing sea-breeze, so ardently longed for by those condemned to remain in London during the dog-days. On a hot day, the air over the sea is much cooler than that on land, and so there blows a delicious breeze from sea to shore; but as land cools more quickly than water, after sunset the land-breeze blows from shore to sea. This may be easily understood and illustrated by placing a saucer of warm water, to represent land, in a dish of cold, to represent sea. The flame or smoke of a candle will be blown from every side toward the saucer by a mimic sea-breeze. If you fill the dish with warm, and the saucer with cold water, an exactly opposite effect will be produced, corresponding to the land-breeze.—*Chambers' Journal.*

PROFESSOR MITCHELL AND THE NEWSBOYS.

It happened once to the writer of this to hear the late Professor Mitchell address a company of newsboys.

On an invitation from his friend, Mr. C. W. Field, he came down one Sunday evening to attend the meeting for the newsboys. At his very first words to the lads, it was apparent he was deeply moved. The sight of the ragged, shoeless, weather-beaten little fellows seemed to call up immediately his own hard struggles in childhood. "Boys," said he, "I feel when I see you that I am one of you! No one of you can be poorer or more friendless than I was once. I have known what poverty is!" It may be imagined with such an introduction there was a death-like stillness. Every boy's eye was fastened upon him, and his tones seemed to vibrate to each one's heart. He went on to tell his story, but with a simplicity and feeling which it is impossible to recall now.

"When I was a boy of twelve years, I was working for twenty-five cents a week with an old lady, and I tell you, I had my hands full; but I did my work faithfully. I used to cut wood, fetch water, make fires, and scrub and scour of mornings for the old lady before the real work of the day commenced; my clothes were bad, and I had no means for buying shoes, so was often bare-footed. One morning I got through my work early, and the old lady, who thought I had not done it, or was specially ill-humored then, was displeased, scolded me, and said I was idle and had not worked. I said I had; she called me 'a liar.' I felt my spirit rise indignantly against this, and, standing erect, I told her that she should never have the chance of applying the word to me again. I walked out of the house, to re-enter it no more. I had not a cent in my pocket when I thus stepped out into the world. What do you think I did then, boys? I met a countryman with a team. I addressed him boldly and earnestly, and offered to drive the leader, if he would only take me on. He looked at me in surprise, but said he did not think I'd be of any use to him. 'Oh yes, I will,' said I; 'I can rub down and water your horses, and do many things for you, if you will only let me try.' He no longer objected. I got on the horse's back. It was hard travelling, for the roads were deep, and we could only get on at the rate of twelve miles a day. This was, however, my starting-point. I went ahead after this. An independent spirit, and a steady, honest conduct, with what capacity God has given me—as he has given you—have carried me successfully through the world.

"Don't be down-hearted at being poor or having no friends. Try, and try again. You *can* cut your way through, if you live to please God.

"I know it's a hard time for some of you. You often are hungry, and wet with the rain or snow, and it seems dreary to have no one in the city to care for you. But trust in Christ, and he will be your friend! Keep a good heart, and be determined to make your own way, honestly and truly, through the world. As I said, I feel for you, because I have gone through it all—I know what it is. God bless you."

The boys were most deeply touched by this. Shirt-sleeves moved furtively up to eyes not used to such emotion, and other boys found it necessary to whisper some very good joke to one another, in order to prevent any feminine display. In thinking of his simple, feeling-full words to those outcast boys, one could understand the power he is said to have had with the negroes in his speeches. His heart was full of compassion. He was from the people, and he felt for them.

His words of kindness and encouragement to the newsboys will not soon be forgotten by them.

B.

WHY LAWYERS LOOK SO HAGGARD.—What is it that makes the majority of lawyers look so haggard and sallow? Why, dyspepsia—for at least two generations the scourge of their calling—their predecessors (in Scotland, at all events) having lived much more in the open air, and varied their forensic labors by participating in the pastimes of the field. Were it necessary, we could, from our knowledge, and confining ourselves within the range of a comparatively short period of years, cite many instances of lawyers cut off in the prime of life through com-

plaints engendered solely by the neglect of exercise and inattention to the rules of diet. We have often heard it said of such men that they killed themselves by overwork. This is sheer nonsense. Hard work never yet killed any man; on the contrary, those who work hardest and produce the most are very often the healthiest of their kind. The danger does not lie in overtasking the mind—it consists in neglecting the body. Give the body fair-play and the mind will burn as brightly as a lamp fed with the purest oil. Stint or deteriorate the fuel, and the flame becomes faint and dim, nor will any screwing up of the wick avail to increase the lustre.—*Blackwood's Magazine.*

ITEMS.

Turkey has just issued postage stamps, having long been the only power in Europe that had not adopted that mode of paying for letters.

An ice mirage was lately witnessed in Buctouche, Kent county, N. S., by which a portion of Prince Edward's Island, fourteen miles distant, seemed to be suspended in the air, and very near, so that the clearing and buildings could be distinctly seen, and with a moderately powerful spy-glass, cattle and vehicles could be distinguished moving about.

First Cargo of Teas from Japan.—On the 9th, the first cargo of teas imported into New York from Japan since the opening of trade with that country arrived in the bark Benefactor, Capt. Barry, from Yonohama. We understand that this cargo was prepared with especial reference to its sale in the American market, the firing and packing having been superintended by Chinese sent to Japan for that purpose. Heretofore teas and silks from Japan have reached this country by way of China, and differing mainly in this, that it is perfectly pure and free from all coloring matter. In addition to the delicacy and softness of flavor of Japan tea, it also has strength, all of which has met with the highest commendation from the nicest judges.

Late Statistics show that 5,000,000 persons were supported in England by cotton; 300,000 spindles employed in the production of the yarn, and that the capital absorbed exceeds $750,000,000. Four-fifths of the cotton consumed in England—800,000,000 pounds—were American.

Emancipation in Missouri.—The bill making an appropriation of $20,000,000, to aid the State of Missouri in getting rid of slavery, has passed the Senate, by a vote of 23 to 18. Having previously passed the House of Representatives, it only needs the President's approval to become a law.

Territury of Montana.—The House of Representatives have passed the bill for organizing a new territory among the Rocky Mountains, but changing the name to Montana, and bounding it on the south by the 41st instead of the 40th degree, the east and west boundaries being the 27th and 33d longitude from Washington. It contains 179,000 square miles, divided in the middle by the mountain ridge. It includes the head waters of the Yellowstone and Missouri rivers on this side, and the whole course of the Salmon River west, with its rich gold mines, where are said to be already 11,000 inhabitants. A steamboat is now being built on the Missouri River, above Fort Benton and above the Great Falls, which will be able to go up to within 60 or 70 miles of the mines. This is a great country.

The blue color of newly-fallen snow which has been observed in Switzerland, appears to be not peculiar to that country. In a recent number of the *Athenæum*, James Hall states that in ascending Snowdon on the 2d ult., he found the snow of a pale blue, at the height of 1,900 feet above the sea. The color became darker as he ascended, and at the summit, was equal in depth to that of the firmament. —*London Friend.*

A new proof of the rotation and globular shape of the earth has been furnished by the result of extensive observations made in European and Asiatic Russia, on rivers which run either in a northerly or southerly direction. It is found that the bank, on the right of a voyager descending such rivers, suffers most from the attrition of the stream; so that the latter gradually recedes in the same direction, causing the phenomenon, previously recognized, though not accounted for by geologists, of the right banks of such rivers being generally steeper and higher, and the left flatter and more alluvial. These results are of course due to the varying velocities caused by the rotation of the earth, in parts near and remote from the Equator. Thus, for instance, the water, running north, retaining that velocity eastward which it possessed farther south, presses continually on the east or right bank, because, though the latter is moving in the same direction, it is with a less velocity. In the southern hemisphere the results would, of course, be reversed.

Some doubt has been cast on the correctness of our distance from the Sun, as hitherto received, by recent experiment of a French *savant*, Leon Foucault, on the velocity of light. He finds, on operating with a very delicate instrument devised for the purpose, that the velocity of light is less than has been heretofore assumed in the proportion of 298 to 308. Applying this to the phenomenon known by astronomers as Aberration, (caused by the earth's motion in its orbit, in conjunction with the velocity of light), Foucault reduces our average distance from the Sun by about one-thirtieth. Such a result is of course inconsistent with that deduced from the recorded observations of the transit of Venus, and cannot fail to invest the next transit, which takes place in 1874, with much additional interest.

PHILADELPHIA MARKETS.

Flour and Meal.—There is less doing in Breadstuffs, but the receipts of all descriptions are small and holders are firm. Flour is dull; extra family sold at $7 75 a $8 per barrel, and superfine $6 25. Small sales to the retailers and bakers at $6 25 to $6 50 for superfine, $6 75 up to $7 50 for low grade and good extras, $7 75 a 8 25 for extra family, and $8 50 up to $9 50 for fancy lots. There is very little doing in Rye Flour. Pennsylvania Corn Meal is scarce.

Grain.—There is not much Wheat offering. Sales of good and prime Pennsylvania and Western Red at $1 73 a $1 75 per bushel, and small lots of White at $1 85 a $2 00. Rye is steady at 99c. a $1 03. Corn is very quiet; small sales of new yellow at 88 cents. Oats are in fair request; Pennsylvania sold at 64 cents per 32 lbs. Pennsylvania Barley sold at $1 50.

Seeds.—There is more activity in Cloverseed, with sales of fair and prime quality at $6 50 a 7 00 per 64 lbs—chiefly at $6 75. Timothy is worth $3 00, and Flaxseed is wanted, and if here, would command an advance; Calcutta Linseed is worth $4 50 per bushel.

4569